

William Davison

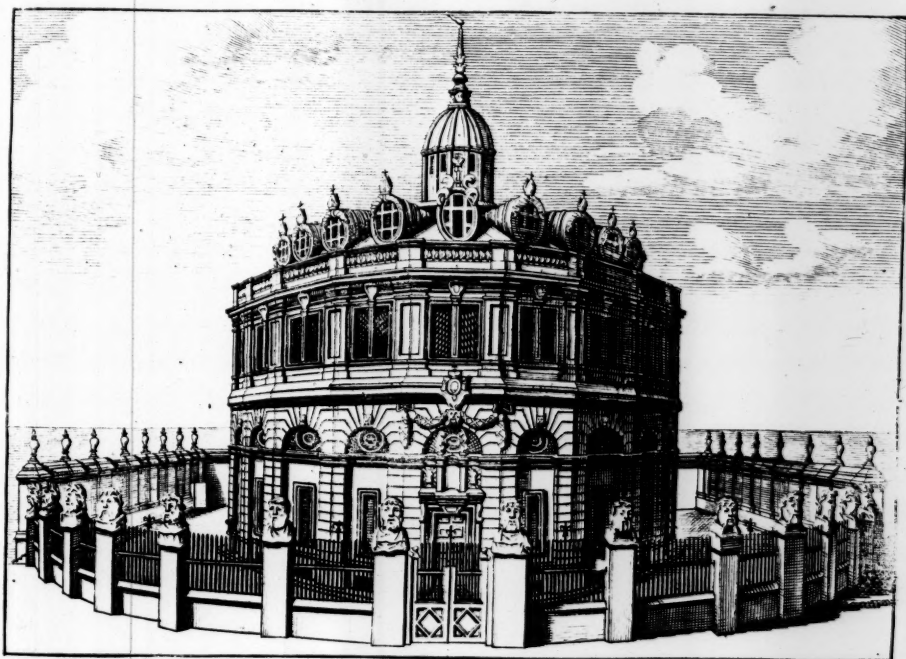
Garrison

A
COMMENTARY
ON THE
PROPHECY
OF
HOSEA.

By EDWARD POCOCKE D.D. Canon of Christ-
Church, and Regius Professor of the Hebrew tongue
in the University of OXFORD.

2 Peter 1. 21.

*The prophecy came not in old time by the will of man, but holy men
of God spake as they were moved by the holy Ghost.*



OXFORD,
Printed at the THEATER, M. DC. LXXXV.

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William Davison

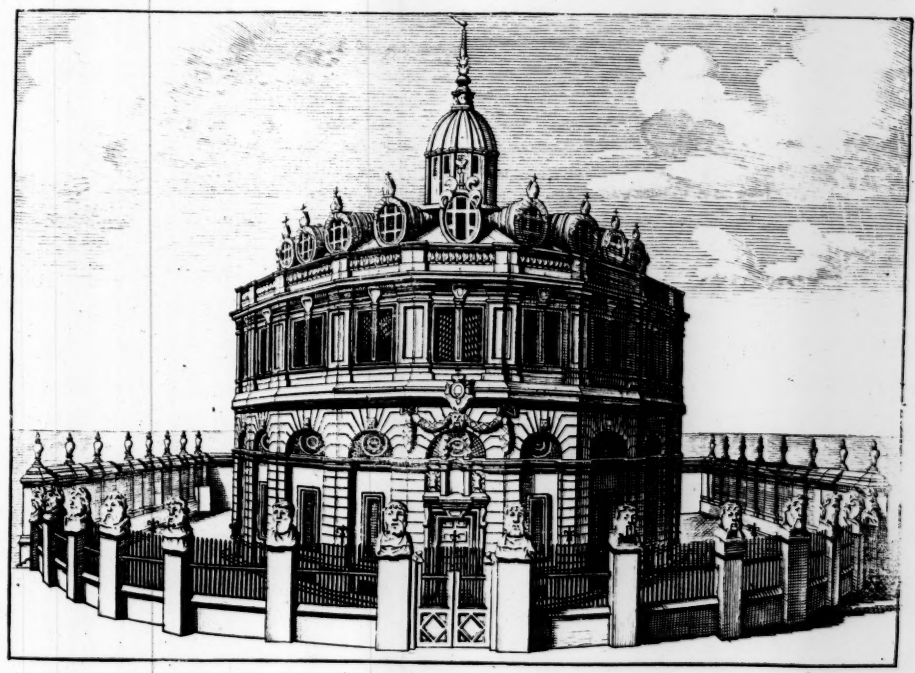
Garrett

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TO THE RIGHT REVEREND
FATHER IN GOD,
JOHN FELL,
LORD BISHOP
OF
OXFORD
AND
DEAN of CHRIST-CHURCH.

MY LORD,

THAT this weake birth newly delivered from the straites of the press, should as soone as got out thence, be directed to your Lordship to beg your blessing and protection, will not, I hope, seeme a matter of too great presumption. It was by your Lordships encouragement thither first committed, and being at last thence come forth, whither should it with greater confidence betake it self, than to your Lordship? It hath so long there continued, that it may deserve that censure of our Prophet to Ephraim (c. 13. 13.) that surely it is an unwise child, or otherwise it would not have staid so long in the place of the breaking forth of children. By this means it hath grown to more than ordinary bulk and bigness, but whether with vigor and spirits proportionable, I know
(* 3) not;

THE EPISTLE.

not; what it wants in that kinde, the only hope is that it may acquire from the influence of your Lordships favour, by which animated and encouraged it will dare farther to adventure into the open aire of the world. But, my Lord, it likewise brings another errand with it, which is to congratulate the publick benefit of your Lordships late recovery, with hearty prayers that God would perfect and long preserve to your Lordship health and life, for glory to him, and good to this Church. This message it humbly craves leave to present from,

MY LORD,

August 20.
1685.

Your Lordships

most humble servant

EDWARD POCOCKE.

THE PREFACE.

THE work it self being so long, I shall not add to the Readers trouble by any tedious Preface, but only in a few words rather desire his excuse for my prolixity therein, by shewing some reason for the necessity of it. What holds true in any other sort of writing, that he that publisheth it, sets himself, למטרה כל הרוצה לירות אותו ירה i. e. *for a marke at which every one that will may shoote*, certainly in this way of writing Commentaries on any book of the Scripture, is most apparent; none makes the Author more obvious to censure, either for the matter or the manner. If he leave any thing untouched, then what the censure will be, appears by what is usually made as a proverbial expression of one that doth handle a thing slightly or perfunctorily, that *he is like a Commentator*, who when he comes to an hard place, skips it over: if he speake of all largely, then will he be taxed as tedious and superfluous; it is fault enough in a book to be bigge. The first of these I have endeavoured to avoid, leaving nothing, as I think, which I have not given some account of: but mean while I seeme to be guilty in the other extreme. This that I might not offend on the other hand, I could not well avoid. A convenient meaning of every word in its place was to be sought; for having such, several things were to be inquired into: as first, the connexion and construction of the words in dependance of one on another; secondly, what significations each word is capable of in the original, many of them admitting of more in which in several places they are used; thirdly, which of those is most agreeable to that place where it is found. For our help in which kinds it was convenient to examin the different rendrings and expositions of such as have gone before us, whether Jews in whose language this book was first written, or Christians who have given translations and interpretations in several languages. The Jews I look on as especially in this case to be had regard to, not because the language is now to them as a mother tongue vulgarly spoken, as anciently when the Scriptures of the Old Testament were written, it was, but because divers of them looking on it as their ancient inheritance, strive to recover the possession of it by a constant practise and study in it from their infancy, and by that means many of them have become more expert, than usually others, in it; as those most known expositors of the books of the Old Testament, which we have of them: and those are they which we especially have in our present case to do with, not the Talmudical and Kabalistical Writers, whose traditions we as little rely on as any, except when backed by better authority, or where they make for confirming some truth against themselves. Those others whose study hath been about the Grammatical part of the tongue and the text of the Bible, have by most learned men been thought to afford such helps, as that they have chosen to make use of them as very conducive to the literal meaning of the text; and I have heard a learned man complain as of a defect in expositors, that they have not given a more full and faithfull account of what those Jews do say in that kind. Their opinions therefore, (*viz.* of such as we had at hand) though not relying on any of them farther than there is evident reason for it beyond their authority, I have endeavoured faithfullly to give, and sometimes more at large than perhaps might

THE PREFACE.

might be thought needfull, especially where others in other languages have thought fit to follow them, as will appear in *Arias Montanus* his following of *Abarbinel*, though he name him not, for which reason I have sometimes more largely cited him, than otherwise I should have done.

To that help which we have from them for understanding the Hebrew words, or having the proper signification of them in the language of the original text, I thought it necessary also, when other helps are deficient, to inquire into such as other languages of neere affinity to it, in which the same words are in use, as the Syriack and Arabick, afford, to which help the most learned Jews do frequently recurre.

As for other Translators and Expositors, whether ancient or modern, I thought it necessary to quote them, though such as we do not agree with, because there is none of them which have not, I suppose, had (besides the Authors themselves) those who have preferred them before others, and thought them truest; and if a Reader should light on any such which we have not mentioned, he might perhaps think it undiscovered by us, and better than such as we should give. Besides, where a place is capable of different interpretations, all giving good meanings, (as the many marginal readings in our last translation shew some to be) the giving only one of them, or so preferring it as not to mention the others, which perhaps would be as well, or better liked by others, may seeme too magisterial a thing, and the Reader would willingly have liberty of his own judgement in it, and perhaps some who have not other Expositors at hand, will not be unwilling to see here set down what they say. Farther, the difference found in modern Translators more strictly adhering to the Hebrew text, as it is now read, (and I do, for reasons in a larger preface to my Commentary on *Micah* declared, suppose always was) from what is in such as are more ancient, as the Greek or Septuagint, and the Vulgar Latin, and Chaldee Paraphrase, hath (especially in this latter inquisitive age) raised a suspicion in many learned men of various readings in the Hebrew copies, and strong conjectures that those of old did read in their copies in that language otherwise than we now do, and that there hath been some change in the copies, which they would have to be rectified by such translations, and restored. Where therefore such are in this book met withall, it was necessary to take notice thereof, that we may judge of the occasion thereof, whether the fault lay in any corruption of the original, or whether those Interpreters (if the copies of their interpretations be not corrupted by the Scribes) did not for some other reason, and such paraphrastical liberty as they took to themselves, render things as they did, though they read in their Hebrew copies the same that we now find in them. Whilst we have endeavoured to put together these things mentioned and such like, that we might not willingly omit any thing without some account given of it, the book is swollen to this bulk in which it now presents it self. I have not in any thing hitherto had to complain of the Readers candor, I must continue now to crave together with it his patience in this longer work, and if he shall find in it ought that may be for profit to him, I desire him to joyn with me in ascribing glory to God.

C O M M E N T A R Y

O N T H E

P R O P H E C Y

O F

H O S E A.

C H A P. I.

V E R S. 1. *The word of the Lord that came unto Hosea, the son of Beeri, in the daies of Uzziah, Jotham, Ahaz, and Hezekiah Kings of Judah, and in the daies of Jeroboam the son of Joash King of Israel.*

BY this Preface is made evident the authority of the ensuing Prophecy, to which it belongs, and with what reverence and respect it ought to be received, as being the word, not of man, but of the living God; though by a man as his Messenger uttered, yet from God **הָיָה** *Hayah*, it was, or came to him; And therefore was this Book alwaies reckoned among the Canonical Books of Scripture. And its being so, is abundantly confirmed by its being often cited in the New Testament, as *Matt. 2. 15. and 9. 13. and 12. 7. Rom. 9. 25, 26. 1 Cor. 15. 24. &c. 1 Peter 2. 10.*

The Prophet is here described, and distinguished from others by the setting down his own name, and the name of his Father, *Hosea the son of Beeri*. What observations may be made from the signification of those names, the first of which may signify a Savior, as if

he were in his way or measure a Savior to Israel; the other hath in it the signification of declaring, or of a Well, ^a as if his Father were a Well of Knowledge, a Well of Wisdom, a Fountain of living Waters in the Law, are not material: and a rule which ^b some of the ancient Jews give, that where the name of a Prophets Father is together with his own named, it notes that his Father also was a Prophet, is no way certain. And so it seems to some of them, and ^c that it is put either because his Father was a man of good note in those times; or else only to distinguish him from others, who were called by the same name of *Hosea*.

This word *was* to him, or *came* to him, *i. e.* this Prophecy was revealed to him by some such way as God did reveal to his Prophets what he would have them do or speak in his Name, *in the daies of Uzziah, Jotham, Ahaz and Hezekiah, Kings of Judah; and in the daies of Jeroboam the son of Joash King of Israel.* This is the description of the time, when, and wherein he prophesied, which extending it self to the reign of so many Kings of Judah, could not be short, although how many years of the first named among them, and how many of the last it comprehends, be not expressed. The ^d first of these Kings

^a Abarbanel in *Præf. q. 4.* ^b *Yal'kut on Isa. R. D. Kimchi, Talmud Megillah, c. 2. fol. 15.* ^c *Abarb. Præf.* ^d *2 Kings 15. 2.*

(*Uzziah*, otherwise called *Azariah*, as 2 Kings 14. 21. and 15. 1. &c.) reigned two and fifty years. The second, *Jotham* sixteen years. The third, *Ahaz*, sixteen years. The fourth, *Hezekiah*, twenty nine years. All of them making one hundred and thirtien years. *Jeroboam* the King of *Israel*, lived with them, reigned fourty and one years, and in the twenty seventh year of his reign was it that *Uzziah*, under whom *Hosea* began to prophecy, did begin to reign, but in what year of his reign he first prophesied is not set down here, or elsewhere, as neither in what year of *Hezekiah* he left off; so that learned men differ in the space of time that they assign to him. However it be computed, the learned *Rivet* thinks it to be without doubt that he continued in his propheticall Office above fifty years, though ^k others attribute to him many more (as above seventy, yea some ninety) others less, as about fourty three; the certain space cannot be determined, for the reason forementioned.

Why only *Jeroboam*, among the Kings of *Israel*, should be here named, though in this time more after him reigned, is by some made a question, and reasons by them assigned for it. But when we see it seemed good to God to have it so expressed, what other reasons ought to be sought for? this only may be observed, that by the naming of *Jeroboam*, who died in the time of the first of those Kings of *Judah* that are named, it is given us to know that *Hosea* began to prophecy (and as ^l some think spake, all that he spake of *Israel*) in that Kings time, while *Jeroboam* was yet living, and so in what year soever of his reign he began, and in what year soever of *Hezekiah* he left off, the time will be of a good space (as we said.) And so in what part of that space of time, what parts of this Prophecy were uttered, it being not expressed, is uncertain. Only what he first uttered, or with what he began, the next words shew, which tell us what was the first propheticall Vision, or Revelation which he received.

2 The beginning of the word of the Lord by *Hosea*: and the Lord said to *Hosea*, Go, take unto thee a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom departing from the Lord.

The beginning of the word of the Lord by *Hosea*, &c.] There is among Interpreters some difference in the rendering of these words,

^m some rendring, In the beginning God spake in *Hosea*, and the Lord said to *Hosea*. ⁿ Others, The beginning of the Lords speaking; or as the *Doway* Translators will have it, The beginning to our Lord of speaking in *Osee*, and our Lord said to *Osee*, &c. Others, The beginning of the word of the Lord in *Osee*, or ^p to *Osee*, &c. ^q Others, The beginning (or in the beginning) of the word of the Lord which was to *Hosea*, the Lord said, &c. ^r Others, The beginning with which the Lord spake with *Hosea* (was this) and the Lord said to *Hosea*, &c. ^s Others, In the beginning, the Lord spake by *Hosea*, and the Lord said, &c. ^t Others, When the Lord spake first to *Hosea*, the Lord said to *Hosea*. ^v Others, In the beginning in which (or when) the Lord spake by *Hosea* he said, i. e. then he said to *Hosea*, &c. ^x Others, In the beginning *Jova*, or the Lord spake to *Hosea* in these words, Go take, &c. ^y Others, so as ours, and others perhaps something differently. The grounds of this variety are some Grammar niceties, which if any desire to look into, we shall here set them down; Others may without prejudice pass them over. The first and main ground is the different acception of the word דִּבֶּר *Dibber*, which is rendred, *The word*, not so much as for what concerns the signification of the root of it, all according in that, that it hath the notion of speaking, but concerning the form of it; and whither it be a Noun or a Verb, and if a Verb, of what Tense, whether the preterperfect tense, or the infinitive Mood. If it be a Noun, then no doubt it must signify the word (and that it may so be, is proved sufficiently out of *Jer.* 5. 13. where in much like form it occurs, only with a little difference in the last vowel, though in pronunciation the same with what we here have, *Vehaddibber*, &c. and the word is not in them) and so in construction with the preceding word תְּחִלָּה *Techillat*, and governed of it, must be rendred in the Genitive case, viz. of the word. If it be a Verb, then it must be either in the preterperfect tense, as it hath the usual form thereof, and then will signify spake, and then the noun before it may be taken adverbially, ^z as often Nouns are, to signify, firstly, or at the first, or in the beginning, or first place, as if it had the Preposition or Particle בְּ *Be*, signifying in, prefixed to it, and were בְּתְּחִלָּה *Betechillah*, in the beginning, or else, as ^a others think, must have understood between it and the Verb, the word אֲשֶׁר *Asher*, that signifies which, or what (as oft in like cases it is understood) that so it may sound, The beginning of that which the Lord spake; or else for the Infinitive mood (which as Grammarians observe, oft retains the same form

^c 2. Kings 15. 33. ^d 2 K. 16. 2. ^e 2 K. 18. 2. ^f 2 K. 14. 23. ^g 2 K. 15. 1. ^h Vid. Riv. t. ⁱ Abarb. Druf. ^m Interlin. ⁿ Vulg. Lat. ^o Cald. & Gr. ^p Ar. Santes Pagninus. ^q Syr. ^r Munst. ^s Tygur. ^t Jun. Trem. ^u See Var. and Ar. MS. ^x Cast. ^y See Var. ^z So רַבִּי Rabbach, often, much, &c. and so in Greek τὸν ἀπλῶν. ^a R. Tanch.

with the preterperfect tense) and then must it have the force of a Gerund, and be rendered as in the vulgar Latin it is, *The beginning of speaking to (or by) the Lord*. Another difference among them is concerning the signification of the preposition, or particle *Be* prefixed to the name of *Hosea*, which signifies sometimes, *in*, sometimes, *by*, sometimes, *with*, and accordingly is by Interpreters rendered, *spake in*, *spake with*, *spake by Hosea*; as they thought best to express the meaning. Some observe the word which signifies otherwise simply, *speaking*, having this particle after it, to be more particularly applied, to speaking by way of Prophecy. And some, that, it being of that meant, to render it *in* is more emphatical, God speaking *to* or *with*, or *by* others, but peculiarly *in* his Prophets, God inspiring or speaking *in* and *to* them first what he would have them communicate to others. Again, they differ in rendering the particle or conjunction *ו*, *Va*, in *וַיֹּאמֶר* *Vayomer*, and he said, which usually is a conjunction copulative, and as so is by ours and some others here rendered, others quite omitting it, as serving only for inference of the following words, without having here any farther signification, others rendering it by, *then*, as we have seen; but all these make no difference in the meaning, all making the scope of the words to be this, that That which the Lord in the first place, and before he spake any thing else to him, was, *Go*, &c. and that is ^d observed to be all that is meant, and not any priority of this Prophets Revelations before those of other Prophets, particularly of those that were cotemporary with him, *Isaiah*, *Amos*, and *Micah*, as appears by comparing their Prophecies with this; though some ancient Jews as well as others, would from these words conclude it. However the matter otherwise be, it seems not the drift of this expression, *The beginning*, &c.

Go take unto thee a Wife of whoredoms, i. e. much given to, or guilty of whoredome, a common Strumpet; and children of whoredoms, whether so called because base-born of a whore, while she so continued, ^f and before the Prophet married her, or so accounted because their mother had been a whore, and so ought to be thought to behave her self after marriage too, and so her children to be a doubtfull dishonest brood, ^g suspected of bastardy, or whither because they after the example of their mother were given to such lewd courses. The words seem applicable to children in either of these kinds, and are so by different Expositors differently applied: to

which of them to incline, we shall better see when we have considered the nature of the whole transaction, and what was here commanded, and what done, and how. For though as to the first and literal signification of the words, there be no doubt made, yet as to the nature of the injunction from God, and the manner by which it was fulfilled by the Prophet, is between Interpreters, great variety of opinions, greater then can be easily reconciled, inasmuch as each of the differing parties knew and considered the arguments and reasons of the others for their opinion, and yet have not thereby been moved to imbrace it, or forsake their own; Some will have what is said to have been really performed, others only in a vision, others that it was only proposed as a Parable. A first opinion there is, according to which the Prophet is thought to have been commanded really and carnally to take to himself a wife of whoredoms, and that he did so. This is by the Jewish Expositors looked on as the ancient opinion of some of their Talmudical Doctors; and though their words in the Talmud do not expressly assert it, yet it is by them looked on as the import of them. And amongst their later Rabbins, it is embraced by *Abarbinel*, a man of great note with them, who at large seeks to confirm it, and prefers it before any other. Nor is it by these only embraced, but by diverse Christians also both ancient and modern of all ^h sorts and sects hath been so, and that from of old to this present time. The reasons by which they confirm it, and repel what seems to make against them, are such as these. First, that it is in such express terms set down what God said, and what the Prophet did (ⁱ without any mention of a vision) that to deny it to have been actually said, and really done, ^m would be to give the lie to the plain words of Scripture, which it is a sin to do, and would open a gap to such Interpretations of the Scriptures, which should contradict the truth thereof, while every one, when any thing should seem strange or unusual to him, should expound it figuratively as he pleased, which is carefully to be avoided; and therefore whereas ⁿ some learned Jews give a rule, That where any thing in the Prophets is put to resemble another by way of similitude, it was in prophetic Vision, and not done actually by the Prophet being awake, he saith that this rule is given with too great a latitude, and ought not to be admitted without due limitations, and therefore ^o himself frames another to this purpose, That where the Scripture testifieth of a thing, that it was so done actually, we

^b R. David Kimchi. ^c Tarn. and see Druf. ^d R. Sal. & Abarb. ^e Talm. Baba Bathra c. 1. fol. 14. & Pefach. c. 8 fol. 87. and see Hierom. ^f Gror. ^g R. Sal. Pefach. ibid. ^h Druf. Cast. Riber. ⁱ R. Salom. R. Dav. Kimchi. & Talm. Pefach. c. 8. fol. 87. ^k Theodoret. Cyril. ^l Castro. Merc. See in River. Pife. Glass. Gram. fol. 270. Livel. ^m Glass. Lively. ⁿ Abarb. ^o Maim. Moreh Nev. l. 2. cap. 46. ^p Here, and on Isaiah the 20th.

ought not to depart from the simple and literal sense of the words; (we may add, according to his meaning, how strange soever the thing be, and such as without Gods command would not, ^p or without his enabling of the Prophet could not, have been done.) But if the Prophet tell of himself, only that he saw or did such a thing (as in that of *Jeremie* cap. 13. 1. &c. of his being bid to take a linen girdle, and to do so and so with it, and his saying he did accordingly; and that of *Zach.* 11. 7. of his taking two staves, and casting the silver to the Potter, *v.* 13. we may receive the rule of those Doctors forementioned, and likewise where the Scripture itself testifieth that the thing was done in a vision, as in that of *Abraham*, *Gen.* 15. &c. and in diverse passages in *Ezekiel*, which he is said to have been shewed in the visions of God, as *c.* 1. 1. *c.* 8. 3. *c.* 37. 1. &c. and else where, and also where it is not mentioned that it was done in a vision; yet if the Scripture do not testify speaking of the person in the third person, that the thing was actually done by him, concerning what he is bid to do, as in *Ezek.* 4, 5. chap. concerning the shaving of his head, but he only tells it of himself; in such cases (he saith) it may be interpreted according to their rule: but where the Scripture expressly testifieth that the thing was really done, as in *Isaiah's* going bare foot, *Isa.* 20. 2. and here of our Prophet *Hosea*, that he went and took *Gomer*, &c. it ought to be looked on as actually done, and not only either as a Vision or Parable.

^q Secondly, because if this had not been really and visibly done, it would not have been effectual for the end proposed, which was to make the Israelites sensible of their spiritual fornication by Idolatry, and how the case by reason of it stood betwixt God and them, that so they might be taken off from continuing therein. If he had only told them, that he had such a Vision in a dream, they might have rejected it as a dream, and not been much affected with it, his private affections it might have made impression on, but not on others generally: the effectual way to work on their affections was really to do and represent in act to them that which resembled their condition, that by seeing the Prophet do a strange and unusual thing, which otherwise he would not have done, they enquiring into the cause of it, and seeing how he did it in respect only to them, and did apply it to them, might be made sensible thereof: and if it be objected that though God did sometimes by visible signs and types of things done by the Prophets as well as by words, and their declaration of Visions represented to them, teach and warn

the People of what he would have them take notice; yet the thing here said to be commanded by God, and by the Prophet done, is of that offensive nature, as would not well agree with the holiness of God, and his other commands, nor at all become an holy man of God to do; to this, answer is usually given, as in respect to the nature of the thing, that though it might seem scandalous to some men, yet there was no real dishonesty in it, ^r for it was not by the Law unlawful for any to take for a wife, one that had been a whore, but only for the Priests, (*Levit.* 21. 7.) and though there might be in it that which may seem something shameful, ^s yet by Gods commanding it, did it cease so to be, and though it might seem harsh and dishonorable to the Prophet so to do, yet (saith the forementioned Jewish Doctor) he ought to do it, and what was more hard, and harsh, and dishonorable then that, for that great end of convincing the Idolatrous Israelites, if God had so required; for, saith he, God employing the Prophets, did not order things with respect to their credit and honor, but so as by their Ministry to effect in the best way those ends for which he employed them, for the rectifying what was amiss among the People, and therefore they ought not to refuse to do any thing which God required them to do, as necessary for that end, though seeming never so difficult or disadvantageous to themselves; the goodness and greatness of the end ought to make them willingly to undergo any thing enjoined them for effecting it; ^t 'Twas not shame'ul to them to obey being commanded, it would have been their shame to have disobeyed.

Another reason is by ^u others brought, w^{ch} they think to have some force in it, *viz.* because here are the names of persons expressed, as *Gomer the daughter of Diblaim*, and the names of her children, which is more proper to a narration of a thing done then to a Vision or Parable. By such reasons induced do many (as we said) think it evident, that what is here said was really and actually done. But then among them who so far agree, is there difference concerning the manner of the performance of it, and other circumstances; ^x some thinking that the Prophet was not enjoined legally to marry such a one as is described, but to make use of her as a Concubine, by way of special dispensation from God; which is by ^y others looked on with some abhorrence. ^z Others, that he was commanded to take by way of legal Matrimony such a one, as was formerly guilty of whoredome, but should profess hence forward to live honestly, or should also after Marriage return to her accustomed uncleanness. ^a Others thinking yet,

^p See Mercer. ^q See Abarb. Ribet. Ch. à Castro. ^r Grot. ^s See Mercer. and Live'y. ^t Ribet. ^u See Ruffin. à Cast. Ribet. Rivet. ^x Aquin. See Ch. à Castro and Rivet. ^y Mercer. & Rivet. ^z Idem. ^a Luther. see Rivet. & Tarnov.

either of these waies to have in them, what may not easily be admitted, affirming that the wife which he was bid to take, and did take, was some honest mans daughter, and herself honest, and her children honestly born, but that for expressing the condition of *Israel*, he was bid to traduce his wife by the infamous name of a whore, and his children of bastards, that so he might shew in what account the Idolatrous Israelites were with God. To which we may add what is suggested by ^b a Reverend Divine, who yet is not of their opinion, an enquiry, whether it will not be more agreeable to the scope of the place, and the following words, that it should be understood of such a woman as was honest before, yet should after she was married play the whore.

^c And there is also a difference between some of them, whither by a *wife*, or woman of *whoredoms*, is meant one that according to the usual and proper signification of the word was really a whore, or only ^d one that was a Gentile, a Heathenish woman, bred up in Idolatry, and so guilty of spiritual whoredom. But however in these differences they take diverse waies, according as their own judgement leads them, and they think most agreeable to the present and following words; yet in this they concur, that something according to the sound and letter of the words was really enjoined, and in open act visibly done. But others, notwithstanding all that can be said in defense of that opinion, are of a contrary mind, and think all to have been done in a Prophetick Vision, and imaginary representation. And this is no novel opinion neither; it may seem to have been the general opinion anciently of such learned men who inhabited the Countries of *Palestina* and *Egypt*, according to what *Ruffinus*, in his Commentary on this Prophet, reports, who generally denied this to have been carnally done, and he himself seems to look on it as the safest way of expounding the words; so doth ^e *Hierome* also, who thinks it not to have been really done, but in a type. Amongst the Jews also ^f some of as great learning and note as any of them, notwithstanding what had been said by others before them, plainly affirm that, what is here said to have been done, was done in a Prophetical Vision, wherein the Prophet did seem to himself really to act what he relates to the People; that, as he was himself much affected by this Vision, and imaginary acting, so by the relation of so strange a thing that happened to him from God, whose Messenger to them he was, he might work on the affections of the People, and they might think God had some extraordinary design in it, which he would have them to take due notice of. An

absurd thing they think it to be imagined that God should render his Prophets like fools and lewd men, and prescribe to them to do such actions as would be done only by such. And sure, as to the act here mentioned of the Prophets marrying a common Harlot, and taking to him children of whoredoms, however it might be void of true vice (saith *Mr. Smith*.) "Yet it would not have been void of all offence for a Prophet to have thus unqually yoked himself with any such infamous person though by way of lawful Wedlock, if it had been done really. It may be added that it probably would have been so far from working more on the Peoples affections for good, and making them sensible of their errors, (as is pretended for proving it to have been really done) as ^g that it would rather have bred in them a contempt of the Prophet and his Message. It might have made them look on him as a lewd man, not careful of his carriage or credit, and therefore not to beleive that he was sent by God, or had his word in him; and would perhaps have made some ill minded men among them, to have indulged to themselves liberty of doing things unseemly by pretending his example, ^h as it is said of some, that they hence took an argument in defence of fornication. But then if there be such offensiveness in such an action, as that it cannot be thought fit for God to command it, or an holy Prophet really to perform it, it may be farther considered, whither it could without offence be acted so far as in a Vision. Those things which are not honest in themselves, cannot be honest so much as in an imaginary Vision (saith the learned *Rivet*) and therefore he with some ⁱ others think it was not acted so much as in a Vision, but take yet a third way, *viz.* That what is here set down by way of narration, was but a thing so feigned and by God put into the mouth of the Prophet, as a Parable by which he should represent to them how their condition in respect to him was, or matters stood between them; *viz.* so as it would be with the Prophet, if he should have to wife a common Strumpet and bastards for children. And indeed this opinion seems to be as ancient as any, for the Chalde Paraphrast (though he be urged by those who think these things done in a Vision, as on their party) seems to have been of this mind, while he paraphraseth the words thus, *The Lord said unto Hosea, Go and prophecy a Prophecy against the Inhabitants of the rebellious City, which add (or continue) to sin, &c.* by which his taking off the words from their literal signification, a ^k learned Jew notes that he plainly shews the whole narration to be a Parable, and takes a way of expounding it, by which he declares

^b Diodat. ^c See Ch. à Castro. ^d Lyra. ^e P. c. f. on his Comment. ^f Aben Ezra, & R. Dav. Kimchi. Moreh Nev. l. 2. cap. 46. ^g See Ruffin. ^h See Riber. n. 54. & Ch. à Castro, & à Lapid. out of Alphon. de Castro. ⁱ Par. Jun. & Trem. ^k R. Tanch.

it not to have been a narration of a real fact; The same Jew thus gives his own sense, viz. "This is a Parable which God framed to him, and then in its place interpreted it, the meaning being the interpretation given, not the act reported, by which are taken away all difficulties concerning the command, and the possibility of performing it; and this, saith he, is the opinion of most Doctors and Interpreters (perhaps he thinks those who say this was done in a Vision to mean no more; and indeed what would a Vision declared to the Prophet, however the Prophet might be affected by it, have been to the People, except by it a Parable to them had been put into his mouth?) and he thinks them blind in their understandings who say this was done in open real act; and whereas they say Gods commands ought not to be questioned, suppose (saith he) we should grant them that he possibly might take a wife of whoredoms, yet what can be said concerning the children of whoredom, which should not belong to him, seeing, mostly, the children are the husbands? this argument taken from the consideration of the children, Calvin also saith to be an unanswerable argument against those that look on what is here spoken as a thing actually so commanded and performed. And this opinion that the Prophet was by way of Parable to represent this to the People, the Reverend Dr Rivet thinks is therefore to be preferred before the others, because it is not liable to such inconveniences and absurdities, as the others are charged with, and that it makes the whole matter plain and evident. And indeed those arguments which are brought for confirmation of the first do not make at all against this; is it set down as an history of a thing done? so do Parables use to be. Here are names of persons expressed: that is well agreeing also to the nature of a Parable; so we have in the Gospel the names of *Lazarus* and *Abraham* in that Parable (as it is by most esteemed, though by others for that reason, thought a true History, *Luc. 15. 6.*) and what is said that things represented in act do more effectually work on the affections, this efficacy do things, in a Parable represented as done, partake of with a thing really done, and therefore we see what frequent use of Parables, for the better working on the hearers, is made in Scripture.

When they heard the holy Prophet representing so strange a thing, so unusual for a man of his quality, as commanded from God to him, and done by him, they could little less be moved, then if it had been really so, and not chuse, but ask what may this Parable, and the occasion of it be?

These are the chief opinions concerning the

acceptation of these words, of which seeing each is backed by great authority, and the maintainers thereof will not yield to one anothers reasons, but keep to their own way, and accuse those that go otherwise, either of boldness or blindness, and some very learned Men have not dared positively to determine in the matter, it must be still left to the considering Reader to use his own judgement; only with this caution that he conceive nothing unworthy of God, or unbecoming his holy Prophet, nor draw from the words any unfavoury or unhandsome conclusions; and in what way soever the words be taken, yet seeing they are set down by way of a narration, or history of a thing done, it will be convenient in the giving of the literal meaning, as so to look on them.

To the first words therefore which we have seen, *The Lord said to Hosea, Go take unto thee a wife of whoredoms and children of whoredoms*, in the next is added as a reason of that command, *For the Land hath committed great whoredoms departing from the Lord.* The Land, i. e. the People of the Land of Israel, hath committed great whoredoms) hat well gives the sense; the literal rendring would be, in committing whoredom, will or doth commit whoredom. זנבה זנבה *Zanobhizneh*. The repeating of the Verb shews the frequency and continuance or excess of the act, which ours well express without repeating the word which would not in our Language do so well, though in the Hebrew it be an elegancy, and adds much emphasis, by adding *Great*, which is the import of that expression, viz. to shew their excess in lewdness. Some others, for the like end put in, *Altogether*, others, *continually* commiteth whoredom. Others keep to the Hebrew expression, that they may not loose the emphasis of it; so besides others, the Greek, and Syriack, and ancient Latine, which the *Doma* Translators render, *The Land fornicating shall fornicate from the Lord*; which gives us likewise to observe another thing, viz. that what ours render by the preterperfect tense, *hath committed*, they render by the future, *shall or will commit whoredom*, and others render the same by the present, *doth commit*. The word indeed is in the Hebrew in the form of the future, but it is known that by that form the Hebrews do oft express the present, for which they have no proper form, and sometimes also the preter tense. And here *R. Salomo Jarchi* expressly saith, it is the present tense, viz. denoting the present condition of the People of Israel (though both what they had been, and what they would be, may be had respect to) and both ours, who render it by the preter tense, and those that render it by the future seem to denote nothing else but

¹ Qu. whither in *Ezech. 23.* it be not so, in *Ahola* & *Aholiba*. which some call a Parable. Par. ^m See *Rivet.* The d. ret. ^o *R. Tanch.* ^p *Lively*, and see *Mercer.* ^q *Jun. & Trem.* See *Jun. Tr. Dra.* & *Grot.* ^r *Buxi. Gram. l. 1. cap. 12. & Glas. pag. 381.* ^s See *Riber. & Ch. à Castro.*

their continuance in their ill behavior, that they had been, and would be, as at present they were, *viz. like a wife of whoredoms*, as much as to say, " they continually and obliquely behave themselves. That wherein they committed whoredom, is expressed in the next words, *departing from the Lord*; whereas they being espoused to him as in Wedlock, should have behaved themselves faithful in his Covenant, and obedient to him, cleaving to him alone as a chaste wife to her husband, they forsook him and ran after other Gods, as an adulterous whorish woman, violating the bonds of Wedlock, forsakes her husband, and prostitutes her self to others, and hath by them a bastard brood, that will do as their mother did, and imitate her in lewdness; as such are they here represented, * the Prophet bearing the person of God, the Congregation or Church of *Israel* likened to an whorish woman, the members of that Congregation to children of whoredoms, wherefore the Reverend *Diodati* (as we have intimated) thinks that by a wife of whoredoms must be meant such a one as what ever she were before, should after she was married play the whore; the application of the type to the substance (or thing signified) requireth, saith he, that it should be so understood: And then in what was represented to them by *Hosea*, as in his own person, they could not but see set before their eyes the loathsomeness of their own condition in the eyes of God. It could not but be y an odious thing to the Prophet to have such a wife, which had such children; and great patience must he have to bear it; all would so judge: how odious then must they who continually went a whoring, from God, needs perceive themselves to be in his eyes? and great patience must it argue in him, that he yet bears their manners; he shews by this Prophet that he can no longer do it, and warns them therefore to leave their wicked doings, and turn to him. Here may be observed that the word *departing* is not in the Original, but added, as necessarily understood, for making up the sense, the words otherwise running, *hath in committing whoredom, committed whoredom from after the Lord*², which must necessarily so be understood as ours give it, *viz. that by departing or turning from the Lord to others, i.e. Idols, they are guilty of whoredom, and become like an adulterous woman, who dealth falsely with her husband, and committeth lewdness with others; under w^{ch} notion therefore Idolatry is usually expressed in the Scriptures, being spiritual whoredom, as the other is carnal. Which spiritual whoredom by these last words to be meant, is manifest, and therefore, though by an ancient Jewish Inter-*

preter, by a learned * Rabbini cited, the words in both the sign and thing signified, seem taken in the same sense, *viz. for carnal whoredom*, while he expounds the words, as if the meaning were, Take thee a wife of whoredoms, for if thou shalt go to take an honest modest woman, thou shalt not find any such, for the whole Land, all the People thereof, is much given to whoredom, as it is not by him that cites it, followed, so I suppose if understood of carnal whoredom, cannot with any good reason be by others followed. Although spiritual whoredom, *viz. Idolatry* is usually attended with carnal, and countenanceth that, and all other vicious courses, yet that that here in applying the type is chiefly meant, is evident. So have we the words that run in nature of a command, and the reason of it. In the following is set forth the execution of it, as if it were by the Prophet accordingly performed.

3 So he went and took Gomer the daughter of Diblaim, which conceived and bare him a son.

So he went and took Gomer the daughter of Diblaim, &c.] ^b Some look on this as the name of a Strumpet then notoriously known, which if we take so to be, there would be no need of those conjectures, which others looking on it as a name here purposely used that it might be significant to the business of the Prophecy do now make; The first name *Gomer*, according to the significations of its root, is looked on as having two different acceptations, so as to denote either performance, perfection, or 2^y consumption; or performing, perfecting, or consuming; the other *Diblaim* is not elsewhere found in Scripture. There is found רבלה * *Debelah* and רבלים * *Debeleth* for a lump or cake of Figs, and in the plural number רבלים * *Debelim*, lumps or cakes of Figs. Whence this is looked on as the dual number, *viz. 2* two cakes of Figs, but is put as a proper name, ^c whether it be the name of a man or woman, or a place, is not agreed on. We find likewise Ezek. 6. 14. * *Diblath* for the proper name of a place, either of a wilderness, or a place by the wilderness, which is thought ^d by some to be the same, which is elsewhere called *Diblathaim*, Jer. 48. 22. and Numb. 33. 47. And this is all that we have of that word in the Hebrew text, the root doth not there occur; ^e some therefore think respect may be had to the word *Dhabala* ذبل in the Arabick tongue, which, they say) signifies to be dried or withered: so doth indeed that word

^a Pifcat. * Druf. Lively, & Rivet. ^y See Ruffin. ² Arab. MSS. from after, (or from following the obedience of the Lord.) ^a R. Ezra. ^b R. Dav. Kimchi. ^c 1 Sam. 30. 12. ^d 2 King. 20. 7. ^e 1 Sam. 25. 18. & 1 Chron. 12. 40. ^f Vat. & Stokes. Rivet. &c. ^g Grot. ^h Grot. ⁱ Rivet. Sching.

with *dh*, or a soft *d* signify in that tongue. But perhaps the root *דבל* *Dabala*, with an hard *d*, may come nearer to the purpose, which among other notions, signifies to ^k squeeze together, or make up a thing in a lump or ball, whence a great bit or morsel, or thing made up like it, and pressed together, is called *Dablah* or *Doblah*. ^l In the Syriack tongue *Debalo* and *Debelto* signifies, as a lump of Figs, so also the leaf and the bark of the Figg tree, and also a basket of Figs. This being observ'd concerning such significations, as these names may comprehend, or have respect to, we shall find different conjectures concerning the reason of the imposition of them, and the things that are by them alluded to in what the Prophet is to deliver, and declare to *Israel*. The ^m Talmudical Doctors tell us she was called *Gomer*, because all (or any that would) did perform their desires on her, and the daughter of *Diblain*, because (as some) she was as sweet or pleasing to all, as Figs; or (as others) because she prostituted her self to be used by all, as Figs are troden or pressed to be made into lumps. The Chalde Paraphrast taking it (as we said) for a Parable, thus gives his sense of it, *And he went and prophesied concerning them, that if they will repent it shall be remitted to them, (or they shall have forgiveness) but if not, they shall fall as leaves of Figs, or Figg-trees, do fall; where by his going and taking a wife, he looks on as meant, his uttering his Prophecy in this Parable. In the name of Gomer he hath respect to that signification of it, whereby it denotes consumption, or putting an end to, while he paraphraseth it שְׂתַכְּן לָהֶן it shall be remitted to them, so Kimchi explains his meaning, He expounds, saith he, Gomer in the signification of גְּמִירָה *Gemira*, making an end; as if he said, He shall make an end of their transgressions to them, and pardon their iniquity. And so likewise R. Salomo Jarchi, and Abarbinel, to the same purpose, if they shall return from their waies, their punishment shall have an end, but if not, they shall be as withered leaves (or fruit) falling from a Figg-tree; the latter name *Diblain* he manifestly takes in that notion which we said, דְּבַלְתָּ *Debelto* or *Deblat* hath in the Syriack tongue (which is all one with the Chalde) viz. a leaf of a Fig tree. Abarbinel gives us his own opinion, that it was the name of a known Strumpet; but that with all by these names is intimated destruction to *Israel*, that the Kingdom of *Israel* should end and fail, and that they should become like dry withered Figs in their captivity. Others give different conjectures, as ⁿ that destruction w^h by the name *Gomer* is noted, and now threatned, was to be brought on them for their Idolatry,*

which they fell to by indulging themselves in luxury and pleasure, which by the sweetness of Figs intimated in *Diblain* they will have alluded to, and so forgot God, and fell to Idolatry, which most suited with those vicious courses; or taking the latter name also to include the notion of drying away or withering, that by both is denoted destruction to *Israel*; and that she should be made like a dry desert, that desert which (*Ezek. 6. 14.*) as we have seen is so called. If the latter name be so understood, it will be all one, if the former *Gomer* be taken in the notion of perfection to signify (as ^o some will) her that was perfect in beauty, if her end be to be brought to such a pass; or if the latter be understood for lumps or cakes of Figs, and intimate that she should be troden on by the enemy, or pressed and crushed as figs, are to make them into lumps and masses (as one in the forecited place of the Talmud seems to think.) ^p Some in the first name will have both those significations which we mentioned of perfection and consumption included; to intimate that God had shewed abundance of good unto this People, but they wasted and consumed it all, and themselves too, by Idolatry and other excesses of sin, wherefore they are likewise at last to be consumed by Gods judgements, after that, or because, she had lived in wantonness, lustfulness, and lasciviousness, intimated by the name *Diblain*, two lumps of Figs. ^q Others think as by the name *Gomer*, to be noted a great failing or consumption to the People of the ten Tribes, so by the other *Deblain* signifying two lumps of Figs, to be noted their present condition, that there were in them perhaps some like good, but many more like bad Figs, not worth any thing, according to that comparison made of two baskets of Figs, *Jer. 24.* Some will have the state of *Israel* thereby described, that God entirely espoused them to himself when they were as inhabitants of the desert *Diblainites*. These and such like conjectures are brought by Expositors; of which the Reader as he meets with them, may according to his own judgement take or refuse what he pleaseth, inasmuch as the Scripture laies here no stress on the signification of these names, as it doth on those that follow, but only tells as in an historical way what that wife, which the Prophet is said to have taken, was called. Of her it is said that she conceived and bare him a son, Which words the Chalde Paraphrast taking (as we said) what is spoken as a Parable, expounds of the People adding or proceeding to sin, and running on in evil Idolatrous courses. *And they added* (saith he) *and did evil works.* ^r So is conceiving and bearing, or bringing forth elsewhere used in

^k Kamusf. Jamea. Ebnol-Athir. ^l Bahlul & Bar-Ali. ^m In Pefachim. cap. 8. fol. 87. ⁿ Rivet. ^o Drusf. ^p Dutch Notes. ^q Grot. ^r Rivet.

Scripture for evil counsels, purposes, and practices, the contriving and effecting them, so *Psa. 7. 14. He travaileth with iniquity and hath conceived mischief, and brought forth falsehood*, and *Isai. 59. 4. They conceive mischief, and bring forth iniquity*. So that by this expression are well set forth the corrupt manners, and wicked doings of the People of *Israel* at that time; and that, whether what is said be looked upon as a thing represented in Vision, or as a Parable by the Prophet uttered, or a thing really done, inasmuch as however it be said to be done, it is looked on as done to represent the present state of *Israel*, and what should befall them; for it includes with what they did, at once the punishments and judgements (as together with it orthereby brought forth) consequent thereon, and now threatened to them, as will appear by those names by Gods command, on those children which this *Gomer* is said to bring forth, imposed. This son she is said to bring forth to the Prophet (saith a learned Divine) because the People by his preaching provoked, did more and more pollute themselves, and rejecting the pure Seed of Gods word, dealt falsely with him, and mixed themselves with Idols, and so brought forth a spurious brood, which falsely usurped his name, and so pulled on themselves those judgements that he now threatens against them. By the names of this son, and the other two children which she is said to conceive and bear, are manifestly three several judgements, or degrees of punishment, to be executed on them, noted, as will appear in what follows; how they may also be applied to the condition of the several ages or generations of that People, after the uttering of this Prophecy, according to the observations of some of the Jewish Expositors (if there be much in it to the purpose) will appear.

4 *And the Lord said unto him, Call his name Jexzeel; for yet a little while, and I will avenge the bloud of Jexzeel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.*

And the Lord said unto him call his name Jexzeel.] For denoting the first judgement or punishment now threatened to them, the Lord commandeth this name to be imposed on the first child, which *Gomer* is said to bear to the Prophet, which being given, not at random, but to signify what the Lord intended to do, and for that end more then once repeated, as here, and vers. 5. and 11. and c. 2. 22. it may be convenient (as several Expositors do)

to premise something concerning the import of it according to its root or derivation. To omit others, which seem farther fetched, the most plain and proper derivation of it is from the word זרע *Zara*, and אל *El*, God, which we find so added in composition to some other word in many proper names in Scripture. Now of the root זרע *Zara* we have two significations, the one of seed and sowing, the other of an arm, and each of these hath those who prefer it before the other in the composition of this name. If the first be taken, that again suggests a double notion, the first of sowing as it is a casting the seed into the earth, that so it may take root, and grow up and encrease; in this notion * some taking it, say that it imports, *Semen Dei*, the Seed of God; so looking on the first letter as only additious, (as in forming other Nouns, it sometimes is) to the Noun זרע *Zera*, Seed. Otherwise as in the future tense of the Verb זרע *Zara*, it will signify *God will sow*. And so in the name will be a boding, or fore-speaking of good: The second notion is of scattering or dispersing, as Seed is by the husbandman in sowing, cast, or scattered abroad and dispersed; and according to this it will signify, *God will scatter or disperse*, viz. either them, or will * sow or scatter his vengeance among, or, on them, and so will it bode evil. And to this import it is taken by the Chaldee Paraphrast, who expounds the words, *Call their name dispersed*, and by γ others also. If the second be taken, viz. the signification of Arm, then will it import, *The arm of God*, or, *the Lord will exert his arm*. (For though from the Noun זרע *Zera*, the arm, there be no Verb found in the Hebrew Text of the Bible, ² yet in the Arabick tongue, which hath that Noun common to it with the Hebrew, is the Verb also found, and signifies, *to exert or stretch forth the arm*. And so will it denote Gods shewing his might and power, either in helping his servants, or bringing down and scattering his enemies, (as it is said, *Thou hast scattered thine enemies with thy strong arm*, *Psal. 89. 10.*) And this is by ^a some Jews of good note, and ^b others after them, preferred. Having premised this as to the import of the name so compounded, we may observe that, on what soever occasion given, it is found in Scripture either for the name of a person, or a place. Persons by that name called, we have. 1 *Chron. 4. 3.* and this here; places so named, one belonging to *Judah. Josb. 15. 56.* but another belonging to the ten Tribes often mentioned in the Books of * *Kings* as a chief City, nigh to which is ^c reported to have been a large Plain extending ten miles, called the ^d Valley of *Jexzeel*, not far from *Samaria*, and under this name ^e some will have

* Rivet. † Grot. & Rivet. γ Aben Ezra, & Abarb. * S. Hierom. x Abarb. γ R. Salem. on the places and on the Talm. in refach. cap. 8. fol. 87. col. 2. ² See Ebn-Athir, in ذرع, for in this word, as in many others taken from the Hebrew they change ز into ذ Da, or as some pronounce it, Df. ^a Abarb. ^b Arias Mont. * 1 Kin. 21. 1. 2 Kin. 9. 10. & 10. 6. * See Hierom. ^d Josh. 17. 16. Jud. 6. 33. ^e Vaz in 4. & 8.

Samaria it self here included.) To this place, in imposing this name on this child, whatever other allusions may be made, and may seem afterwards, where the name againe occurs, to be made, was respect chiefly had, as the following words declare, to warn them what God meant to do in that place, in respect to what had been in it by *Jehu* done. For, saith God, *Yet a little while, and I will avenge the blood of Jezreel on the house of Jehu*. Where then it will be necessary to enquire what is meant by that blood of *Jezreel*, which God threatens to avenge. And here, first, we suppose that the word *Bloud* (or *Blonds*, as it is in the Original) is to be taken in its proper signification, and so to be meant, *effusion of blood*, or *slaughter committed in* ^t and about *Jezreel*, and not (as ^u some would understand it) any great sins and bloody crimes, and peculiarly Idolatry, which is also usually accompanied with bloodshed and murders; nor yet as others, the blood of those whom *Jehu* and his Successors by their example lead, and by their commands forced, to Idolatry, and so made obnoxious to that destruction by the hands of their enemies, which God for their Idolatry would deliver them up to, and ^h so by that means were guilty of spiritual murder in destruction of Souls; so by *Jezreel* understanding not the place so called, but the People of *Israel*; for, these Expositions seem not to keep so close to the letter. Understanding it then properly of blood shed in that place, if we look into the History of those times, we shall find as to blood shed in *Jezreel*, that there *Naboth* was unjustly slain by the command of *Jezabel* the wife of *Ahab*, 1 *Kin.* 21. that there also *Joram*, or *Jehoram*, the son of *Ahab*, was slain by *Jehu*, and cast forth in the portion of the Field of *Naboth* the *Jezreelite*, 2 *Kings* 9. 24, &c. that there *Jezabel* was killed by *Jehu's* command, and her flesh eaten by the Dogs, *ib.* vers. 33. &c. that thither also he caused the heads of seventy of King *Ahabs* sons to be sent unto him, 2 *Kings* 10. 6, 7. and that he slew all that remained of the house of *Ahab* in *Jezreel*, and all his great men, and his kinsfolks, and Priests, untill he left none remaining, vers. 11. and so he did in *Samaria*, vers. 17. To which may be added as an accessory in prosecution of the same revenge on *Ahab* and his family, his slaying of *Ahaziah* King of *Judah*, ⁱ son in law of the house of *Ahab* also, c. 9. 27. and of the two and forty brethren of *Ahaziah*, that he met going to salute the children of the King and of the Queen, c. 10. 13, 14. as also his slaying all the worshippers of *Baal*, *ibid.* 25, &c. Now as to the blood of innocent *Naboth* the *Jezreelite*, though

that may well be called the blood of *Jezreel*, and ^k some would here have it to be understood, it cannot be certainly meant: for that was shed by *Ahab*, and at Gods command by *Jehu* revenged. And the words *on the house of Jehu*, plainly intimate that the blood here pointed to, was such as he and his were guilty of. It must be then probably that of *Ahab* and his family, and friends; and so by that ancient Expositor the Chaldee Paraphrast, it seems to be taken, while he renders it, *And I will visit (or avenge) the blood of those that worshipped Idols, which Jehu did shed in Jezreel, whom he slew because they served Baal. They also return'd to err after (or worship) the calves which were in Bethel; therefore will I impute it for innocent blood on the house of Jehu, and will cause to cease the Kingdome from the house of Israel;* where by the worship of Idols, the ^l Jewish Interpreters tell us that the Paraphrast means those of the house of *Ahab*. And so ^m they themselves take to be meant; and so also ⁿ many Christian Interpreters. But against this, offers itself an objection of no small difficulty; *viz.* how God should threaten to avenge that blood which by his own command was shed, and the fact which was by him approved. For first of all, for that end did God send a Prophet to anoint *Jehu* King, that he should smite the house of *Ahab*, 2 *Kin.* 9. 7. and then when he had so done, and shed all that blood above mentioned, he doth not only seem to approve of what he had done, but to reward him for it as for an acceptable service done to himself. *The Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab, according to all that was in my heart, thy children of the fourth generation shall sit on the Throne of Israel,* 2 *Kin.* 10. 30. How then doth he threaten here to avenge that blood on the house of *Jehu*, as if *Jehu* had in shedding it committed such an offence, as he would not leave unrevenged? This difficulty hath caused some to understand by the blood of *Jezreel* somewhat else rather than that blood of the house of *Ahab*; ^o some (as we have said) not any blood properly, or actually shed by *Jehu* or his house, and others yet though of blood shed by them, yet not that of wicked *Ahab*, and such as pertained to him, and were worshippers of *Baal*, but rather of such as served God, and were by *Jehu* or his successors slain, because they refused to partake with them in their Idolatry and worship of the Calves; for which they seem to themselves to have grounds from what is said in this Prophecy, c. 5. 2. *The revolvers are profound to make slaughter;* according to this

^t Var. ^u See Rivet. Tarn. & Sa. ^h Ribet. & Ch. à Castro. ⁱ 2 *Kin.* 8. 27. ^k Var. in fol. See Rivet. & Tarn. ^l R. Salom. & R. Dav. Kimchi. ^m They and Aben Ezra. ⁿ See Calv. Rivet. Tarn. Var. in 8. & 40. & Oecolamp. ^o Chr. à Castro.

again by *Jezreel* must be meant *Israel*, the true People of God, the faithful among them, which, as ^p others observe, cannot well be here understood; that name rather denoting (by alluding in one name to the other) such who did no more deserve to be called *Israel*, in which name they gloried, but *Jezreel*, such as God would cast off, and disperse among other Nations, or cast his punishments upon them. But ^q others, who seeing that these Expositions cannot by any sufficient proof be made good, as neither that blood can be proved to denote here, only hainous bloody crimes; nor ²ly the ill example of Idolatry, which began from *Jeroboam*, not *Jehu*, he restrained to the house of *Jehu*; nor ³ly by *Jezreel* here be conveniently meant the faithful in *Israel*, that they may take away that objection which lies against the expounding it of the blood of *Ahabs* family, which they think of all the most proper and simple, teach us to distinguish in the fact of *Jehu* but vixt what he did, and how he did it, his manner and end, and like circumstances in doing it. What he did in cutting off the house of *Ahab*, was that which God commended him to do, and commended and rewarded him for. But then, if we consider how he carried himself in his doing, and with what intentions he proceeded, it will appear that what he did, he did not so much in obedience to Gods command, and for fulfilling his will, as out of a desire of making himself King, and so did his own work, not Gods, as further appears in that whereas God set him on work for rooting out Idolatry, he did clean contrary: though he destroyed *Baal*, out of pretence of Zeal for the Lord, yet (which argued his zeal not to be true, his heart unfincere) he still kept up as bad Idolatry, the worship of the golden Calves, which is set as a brand upon him, 2 Kin. 10. 29. *Howbeit from the sins of Jeroboam, the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden Calves that were in Bethel, and that were in Dan, and vers. 31. But Jehu took no heed to walk in the Law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sin; which is said likewise of his son Jehoboaz, 2 Kin. 13. 2. and of his son Joash, ibid ver. 11. and of Jeroboam his (under whom this Prophet began to prophecy,) c. 14. 24. as likewise of Zachariah his, the last of that race, and in whom as the promise of God to *Jehu*, that his children of the fourth generation should sit on the Throne of *Israel*, 2 Kin. 10. 30. was completed, (as it is said also, c. 15. 12. This was the word of the Lord which he spake unto *Jehu*, saying, Thy sons shall sit on the Throne of *Israel* unto the fourth generation; and so it came to pass,) so the de-*

struction here threatned was made good, he being slain by *Shallum* (one of another race) who reigned in his stead. And this being considered, it cannot seem strange, that the same who was set on work by God, and rewarded for his work as far as it was done, according to Gods command, should yet be punished for his so transgressing in his doing it, and behaving himself wickedly against God in committing such sins, as he was set to punish, and have that blood, which he had command to shed, imputed to him as innocent blood, and avenged on his house. He is rewarded for executing Gods will so far, punished for transgressing it in such necessary circumstances, as he should have observed in sincere obedience to it.

This seems to ^a divers learned and considering men, upon due examination, a satisfactory answer to any cavils that may be made against the expounding this concerning the blood of *Ahabs* house, and Allies, which was shed by *Jehu* in or about *Jezreel*. Nor is it a novel opinion, or peculiar to Christians, it appears to have been the opinion of the Chaldee Paraphrast already cited, and in it agree other Jewith ^b Doctors. Though (saith *R. D. Kimchi*) he did (in shedding the blood of the house of *Ahab*) that which was right in the sight of the Lord, yet seeing he did not observe to walk in the Law of the Lord, neither turned from all the sins of *Jeroboam* the son of *Nebat*, the blood which he shed was imputed to him for innocent blood. And so we see that *Baalsha* was punished for the blood of *Nadab*, though he were a wicked man, as it is said, and because he killed him, 1 Kings 16. 7. where *Meicer* ex epts against the instance of *Baalsha* brought for example by him in confirmation of this opinion, for its disparity with that of *Jehu*, seeing he had no particular command which we read of, to set him on work for doing that which yet God ^c said should be done, as *Jehu* had, yet may the story seem to make it doubtful whether he had not; for it is said that what he did was according unto the saying of the Lord, ^d and God said unto him, *I exalted thee out of the dust, and made thee Prince over my People *Israel**. However, where Gods judgements are threatned against him, it is said to be, because he was like unto the house of *Jeroboam*, (whose son *Nadab* he killed, according to the word of the Lord) in sinning, and because he killed *Nadab*; and so here, to the house of *Jehu*, because they were like those in sinning, whom by the word of the Lord *Jehu* killed in *Jezreel*, it is threatned that their blood should be avenged on them. If this example agree not in all things, by others perhaps may it be proved, that such things as have been by some done by command of God, and rewarded in some

^p River. ^q Idem. ^r 2 Kings 10. 16. ^a See Calvin. Var. in 8. River. Tarn. Druf. Per. Fig. ^b R. Salomo, Aben Ezra. R. Dav. Kimchi. ^c 1 Kings 14. 10. & 15. 29. ^d 1 Kings 16. 1. 2. & 15. 29.

kind, have yet through their perverse intentions, in that, and rebelling against him in other things, been imputed for sin to them, and punished.

But this not satisfying all, others take another way, not by seeking to answer this objection, but to prevent it, by so interpreting the words as not to give occasion of it, while they make the meaning to be only a threatening to the house of *Jehu*, that God would do to them as he did to *Ahab*, and those belonging to him. The intention (saith *Abarbinel*) is not that God would avenge on the house of *Jehu* the blood of *Ahab* and his house; for when the Prophet anointed *Jehu*, he commanded him to smite the house of *Ahab*; where then was his sin in doing so? &c. Especially, when also after the doing of all that he did in that matter, God said that he had done well, and executed what was right in his eyes, and according to all that was in his heart, and promised therefore to reward him, as hath been before mentioned. But the Exposition of the words in truth is, that whereas in the Valley of *Jezreel* the sins of *Ahab* were revenged on his house, and the arm of the Lord went forth to take vengeance on him; therefore by reason of the greatness of that vengeance executed in that place, any great vengeance and judgement of God was called *Jezreel*, which is (or denotes) the arm of God stretched out against Idolaters to destroy them, and give them up to slaughter; therefore he commands the Prophet to call the name of his eldest son *Jezreel*, that he might declare his vengeance on his enemies, and such against whom the arm of the Lord was revealed, and because *Jehu* did that which was evil in the sight of the Lord, according to all the sin of *Jeroboam*, therefore he saith here, and *I will visit the blood of Jezreel on the house of Jehu*; the meaning of which is, that he would visit (or send) on the house of *Jehu* the stroke of the sword, and slaughter and destruction, like that visitation (or punishment) which he visited (or sent on) the house of *Ahab* in *Jezreel*. Thus he: in rendering whose words we have attended more to the letter of his, then the property of the English language. According to him the word פקדתי *Pakadti*, which ours render *I will avenge*, must not be restrained to that signification. It hath indeed others also, and first a more comprehensive and general signification of *visiting* for good or evil, by which it is here rendered by divers, *I will visit*, for bringing which to that sense which we speak of, a learned man would have the particle אלה *Eth* in the words ופקדתי אלה דמי יזרעאל *U-pakadti Eshdeme Jezreel*, not to be only a

note of the accusative case, as by ours and others it is taken to be, but to signify, *by*, and the passage to be rendered, *I will visit by the blood of Jezreel on the house of Jehu*, i. e. I will punish them by sending on them the like bloody slaughter as that in *Jezreel*, when the blood of *Ahab's* family was there shed, was. As 'twas effected when *Zacharias*, the last King of *Jehu's* race, was slain by *Shallum*, 2 Kings 15. 10. It is indeed noted by an ancient Grammarian that that particle hath sometimes the signification of *by* *Im*, which signifies *with*, and is used likewise as the particle *be*, which signifies, according as the sense requires, *with*, or *by*. But if there seem some harshness in this construction, there are yet other notions of the Verb we speak of: it signifies likewise to command, and also to give command, to appoint or set over, according to which notion we have it, *Jer.* 15. 3. ופקדתי עליהם *Upakadti alehem*, and I will appoint over them four kinds, saith the Lord, the sword to slay, &c. and *Lev.* 26. 16. *Ve hiphkadti alekem*, and I will appoint over you terror, consumption, &c. i. e. send on you, or cause to fall on you. So that in this notion the words, without any violence offered to them, may here sound, *I will appoint the blood of Jezreel over the house of Jehu*, i. e. send, or cause to come, or inflict on them such a slaughter or blood-shed. And this construction the foresaid *Abarbinel* seems plainly to follow, while he explains the meaning to be, that God would command, send, or cause to come on them the stroke of the sword, and slaughter like that visitation which he had set over, or sent on the house of *Jehu* (as we have seen.) But not to reduce the matter to Grammatical niceties, divers among Christians, however the construction be made out, take the same meaning that he doth, viz. that it is a denunciation of like destruction to the house of *Jehu* that he had been the instrument of bringing on the house of *Ahab* in *Jezreel*. The naming of that carries in it a sufficient reason for clearing of Gods Justice in bringing it on him; he had seen how far God was provoked by the sins of idolatrous *Ahab*, and himself been executioner of his Justice on his family for it; how could it then but seem just to all on the remembrance, and calling to mind of this, that seeing he and his posterity would not by that take warning, but continued to provoke God by the like hainous sins, the like punishment should be sent on his? it is therefore here threatened that it should be so. The Reverend *River* himself, who embraceth the former opinion and confirms it, yet summing up the meaning, saith, this is the true sense, *I will visit the blood of Jezreel on the house*

* R. Tanch. on v. the last. † 2 Kings 10. 30. ‡ Grot. § Abu Walid. ¶ Ar. Mont. Sanct. Men. & Grot.

of *Jehu*, i. e. As *Jehu* shed the blood of Idolaters in *Jezreel*, so will I punish with the same punishment the posterity of *Jehu*. Which words of his may be accommodated to either of the two preceding Expositions indifferently: if by visiting the blood on, be understood, as ours render, *avenging*, it is the former; if *sending* or *causing* the like bloodshed on them, as was by their father *Jehu* executed on the other, it is the latter. The one makes the former a cause of the latter, the other makes it only a pattern or example. The Reader must judge which he thinks best agreeable to the words, seeing they will bear both, and each are backed with authority of such as embrace them.

What is threatened, is said shall be done after a little while upon the house of *Jehu*, and it is added as a consequence on it, or what should be effected together with it, or by it, that the Kingdom of *Israel* should cease. So saith he, *yet a little while*. The time was not yet come that it could be done, because Gods Promise to *Jehu* was, that his children of the fourth generation should sit on the Throne of *Israel*, and the present King *Jeroboam* was but the third from him; but there was not much of that time left, in what time soever of his reign our Prophet began to Prophecy, though he reigned somewhat long (toward the latter end of his reign, * it is thought he prophesied) and though there were any *Interregnum* or vacuity betwixt him and his son *Zachariah*, as Chronologers think, (though the Scripture mentions none, but saith only that *Jeroboam* slept with his Fathers, and *Zachariah* his son reigned in his stead) yet inasmuch as in *Zachariah*'s time, who reigned but six months, what is here said was effected, might it well be said, *yet a little while*; and so both the Promise before made, and the curse now denounced were in their due time fulfilled, the one by his (who was the fourth of *Jehu*'s race) sitting on the Throne of *Israel*, and the other by his being cut off by the sword, for in him that race was destroyed, as *Ahabs* was in *Jezreel*, as a consequence on which, or what should be effected together with it, or by it, is added, and I will cause to cease the Kingdom of the house of *Israel*. Which words are by some taken as a farther explication of what is included in the former, viz. that he would by that means, viz. the death of *Zachariah*, cause to cease the Kingdom of *Israel* to the house of *Jehu*, or of the family of *Jehu* over the house of *Israel*, so that no more of that race should reign over it, and so that these words should particularly concern that Family, and not im-

port the general ceasing of the whole Kingdom of the ten Tribes, which is after in the ninth verse menaced. But as the reins here are general, *the Kingdom of the house of Israel*, a name used to denote the ten Tribes, as separate from *Judah* and *Benjamin*, so others think that it ought to be understood of the ceasing of the Kingdom, not only to the house of *Jehu*, but of *Israel* in general. The former words sufficiently declare the destruction of the family of *Jehu* in particular, these seem to extend the judgement farther, even to the whole People over whom they had reigned, who were for the general guilt of the same sin of Idolatry which their Kings were, and so concurred in provoking the Lord, as he said, ver. 2. *The Land hath committed great whoredom, departing from the Lord*; and besides it is manifest by the History, that when the Kingdom of the house of *Jehu* was cut off, it may be with good reason said that the Kingdom of *Israel* was caused to cease, for it never afterwards flourished as before, but was in a decaying condition, and dwindled away, never recovering the wound that was given it in the death of *Zacharias*. *Shallum* that slew him, reigned but a month, 2 Kings 15. 13. *Menahe* that slew him, reigned indeed ten years, but with great mischief and bloodshed to his own Kingdom, and besides was fain to buy his peace, and confirm his Kingdom by giving to *Pul* King of *Assyria*, that came against the Land, a thousand talents of silver. His son *Pekabiah* succeeding him reigned but two years, and was slain by *Pekab*, who reigned twenty years, but in his time *Tiglath-pileser* King of the Assyrians carried into captivity the *Rubenites* and *Gadites*, and the half Tribe of *Manasseh*, and also *Galilee* and all the Tribe of *Naphtali*, and carried them captive to *Assyria*, and he then being slain by *Holbea*, the son of *Elah*, him *Salmaneser* King of *Assyria* made his servant and tributary, and in the ninth year of his reign took *Samaria* itself, and carried those that were left of *Israel* away into *Assyria*, and so their whole Kingdom ceased. Though then at the death of *Zacharias* it had not quite an end put to it, it was ever after in such a condition as might scarce deserve the name of a Kingdom, so that it will be no improper language to say that God did together in cutting the Kingdom off from the house of *Jehu*, cause to cease the Kingdom of *Israel* in general. Their destructions being so involved one with another, and consequent one on another, it will not make much difference to understand the words either of the one, or the other, and they cannot be so severed, but that the, *yet a little*

* River. Symphons Chron. 1 2 Kings 14. 29. m Ab rb. Ar. Mont. Pisc. Grot. & Jun. n R. D. Kimchi. Ribier. Drus. Ch. à Castro. River. o Diodat. p 2 Kings 15. 16. q ver. 19. r ver. 23. s ver. 25, & 27. t 1 Chron. 5. 46. See River. u 2 Kings 15. 29. v ver. 30. w 2 Kings 17. 3.

while, may be applied to, and verified of both, in respect to what was made good in the event. So *Kimchi* understanding these words of the last, "Because, saith he, the Kingdom of *Israel* stood but a little after that, "for in the daies of *Hosea* the son of *E-lah*, they all were carried captives.

When this was spoken, *Israel* seemed to be in a good and flourishing condition and not to have reason to fear so sudden a ruine; for *Jeroboam*, under whom *Hosea* began to prophecy (and probably spake this) continued his reign forty and one years, and did prosperously and valiantly; he restored the coast of *Israel* from the entering of *Hamath* to the Sea of the Plaine. 2 *Kings* 14. 25. by his hand the Lord saved them, ver. 27. and he recovered *Damascus* and *Hamath*, which belonged to *Judah*, for *Israel*, ver. 28. (which age or time therefore some, (y if the conjecture be of any great moment) think to be denoted by a son, said to be brought forth in the first place by *Gomer*, one of the stronger sex,) how then should it be believed in such a time that the Kingdom should after, yet a little while, be made to cease from them? But God hath said it shall be so, and with him are waies to bring it to pass. He can easily deprive them of that strength wherein they might now seem to trust, and bring it to nought. That he will so do, he shews in the next verse, saying,

5 And it shall come to pass at that day, that I will break the bow of *Israel* in the valley of *Jezreel*.

And it shall come to pass at that day, that I will break, &c.] In that day, viz. when he shall cut off the race of *Jehu*, and cause the Kingdom of *Israel* to cease, for bringing this to pass, he will break the bow of *Israel*; this, saith a ² learned Jew, is a proverbial expression, to denote the taking away their power and Kingdom; another, to like purpose, their bow, i. e. their strength, and force, or power. And so the Chalde renders it, I will break the strength of the Warriors of *Israel*. The bow being in those times of great use in war, may figuratively be taken for all sort of Arms and Instruments of War, and also all strength of War, all power and force shewed in the use of those Arms; which will be illustrated by comparing, 1 *Sam.* 2. 4. and *Ezek.* 39. 3. and *Jer.* 49. 35. and like places. So that by breaking their bow, ^a will be meant, I will take away from them all means of defending themselves, and power of resisting or repelling their enemies. This, he saith, he will do in the valley of *Jezreel*, that place from which this son had his name, as to put them in mind

of what was formerly there done, so to warn them what God would now therein do for declaration of his judgements, as hath been above seen. I will break the bow of *Israel* in the valley of *Jezreel*, i. e. saith *Kimchi*, their bow which was in *Jezreel*, because their head (or chief) places of the Kingdom of *Ephraim* (or the ten Tribes) were *Samaria* and *Jezreel*. In them were *Ahabs* Palaces, or his chief abode, and so of those Kings that succeeded him. ^b There then in *Jezreel* seems to have been much of their strength, as a place well fortified and guarded, so that they did not much fear that any enemy should take it, and there prevail against them, but the Lord saith that even there where was their greatest confidence, he would break the bow of their strength. How and when this was done, as to the History, is not so evident, though certain that it was done. ^c Some think that it was done by civil and intestine wars among themselves, ^d which did most appear in that Valley, and more peculiarly by that great slaughter by *Menahem* thereabout made, 2 *Kings* 15. 16. ^e Others think to be noted by it some great overthrow, which there the *Israelites* received by the *Assyrians*, and were by it much weakened, though not in the Scripture expressed, ^f and that it is probable that in that space of time, wherein the *Assyrians* led up and down their Armies in the Land, before they besieged and took *Samaria*, they might in some great Battel in that Valley, which was near to *Samaria*, defeat and route the *Israelites*, that we may not with ^g some by *Jezreel* understand the whole Kingdom, or Country, of *Israel*, which *Israel* they would have understood by *Jezreel*. This way of Exposition, which we have followed, keeps more pressely to the letter, and is agreeable to what is by the most given. Yet ^h others take another way, in which perhaps is more of nicety then solidity, viz. that by the bow of *Israel* should be understood here, the Tribes of *Judah* and *Benjamin*, as being the glory and strength of all *Israel*; the ground of their opinion they take from what is said of *Judah*, 2 *Sam.* 1. 10. he bade them to teach *Judah* the bow. And of the *Benjamites*, 2 *Chron.* 12. 1. 2. that they were armed with bows, and could use both the right hand and the left in hurling stones, and shooting arrows out of a bow; by which it appears that they were excellently skilled in the use of that instrument. But they might find places as well to prove that among the ten Tribes, there were those who were skilled in the bow too, as, 1 *Chron.* 5. 18. that there were very many thousands of the sons of *Ruben* and the *Gadites*, and the half Tribe of *Manasseh*, valiant men able to bear Buckler and Sword, and to shoot with Bow,

¹ See *Aben Ezra*, *Kimchi*, & *Abarb.* ² *R. Tanch.* & *R. D. Kimchi.* ³ *Diodati.* ^b See *Rivet.* ^c *Grot.* ^d See *St. kes.* ^e *Hieron. Mercer. Ribet. & Rivet.* ^f *Ch. à Castro.* ^g See *Mercer. Ribet. & Rivet.* ^h *Abarb.* & *J. R. More.*

and skilful in war, so that when these were overcome and carried captive (as they were by the King of Assyria, *ibid.* ver. 26.) the bow of Israel might as justly said to be broken as by any discomfiture of Judah and Benjamin. Of the Children of Ephraim also we read that they carried bows, *Psal.* 78. 9. Then by his saying, *in the Valley of Jezreel*, they think not to be meant that what is threatned should be done in that place, but that the slaughter should be like to that which was formerly made in that place, to the destruction of the family of Abah, very cruel and bloody, and according to the pattern of that execution for the exerting the strength of Gods arm, which is denoted by that name, executing like vengeance on them, for being guilty of the like sins of Idolatry, and that, with allusion to the name *Jezreel*, in the valley or depth of Gods arm, and his judgement or justice; or that, according to another notion intimated by that name, *viz.* of sowing, and by the mention of valley, betokening a low and deep place, he would *profundè ultionem & pœnam seminare* (as *Ar. Montanus*, who plainly follows that Jew, speaks) deeply sow or scatter among, and upon, them, vengeance and punishment. And so by thus understanding by the bow of Israel, Judah and Benjamin joyned with him, he collects, that judgement is here threatned, and by the name of this son *Jezreel* fore-signified to three parties, the house of *Jehu*, the house of Israel, and the house of Judah, all to be executed in that day, *viz.* that time which after God began with the destruction of the house of *Jehu*, ended not till both the other were destroyed too; which time, though it comprehended some number of years, yet in respect to God, and the continuance of the execution of the judgements following one on another, might be without impropriety of speech called a day. However this may possibly be collected, yet the plainer way will be to refer what is spoken hitherto, more peculiarly to the ten Tribes, as distinct from Judah.

As to the last words, there is yet another rendring given by some, *viz.* *propter*, for the Valley of Jezreel, *i. e.* for, or because of the slaughter in that place made, and the blood there shed by *Jehu*, that so it may be but the same which was in the former verse said, *I will avenge the blood of Jezreel*. But this is by other learned men disapproved, because though the Preposition *ב* *Be*, put before the Noun *קמח*, which signifies the Valley, though it may in some cases import, for, or because of, yet being prefixed to a Noun denoting a place, as here, it properly signifies, in, as ours and others usually translate it. Thus have

we in these words a description of the first child that *Gomer* is said to bring forth, and of the imposition of his name, and of what he so called was a sign to Israel; there follows in the next words a description of a second birth; and of what that also was a sign to them;

6 *g* And she conceived again, and bare a daughter; and God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel, but I will utterly take them away.

And she conceived againe, and bare a Daughter, &c.] The Chaldee Paraphrast going on to apply this as a Parable given to express the condition of the People, and Gods aversation of them increased by their obstinacy in their wicked waies, thus gives his sense of what is said, *And she conceived again, and bare a daughter; And they added and did evil works*; without taking notice of the Sex of the Child that is said to have been a daughter. ^m Others look on that as significant, and would have thereby signified the state of Israel, whether as growing weaker in outward strength, as it did in those Kings times, which were after *Jeroboam* the second, whose Reign they think to be denoted by the former birth, a male, of greater strength: or whither as ⁿ more effeminate and degenerate in their minds and manners. Which and the like conjectures however allowable they may be, it will not be necessary to insist on, seeing there is no express grounds for them in the Text; that which that layeth the stress on, is the name imposed on this daughter, and the reason given for it, and God said unto him, *Call her name Lo-ruhamah*, that is, saith the margin in our Bibles, *not having obtained mercy*. That is the interpretation of that name, which though by ours, and some ^o others, retained as it is in Hebrew, yet from of old, ^p others, the greater part, have chosen leaving out the Hebrew name, to put the Interpretation of it in the Text, and that for the most part according to what is in the Margin of our Bibles; yet it appears that ^q some instead thereof did put, *not beloved*. And so againe, c. 2. 23. is in some Copies of the Greek Bible put, *which had not obtained mercy*; in others, *which was not beloved*. And the Apostle *S. Paul*, *Rom.* 9. 25. gives the latter rendring. *S. Peter* in his first Epistle, 2. 10. the former. In the sense, or matter, will be no great difference, inasmuch as Gods mercy and love go insepara-

ⁱ Jun. Tr. & Piscat. ^k Lively. ^l See Glasf. Græc. pag. 533. ^m Aben Ezra, R. D. Kimchi, & Arab. Rivet. Sec. ⁿ Zanch. ^o Tig. Verf Jun. Trem. ^p LXX. ^q *ἐκ δὲ τῆς ἀπορίας*, & Vulg. Lat. ^r See Hieron. and various readings of the LXX. in Bibl. Francf. & Nobil. *ἐκ ἀπορίας*.

bly together: and as to the word, it is manifest that the root **רחם** *Racham*, whence the name is derived, includes both significations of *loving* and *having mercy*, both in the Hebrew and Syriack Languages, so that either might indifferently be taken, howsoever that of *mercy* may here seem more convenient and agreeable to what follows, spoken both of *Israel* and of *Judah*, in opposition to them. This name being commanded to be imposed, the reason of it follows, *For I will no more have mercy upon the house of Israel*, or as in the margin, according to the letter of the Hebrew, *I will not add any more* (which is all one in sense) *to have mercy upon the house of Israel*, i. e. the Kingdom of the ten Tribes. He had hitherto been merciful to them, and preserved them from the hands of their enemies, and kept them in the state of a potent and flourishing Kingdom, but seeing his mercies, will not work on them to reduce them from their wicked and idolatrous waies, but they continue obstinately and ungratefully to rebel against him, he declares that he will not longer continue his merciful protection to them, but deliver them up to the power and violence of their enemies the Assyrians, who shall take them away out of their own Land, and carry them into captivity, and put an end to their Government and Kingdom; they shall no more be able to subsist, and defend themselves against them, but be swallowed up by, and amongst, them. This plainly seems to be the import of this threat, and the utmost of it, so that there seems no need of interpreting (as some learned men do) *I will no more* (or *I will not add to*) *have mercy*, &c. by, *I will not for a long time have mercy*, &c. that so these words may not seem to cross that promise which follows, ver. 10. for these do not threaten a personal destruction to them all, nor exclude any of them from obtaining the mercy of spiritual blessings upon their repentance, nor the calling of more of them into the Church of Christ, though it were supposed (as it were to be wished) that all of them should turn, and come in unto him, but only a denying to them the longer enjoyment of such privileges, as they now enjoyed in their own Land, of a distinct temporal Kingdom; God would not any longer preserve them so to be, but would utterly take them away, and make their Kingdom to cease (as he before speaks, ver. 4.) Instead of the last words, *but I will utterly take them away*, our Translators giving in the Margin another rendering, viz. *that I should altogether pardon them*, shew that there is in the words some ambiguity, by reason of which they are capable of different renderings, and accordingly there

are indeed by Translators and Expositors given several renderings and meanings, of which that we may the better judge, it will be convenient to examine what significations the words here in the Original are elsewhere used in, and to see which of them are here applicable, or are by any of those Expositors applied: and first as to the particle which is in our Text rendered, *but*, and in the Margin, *that*, it is in the Hebrew **כי** *Ci*, which hath besides these two, of *but*, and *that*, others also, as *because*, *notwithstanding*, or *although*, *therefore*, *if*, or *when*, &c. and is sometimes used as a particle of affirmation and of interrogation, and some would have it also to import a negative, *not*, (in which way it would here make a convenient sense) as it is by the Chaldee rendered, *Isai.* 30. 21. where instead of what is by others rendered, *when ye turn to the right hand*, &c. he renders, *And turn not*, &c. as likewise the Vulgar Latin doth: but that seems not a sufficient proof; they rather give the sense of the sentence then a literal translation of that word by it self; for the import of saying, *they shall hear a word behind them, saying, this is the way, walk in it; when ye turn to the right hand, and when ye turn to the left*, will plainly be a forbidding them to turn to those waies, though the particle it self do not signify, *not*. Nor will their rendering, therefore, of the whole as a prohibition, prove that they took it so to signify by it self. And **נשא**, as to the Verb. rendered, *to take away*, viz. **נשא** *Nasa*, (which being twice repeated, denotes the certainty or full accomplishment of what is denoted by it, which ours expresses by putting, *utterly*, instead of repeating it) that also is used in ² different senses, as to *take*, to *bear*, or *carry*, to *bear to*, or *give*, to *take up*, or *lift up*, to *exalt*, *accept*, or *honour*, to *take away*, to *swear*, or *pronounce*, to *number*, to *remit* or *pardon*, to *burn* or *consume*, and if we may take the authority of some others, to *forget*, ² they rendering these words *forgetting*, *I will forget them*; although that may seem rather the confounding of another root, not much different in sound, with it, viz. **נשח** *Nashah*, of which that is the proper signification and not of this; yet in the Arabick tongue **نسى** *Nasa*, which agrees altogether with this in sound doth so signify. Again, as to the Pronoun that signifies, *them*, the letter **ל**, *L*, prefixed, is usually the sign of the Dative case, yet is by ² some thought to serve likewise sometime for the sign of the Accusative (as plainly for examples sake, *2 Sam.* 3. 30. **הרגו לאבנר** *Haregu Le Abner*, they slew Abner. By these things premised it is manifest that here in regard of the diverse acceptations

¹ See Hieron. & Rivet. ² Druf. & Glas. ³ Ar. Mont. ⁴ Abu-Walid. ⁵ See Rivet. ⁶ See Hebrew Concord. and any Ordinary Dictionaries. ⁷ See Nic. Fullers heads of the Heb. Concordance. ⁸ Vulg. Lat. & Pagnin. ⁹ Aben Ezra, and see R. D. Kimchij, and Glas. Gram. pag. 680.

of the words may be ground for different Expositions, and several (as we said) there are. The Greek render the words, ἀλλ' ἢ ἀντιταξάμενος αὐτοῖς, *But opposing, I will oppose (my self) against them.* They seem to take the Verb in the signification of lifting up, as much as to say, *In lifting up, I will lift up my self against them.* My self, I suppose they understand by him that shall be opposed, or lifted up against them; whereas ^b others that take the Verb in that sense, understand the enemy: *I will lift up the enemy against them, or, will bring the enemy upon them.* And of these who take the Verb in that sense, ^d some take the Particle, *Gi*, in the signification of, *but*, others in the signification of, *when*; *When I shall lift up, &c.* R. Salomo looking on the Verb, in a notion which will come under that of bearing or carrying to, or giving, expounds it, *I will give or distribute to them the portion of their cup, and their doings, in that sense in which it is used, Gen. 43. 34. נשׂוּי Vayissa, and he took and sent Messes to them.* But ^e another Rabin censures this as far fetched. Others (with whom ours in the Text agree) prefer the notion of carrying or taking, or bearing away, so the ancient Syriack, *and by taking away I will take them away*; so an Arabick MS Version, done out of the Hebrew, *in bearing, I will bear (or carry) them into the Countries, i. e. strange Countries in the land of the enemies (as Kimchi expounds it;)* and agreeably the printed Arabick here, however for the most part it follows the Greek, *Removing I will far remove them*, that so it may be a declaring of their captivity, as *Aben Ezra* saith. Much to the same meaning ^f other Jewish Doctors, from the notion of *taking up*: *In plucking up, I will pluck them up, or root them up*, as the learned *Mercer* reconciles the notions of lifting or taking up, and of taking or casting away, because usually men take or lift up those things that they will cast away, that they may throw them the farther. Others think the signification of pardoning best to agree to the place: but these also differ among themselves, ^g some taking the Particle in the notion of, *although*, or *for*, (which in this sense will be all one,) and rendering, *I will no more have mercy on &c. for, or though in pardoning I have pardoned them, viz. for, or, though, heretofore, or hitherto I have pardoned to them their iniquity; but against this Aben Ezra* excepts, because there is nothing in the Text expressed, which signifies sin or iniquity; but against this exception *Abarbinel* defends it, because he saith, that all along God speaking of the iniquity of *Israel*, and their going a whoring from after him, there was no need here to express it, it

being necessarily understood. But he thinks that the Particle ought not to be rendered *for*, or *though*, so as to refer it to a rehearsal of the mercy already shewed them, but in such a sense as may shew that for the future he will not pardon them, as, *lest I should, or, so as that I should*, and that then it would be a convenient interpretation; and that is it which ours in the Margin give, and ^h others also embrace; viz. *I will no more have mercy, &c. that I should in any wise pardon them*; which manner of speech hath in it the force of that negative, which ⁱ some (as we said) think would make the plainest sense, though the Particle alone be not properly a negative particle; nor need any other such be understood or repeated from the former part of the sentence, where it is expressed, *I will not &c.* ^k as some would have it. In this notion of pardoning doth the Chaldee Paraphrast here take the Verb, but gives a meaning far different from the former, thus: *But if they repent, in pardoning I will pardon them*, which seems clean to cross what God saith, that he will not have any more mercy on them. He was loath, it seems, to pronounce so hard a sentence as to exclude them quite from mercy. *Abarbinel* observes, that he puts in a condition which is not at all expressed in the Text, yet seeks to adjust his interpretation, by giving to it this meaning; *I will no more have mercy on them, but (or unless) when pardoning I shall pardon them, i. e. when I shall pardon to them their iniquities in the end of daies (or latter daies)* (so as if he looked on the words as not concerning Gods immutable sentence, as to the judgments to be ^ere long executed on them, and now threatned, but to shew that after them mercy should again follow on their repentance.) But yet this opinion so rectified, he doth not himself follow, nor any other of the forementioned, but chooses to himself another, as he thinks to be rightest, viz. by taking the Verb in the notion of swearing, as it is used, *Ezek. 20. 23. נשׂאתי Nasati*, (which is oft elsewhere used for swearing, and so rendered also) *I lifted up my hand (i. e. sware) to them also in the Wilderness, that I would scatter them among the heathen, &c.* and so the meaning that he gives, is, that he would send them into captivity, and would not have mercy on them to restore them at the visitation of the second Temple, (i. e. when the Jews were restored to their Land, and rebuilt the Temple,) and that because swearing he would swear (or by oath confirm) this to them when they should be sent into captivity. These are the chiefest of the several Interpretations of these words, which seeing the most of them (all perhaps except that of the Vulgar

^b See R. D. Kimchi. ^c Idem. ^d Zanch. ^e Abarb. D. Kimchi, and see Pisc. ^f Jun, Trem. and see Lively.

^f Abu Walid, & R. Tanch. ^g See Aben Ezra, & R. ⁱ River. ^k Piscat.

Latin, which translates, *Forgetting* (or, with oblivion, as the *Doway*) *I will forget them*, and such as follow that) may be confirmed by the same use of the single words in other places of Scripture, as to the signification of them; the Reader perhaps will require liberty of choosing which to follow. He will, I suppose, find none more convenient than those of our English Bibles, whither in the Text or Margin; and that in the Text seems as agreeable to the words, and to the context, and is backed with as good authority as any of them. Thus in this verse, by *Gomer's* conceiving, and bringing forth a daughter, and the calling her name *Lo-rubamah*, and the reason given for the imposition of that name, and the import of it, is declared, what God hath determined concerning *Israel*, or the Kingdom of the ten Tribes, and how he will deal with them. How mean while he will deal with the two other Tribes, both comprehended under the name of the house of *Judah*, as chief, he declares in the next verse: for it seems but a nicety what some would have, that the name *Lo-rubamah* should be divided, and the first syllable *Lo* signifying *not*, should be a sign to *Israel* to shew what should become of them; the other part signifying, *having obtained mercy*, to *Judah*; and that hitherto the meaning of the first syllable only is declared, and in the following words shewed, what is intimated by the other part; it is more convenient to say the whole belongs particularly as a sign to *Israel* by it denoted, and that *Judah* has not yet been spoken of. But now in the following words he saith of her,

7 *But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battel, by horses, nor by horsemen.*

But I will have mercy upon the house of Judah, and will save them, &c.] Gods sentence concerning *Judah* is contrary to what he denounces to *Israel*; on *Israel* he will no more have mercy, nor save them from their enemies; on *Judah* he will have mercy and save them. For this his different dealing with the one and the other some give for reasons, 1. Because though *Judah* did often offend against God, and provoke him sharply to chastise them by severe judgements, of which he made their enemies his executioners, yet they did not so utterly and universally cast off him and his worship, as *Israel* did, who, all along from the time that *Jeroboam* set up the worship of the Calves, continued to run a whoring from after the Lord, without turning by repentance, whereas *Judah* did oft re-

pent, and reform, as under those Godly Kings *Hezekiah* and *Josiah*, &c. 2. Because he had foretold and promised that out of the Tribe of *Judah* Christ should come according to the flesh, and we may add that it was prophesied, that, from that Tribe was not to depart the Scepter till he should come, *Gen.* 49. 10. and therefore for making good these promises and Prophecies he would have mercy on *Judah*, and save them. But the Text expresseth not any reason for Gods dealing thus, but only mentions it as an act of his free mercy, of the righteousness of which there can be no doubt, and we need not seek to make it out by any reason, though the reasons mentioned be evident enough. But in that he saith, *he will save them*, it may be enquired to what act of saving them this is to be referred. We read of a great and wonderful Salvation wrought for them, when he saved them from the hands of the Assyrians, who some few years after they had cut off the Kingdom of the house of *Israel* under *Salmaneser*, came up also against *Judah*, under *Senacherib*, who in confidence of his great power, defied both them and God. Of another, described in the book of *Ezrah*, when after he had delivered them up for their sins to be carried captives to *Babylon*, yet after some years captivity he restored them again to their Country and Kingdom, and preserved them till that the promised Messiah was born among them. Some do refer this to another deliverance, which was before either of these, viz. that related in the 2 *Kings* 15. 5. &c. when *Judah* was delivered from *Rezin* King of *Syria*, and *Pekah* King of *Israel*, who came up to *Jerusalem* to war (which is also spoken of in *Isai.* 7. 5, &c.) but this seems not so probable, because it seems to respect a deliverance which should be after it had been made evident that God would not any more have mercy on *Israel*, and had utterly taken them away, as in the preceding words he threatens, which (though some think the name *Lo-rubamah* was sufficiently made good on them, in what they suffered in *Pekah's* time, 2 *Kings* 15. 29. when many of them were carried captive,) seems not fully done till their last captivity, of all their remainder under *Hoshea*, (2 *Kings* 17. 6.) but chiefly because the saving them here mentioned was to be not by bow, nor by sword, nor by battle, &c. but by the Lord their God, whereas that was by the arms and help of the King of *Assyria*, as it appears in the 16. chap. of 2 *Kings*, ver. 9. To one, if not both, of the other therefore it seems more convenient to refer it, for to either of them will it, as here described, well agree. In both God dealt with *Judah* contrary to what he

¹ Abarb. Ar. Mon. ^m Zanch. & Ch. à Castro. ⁿ 2 *Kings* 19. ^o Ibid. ch. 18. ver. 9. & 13. ^p Jun. Trem. and Dutch Notes.

dealt with *Israel*. 1. He gave up *Israel* into the hand of the *Assyrians*, he saved *Judah* from them, so that they continued a Kingdom ^a many years after the Kingdom of *Israel* was utterly rooted out. 2. *Israel* he never yet restored from their captivity, *Judah* he did restore to their own Land: and both these deliverances were wrought in the manner here described, viz. by the Lord their God, i. e. by his sole might and power, or (as the Chaldee expresseth it) in (or by) the word of the Lord their God; and not by bow, nor by sword, nor by battel, nor by horses, nor by horsemen, i. e. not by any such weapons, or waies of defence, strength, or help of their own, or allies, whereby people use to defend and save themselves. If safety had been by any such means to be had, the *Israelites* might rather have been saved ^a who abounded in them much more then *Judah*, but now they having cast off the Lord from being their God, and being by him cast off, and given up, all those things cannot save them; but *Judah*, though destitute of such things, having the Lord for their God, shall by him, without them, be saved; for so it was in both these deliverances, the first was without their using any of those means, or striking a stroke in their own defence, effected by the Angel of the Lord, slaying in one night an hundred fourscore and five thousand in the Camp of the *Assyrians*, so that *Senacherib* departed from them, and returned with shame to his own Country, where he was slain by two of his own sons, ^c 2 Kings 19. 37. &c. And as for the second, viz. their restauration from the Babylonish captivity, that also without their gathering an head, or using any forcible means, whereby to free themselves out of their enemies Land, or for recovery of their own, was brought about meerly by Gods' moving the heart of *Cyrus* to restore them, *Ezra*. 1. 1, &c. Now to either of these, the words being thus applicable, ^b some Expositors understand them of the first, ^c others of the second; we may well (I suppose) understand them as respecting both.

As for that expression, *I will save them by the Lord their God*, there is some difference betwixt Expositors in giving the meaning of them; for besides that already intimated, viz. that it (though the person be changed from the first to the third, ^d which is not elsewhere unusual) should signify all one as to say, *by my self*, i. e. by mine own power, ^e others think it to import, *by Christ*, who is eternal God with the Father and the Holy Spirit, as true man with us, and the foundation of the Covenant, and all the Promises of God, and the Fountain of all Salvation; and that the Salvation promised is not only corporal, but spi-

ritual, not from earthly captivity only; but from the power of *Satan* and eternal death; and that for understanding it of Christ, some proof may be taken from the Chaldee Paraphrast, who renders it, in the word of the Lord, and that hence may a proof be taken for the Divinity of Christ; which though piously said, and so as that it may be admitted and embraced by such as embrace the truth of Christ, yet perhaps ^f will not seem of necessary force to such as do not, as Jews and others, who will say that the former way of Exposition gives as much as the letter of the words necessarily imports; especially when the Salvation here promised to the Jews is opposed to that denied to *Israel*, which here is apparently temporal, viz. of longer protection to them now in their Land, and preserving them from going into captivity, and restoring them again to it out of captivity; and not spiritual, or of Salvation by Christ, if they shall come into him, as will appear, *ver.* 10. and in the second Chapter; so that there is no necessity of looking on the words hitherto as a promise of Salvation in Christ, or of the things belonging to his spiritual Kingdom, though by the Salvation here promised, was made way and preparation for that, in the preservation of the Tribe of *Judah*, out of which he was to come in the flesh, that he might publish to them, and all others, that better Salvation. ^g It is farther observable that in this expression, *by the Lord their God*, there is comprehended a sharp reproof and upbraiding of *Israel*, and declaration of Gods Justice in denying to save them, in that by running after Idols, they had forfeited their right in God and his protection; so that in opposition to them he calls himself the God of the Jews, *their God*, not *your God*, though he spake to them: Your Idols have no power to save you, my Mercy which hitherto supported you, but you have forsaken, being withdrawn from you: I *their God* will save them in my mercy, by my power.

Having thus by the second birth of a daughter, and the name imposed on her, typified a second degree of Gods Judgements on the *Israelites*, he proceeds under the type of a third birth, a son and his name, to set forth a third degree of punishment, in which his Judgements should be consummated on them. So follows it, *ver.* 8, 9.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived and bare a son.

Now when she had weaned Lo-ruhamah, she conceived, &c. Concerning what is intimated

^a About 132. Druf. ^b Jun. Trem. ^c Zanch. and see Rivet. ^d Isa. 37. 36. &c. ^e Aben Ezra, R. D. Kimchi, Mercer. Grot. &c. ^f Atarb. & Ar. Mont. ^g See Druf. & Rivet. ^h Jun. Tiém. Tarn. Dutch Notes, and see Pet. à Fig. ⁱ See Rivet. & Zanch. ^j See Rivet.

by what he saith concerning the weaning of *Lo-ruhamah*, there are several conjectures given by the Jews. ^b One of them understands by it, that the Tribes which went into captivity, begot sons in their captivity, and they remained there without returning into their own Land. Which seems not much to differ from what ^c another cites, as the meaning of the Chaldee Paraphrast (for they are not his words in the Copies that we have) that he intimates thereby that that generation should be consumed among the People where they were captives. ^d Another takes it to denote that long time of that Kingdoms continuing in ^e a weak and womanlike condition, under the reigns of *Zachariah*, *Shallum*, *Menahem*, and *Pekahiah*, untill the reign of *Pekah*, under whom it recovered greater strength, in regard to which it is said, that having weaned her daughter *Lo-ruhamah*, she bare a son; so that ^f according to him this son also designed their estate before their departing into captivity out of their own Land. ^g Another of them (herein also followed by ^h a learned Christian) thinks here respect to be had rather to another signification, which the word *גמל* *Gamal* hath besides that of *weaning*, viz. of *recompense*, or *compensation*, and so thereby to be intimated, that in these Judgements denounced to *Israel*, she received a recompense for her wickedness; ⁱ which was to be so weaned as to be carried from their Country without hope of returning to it.

Several conjectures also have we from Christian Expositors, concerning what is said that *Gomer* weaned *Lo-ruhamah*, ^k some conceiving thereby to be intimated that *Israel* should be deprived of the word of God, of his grace and spiritual gifts, comforts, and benefits, from all which in their captivity they should be weaned, and suffer such hardship as a child taken from the mothers milk; ^l Others thinking thereby to be denoted Gods patience in not presently casting them off, but giving them space as is to a child before it be weaned; ^m Others, thereby to be signified the deportation of those Tribes under *Pekah* (2 Kings 15. 29.) the loss of which to *Israel* may be called her weaning of them. But such like conjectures are rather descants on the Text then literal Expositions, and applied close to the words will perhaps be found not well to agree with them (as that learned man, who gives the last, observes of the two foregoing, inasmuch as the weaning of this daughter is set down as an act of the mother, not of God.) The letter of the Scripture seems not to lay any such

stress on that word, but rather to describe *Gomer* spoken of under the condition of an ordinary teeming woman, which, as soon as well might be, conceived one child after another, the time of which is usually ⁿ after the weaning of the former, and so continued in bearing and bringing forth: so that the words may import, As soon as she had weaned *Lo-ruhamah*, she conceived, &c. in which regard we may well look on, as typified by *Gomers* continuing to bear, *Israels* continuing to proceed on in sinning, according to the Chaldee Paraphrasts Exposition, that they added to do evil works, and withal the continuation of Gods Judgements (set forth in the names of those children) on them, one degree of punishment following, as their sins did, without interruption, on another. Why then here is made mention of weaning this daughter, whereas there is none made between the first child and the second (as it is by some ^o enquired,) may seem a very needless question, and any answer that is, or can be given, as little to the purpose; what is here expressed will be there easily understood. It is said, *she conceived and bare a son*. What is meant by this change of the sex again, is by some, as was before, enquired, and reasons given for it, ^p as that thereby was denoted that greater strength which the Kingdom of *Israel* had recovered under *Pekah*, and *Hoshea*, above what it had in the time of those Kings, between *Jeroboam* the son of *Joash* and them; ^q Or to shew that the state of *Israel*, as to their outward condition, was sometimes worse, sometimes better; ^r or to denote that both sexes, and all orders of men amongst them were declared guilty, and should be punished. But of this enquiry, or any of these conjectures (as was above observed on ver. 6.) I suppose there is no need, the Text expressing no such thing, nor laying any stress on the nature of the sex, but all upon the name on this son imposed, which in the next verse is declared, with the reason and import of it. In these words,

9 Then said God, Call his name *Lo-ammi*: for ye are not my people, and I will not be your God.

Then said God, call his name *Lo-ammi*, i.e. as the Margin in our Bibles expounds it, *not my People*. For, saith he, *ye are not my People, and I will not be your God*. *Lo-Ammi*.] A name boding very grievous things to those who are by this son typified, and a sad alteration in their condition, from better to worse, yea

^b Ab. Ezra. ^c R. Salomo Jar. ^d R. D. Kimchi. ^e 2 Kings 15. ^f See Pet. à Fig. ^g Abarb. out of the old Rabbins. ^h Ar. Mont. ⁱ Ar. Mont. ^k Vat. and see Calvin, Rivet. Tarn. Riber. Ch. à Castro, Sa. Menoch. ^l Calvin, Zanch. ^m Rivet. ⁿ Grot. ^o Abarb. ^p R. Dav. Kimchi. ^q Rivet. ^r Oecolamp. ^s Tarn.

from the best to the worst. It was a privilege that *Israel* had long enjoyed, even ever since they were a People, to be owned by God for a peculiar People to himself, above all other Nations of the Earth, according to what we read *Deut.* 7. 6. and 14. 2. *The Lord thy God hath chosen thee to be a special People to himself, above all People that are upon the face of the Earth.* Needs must they while they so remained be the happiest People upon Earth, by so peculiar a relation to the God of the whole Earth. *Happy is that People that is in such a case, happy is that People whose God is their Lord, Psal.* 144. 15. Being under his special care and providence no good can be wanting to them, no evil can approach them to do them hurt. If at any time he suffer any to befall them, it shall turn for good to them, and be but as fatherly chastisements¹ for their profit. The greatest unhappiness then must it needs be to be deprived of this relation. Yet this is that in this name imposed on this son, who is a sign to them, denoted. They are thereby threatened that they shall be utterly disowned by him, no longer accounted his peculiar, but reckoned among the profane Nations, cast out of that Land which God had given them, and owned them in, into strange Lands, dispersed among the Heathen, who should be Lords over them, and swallowed up promiscuously among them, without hope of being restored to any form of government of their own; so that ceasing to be Gods People, they should cease to be a distinct People by themselves; by ceasing to be the *Israel* of God, cease to be *Israel*. So this name *Lo-Ammi* brings with it a severer sentence, and heavier degree of punishment than the two former names did; ² as the utter abdication and disinheriting of a son is more heavy than any other tokens of a fathers displeasure toward a rebellious son, while as yet he acknowledgeth him as his son. This is the extremity of all, which seals up the rest as irreverfible. That it may not seem strange why God should thus shut up the bowels of his compassion toward them, the words adjoyned as a reason for imposition of this name declare, *For ye are not my People, and I will not be your God.* The condition on which they should be owned by him for his People, was that they should keep covenants with him, and behave themselves obediently toward him, as his People; so saith he, *If ye will obey my voice indeed and keep my Covenant, then ye shall be a peculiar-treasure unto me above all People, Exod.* 19. 5. but they behaved not themselves so, ³ they continued not in his Covenant, and therefore he will no more regard them; they have

ceased to be his People, they run after Idols, and own not him alone for their God, therefore, saith he to them, *I will not be your God.* The word *God* is not here expressed in the original Text, but only, and *I will not be to you*; which ⁴ a Jewish Doctor thinks to be a sign of his indignation in that he would not express his name to be joyned with theirs; but it will necessarily be understood and supplied, as in our Translation and ⁵ several others it is. For which there is good ground from what we read in the second chapter, the last verse, *I will say to them which were not my People, Thou art my People, and they shall say, Thou art my God,* ⁶ there being that mutual relation between the terms of God and his People, that one being expressed, the other will properly be understood as it is oft expressed, and therefore there is no difference in the sense, ⁷ with other Translators give, though they express not the word *God*, but render only, and *I will not be yours*, or to you, ⁸ i. e. You shall have nothing to do with me.

Neither will it be much (if at all) different, as to the meaning, if the way of the Chaldee Paraphrast be taken, who renders, *my word shall not be for your help*; so as to render it, *I will not be for you, i. e.* on your side, for your help, and protection: for these, the being to them a God, and the being for them to help, protect, and defend them, necessarily go together, and by denying the one, the other will be denied. But it will be the plainest way to follow our Translation, and those that agree with it.

Here may two things be enquired; first as to the persons here spoken to and of, who they are to whom this is denounced; then as to the time, when it was made good on them, that they were no more owned by God for his People, and he would no more be their God. As to the persons, the name of *Israel* being sometimes taken more generally so as to comprehend all the twelve Tribes, sometimes so as more specially to denote the Kingdom of the ten Tribes, as distinct from *Judah* and *Benjamin*, both usually together called the house of *Judah*, some think as the former words and judgements to concern more especially the ten Tribes, so these to concern *Judah*, and such of the *Israelites* as were joyn'd with them, whither in respect to their condition in the Babylonish captivity, ⁹ as some think, or to that destruction which should be brought on them by the *Romans* after Christs time, as ¹⁰ others. My opinion, saith *Abarbinel*, is, that this and his name are a denunciation (or prediction) of the destruction of the second Temple, inasmuch as though he

¹ Heb. 12. 10. ² Oecolamp. ³ Heb. 8. 9. ⁴ Ab. Ezra. ⁵ Arab. MS. Munst. & Tig. ⁶ See Lively, and Jer. 11. 2 Cor. 6. 16. ⁷ Gr. Syr. and printed Arab. ⁸ Riber. ⁹ Ruffin. and see Riber. ¹⁰ Lyra, Mercer. Monran. Pelican. Vat. in 8^o.

would save the house of *Judah*, and have mercy on them at that visitation (or restauration of the second Temple) yet they would not there continue in their righteousness, but return again to their folly, and therefore they should again go into another captivity, and concerning it therefore is said, *Call his name Lo-Ammi*, for this is a son that came after the daughter, which did intimate that visitation (or former restauration.) And he saith that the sons of *Judah* that were in the time of the second Temple, they also should not be the People of the Lord in their deeds, and therefore the Lord would not keep and protect them; so that they should return to captivity. That is it which he saith, *And I will not be to you, i. e. a Savior*, as he above said, *and I will save them by the Lord their God*: and *Isaiah* in the beginning calls the sons of *Judah* particularly *Ammi*, (i. e. speaking in the person of God, *my People*) as he saith concerning the Kingdom of the house of *Israel*, *Israel doth not know*, and concerning the Kingdom of *Judah*, *My People doth not consider*, and therefore the Lord saith to *Hoshea*, concerning the children of *Judah*, *For ye are not my People*, as much as to say, Although ye have built my House, and my Temple, yet behold, in the time of the second Temple ye will not be the People of the Lord. These are the words of that Doctor at large, towards the end of w^{ch} he useth a very slender argument to prove that *Ammi* is a title peculiar to *Judah* to distinguish them from *Israel*: he may find easily where that title comprehends *Israel* also.

But as for this latter opinion, however backed by the authority of some learned men among Christians also, above cited, and however well applicable to that condition of the Jews which they speak of, yet that the words were not here spoken concerning it, seems manifest; First, inasmuch as what goes before was without doubt spoken more peculiarly to the house of *Israel*: that it may not be thought otherwise, there is a particular exception of *Judah* from that doom denounced to them in the name of *Lo-ruhamah*, and there is nothing since expressed to give us to think that the person is here changed, and that they are now taken in who were before excepted: Again, inasmuch as this Prophecy was fulfilled before their City *Jerusalem*, and that second Temple were destroyed, and they carried captives by the *Romans*, as is evidently proved by what is said by *S. Peter* (who wrote to the Strangers scattered throughout *Pontus*, *Galatia*, &c.) referring to these words and the like, c. 2. 23. in his 1 *Epist.* c. 2. 10. that in time already past they were not a People, and had not obtained mercy,

whence it appears (as we said) that in his time, who lived and wrote before that captivity under the *Romans*, this Prophecy was already fulfilled by an argument undeniable by Christians, and not to be gainsaid by the Jews. And as to the first opinion that this unpeopling them is to be referred to the carrying away of the two Tribes by *Nabuchodonosor*, it cannot be said to have been then fulfilled in regard that the Jews, during their captivity in *Babylon*, retained yet still as their Religion, so the title of the People of God, whose God he was, as *Cyrus* gives it them, *Ezra*. 1. 3, &c. The plainest way therefore, and most agreeable to the words as here spoken, seems to be to understand them of the house of *Israel*, the ten Tribes whom God would now reject and disown, and subtracting his wonted providence from them, give up into the hands of the *Assyrians* to be carried captive by them, and dispersed among the Nations, so as not to be acknowledged for a People belonging to him, for whom he would any more be peculiarly concerned, however they may seem to have respect to the two Tribes also, or be accommodated to them, in regard to that condition that they likewise should be brought to.

But there remains to be enquired when this was verified on them, that they were called *Lo-Ammi*, and God disowned them from having to do with them as their God. *Kimchi* thinks that it was made good even in the time of *Pekah*, under whom *Israel* seemed to have recovered some greater strength, and from the weak condition of a daughter, to have attained to the stronger of a son, according to what is recorded of his warlike acts, 2 *Chron.* 28. 1. and 2 *Kings* 16. 5. yet because as *Israel* grew then in strength, so they continued to encrease in wickedness, according to what is said of him that he did that which was evil in the sight of the Lord, and departed not from the sins of *Jeroboam*, &c. 2 *Kings* 15. 28. even against that generation was this sentence of utter abdication pronounced. To this purpose He, although he had seen the opinion of one of their Rabbins (already cited) who thinks it to belong to the ten Tribes led into captivity, and there remaining among the Nations without returning to their own Country, and therefore then called *Lo-Ammi*; which he takes notice of, and observes to agree with the opinion likewise of the Chaldee Paraphrast, who applies what is said to those generations, who being carried captives among the Nations, and there continuing to do evil, should not find mercy nor help from his word (or him) and therefore be called *not his People*, as those that did not follow his commandments. And this may seem

* See Riber. † And see Jer. 29. and especially verse the last. * Ab. Ezra.

an opinion more agreeable to the words than his own, and is that to which those Christian Expositors who look on the words as more peculiarly concerning the ten Tribes, do more agree, and incline,^h and think that which was denoted by this sons name, made good by the carrying away of the last remainder of the ten Tribes by the *Assyrians* under *Salmaneser*; after which time being intermingled with other Nations, and learning their manners, and made like to them, they were in no other account with God than they, not having any more peculiar relation to him, whom they had wickedly forsaken,^k however they might there increase in number.

Though these Interpreters may seem to differ among themselves, in peculiarly assigning the age or time, when each of the names of these children became proper to *Israel*, whose condition was designed and described by them, we need not be solicitous concerning it; it will be sufficient to understand, that after God began to execute his Judgements by these names denounced against them, he proceeded in bringing them on them, till at last they were completed in his utter rejection and disowning of them in their dispersion when they became *wanderers among the Nations*, as he speaks, c. 9. 17. and no more a distinct Nation, that to distinguish them from others by any peculiar care and providence of his over them, or their adhering to his worship, they might be discerned to be a peculiar People to him, as when formerly they enjoyed those privileges, and made good the Covenant between him and them on their parts, they evidently were. Though it be not perhaps easy precisely to determine when the import of each of the names of these children, which were for signs to them, had its first influence on them in their decaying condition, by Gods executing his Judgements, thereby intimated, on them; yet it is manifest that they had their completion in that final dispersion of them. This sentence being denounced against them, and executed on them, what farther hope may remain of hearing any good concerning them? yet in the next words have we what may seem much to mitigate, if not altogether to reverse, this heavy sentence, and to make judgement give place to mercy, yet so as that upon due examination, they will be found not to thwart one another, and both to have had their due effects and intended accomplishment; Those words are,

10 *¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbred: and it shall come to pass, that in the place where it was said unto them, Ye are not my People, there it shall be said unto them, Ye are the sons of the living God.*

11 *¶ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.*

*Yet the number of the Children of Israel shall be as the sand of the Sea, &c. and it shall come to pass, &c.] Yet, That the particle *¶* *Ye*, w^{ch} is usually a copulative, and signifies, *and*, hath that use also as an adverbative to make an exception from what hath been before said, and to signify, *yet*, or, *but notwithstanding*, is by^l learned men observed, and proved by examples, as *Psal.* 44. 17. where it is in our Translation rendred, *yet*, as here, and *Jer.* 30. 7. where ours render it, *But*. That it is here well rendred so, viz. *yet*, the sense makes manifest, and requires it so to be; otherwise these words promising mercy would seem to thwart and contradict the preceeding, which altogether seem to deny it, but now gives us only to look after differing circumstances of time and manner, which being observed, both may be found true, and to consist together; which therefore we are to look after in the farther examining the words, viz. when, and how, what is here promised was to be made good so as that the truth both of Gods Judgements before denounced, and his gracious Promise here made, may appear in the due completion of both. In which search into the words we cannot look to have the Jews for faithful Guides; their Tenents will not permit them to give or receive the true meaning of the words, yet by seeing what they in their expositions of them say, may we have some assistance for finding out of the truth, and therefore will it not be amiss to take some notice of them.*

Some of their ancienter Doctors in their^m Talmud, look on them as if they were a supplication of the Prophet to God thus to multiply *Israel*, and shew his mercy to them. But this depends on a supposition of a discourse

^h Grot. ⁱ Rivet. ^k Riber. & Ch. ^à Castro. ^l Lively, Rivet, and Glas. Gram. p. 683. ^m Traët. Pefach. ch. 8. and see Mercers Translation of Kimchi on verse the second.

between God and the Prophet, in which God having checked him for his hardheartedness to *Israel*, whom he would have had him to cast off for their sins, whereas he himself could not find in his heart to cast of a lewd wife by which he had had children, he sensible of his error, changeth his mind, and falls to begging mercy for them. But this being a fiction of their own, and having no ground for it in the words, will nothing conduce to help us to the true meaning of them. Others of them in another of their ancientest Books, have a descant on these words, by which they would reconcile the judgement before denounced, and the Promise here made; and illustrate the matter by a comparison of God to a certain King, who having taken displeasure against his wife, sent for a Notary to write a bill of divorce for her, but before the Notary came was reconciled to her; and thinking the Notary might go away doubtful in mind, *i. e.* wondering why he was sent for, said unto him, Come and write that I double her dowry to her. So here God having said, *Ye are not my People*, presently subjoins, *yet the number of the children of Israel shall be as the sand of the Sea*. But this descant, however making a handfom sound, if closely applied to the letter of the Text, will not well agree with it, making God like a man, that overruled by his passion should again repent of it, and withal seems to require that the first sentence should not be at all executed, but presently revoked and reversed by the latter, whereas no word of God can fall without its due execution, and both his judgement and mercy must take due place without ones crossing the other. Leaving therefore these and the like wide fancies of them who take occasion of playing on the words and alluding to them for some other purpose which they have in hand, we may expect that those who expressly comment on the Text, should come closer to the words. Among these *R. Salomo Jarchi* thus expounds them agreeably, as he thinks, to the context and letter, *For ye are not my People, and I will not be to you, I will shew my self as if I were not to you (or yours) and ye shall go captives among the Nations, and there also shall ye multiply and sprout or increafe, and there shall you bring back your heart (or consider) to return unto me, as it is said by Moses, And thou shalt call to thy mind among all the Nations, whether the Lord thy God hath driven thee. Then the Lord thy God will turn thy captivity, &c. Deuter. 30. 1, 2, 3.* So here, *Then the children of Judah and the children of Israel shall be gathered together under one head, i. e. ° David their King; for great shall be the day of Jezreel, i. e. of the gathering together of their disper-*

sion. Aben Ezra, who was something after him, goes a much different way, taking the meaning to be, that in the place where they should be captives they should there beget many sons, but such as should not fear the Lord; and what is said, *in the place*, to be in signification all one with * *רחם אשר*, *forasmuch as, or, because, or, instead of*, and the sense to be that they should call themselves the sons of the living God, whereas they were in truth *Lo-ammi*, not my People, because of their evil deeds; and the meaning of the words, *shall be gathered together*, to be, because *Senacherib* took many of the Jews as well as *Israel*, as it is written that he took all the fenced Cities of *Judah*: in the words therefore, *and appoint themselves one head*, by that one head he understands *Senacherib*. And then the words, *they shall come (or go) up out of the Land*, for great shall be the day of *Jezreel*, he interprets of the day wherein the iniquity of *Israel* was visited, or that, the day of their calamity shall be great, as the day of *Jezreel*. And all he saith is spoken for reproach, (or ill) not for praise, (or good) to them. Of both these Expositions we have the censure of a Doctor of their own (*Abarbinel*) that they seemed strange to him, according to the letter of the Scripture: and so they well may seem to any that shall apply them to the words. For the second of the two named Expositions, *R. Tanch.* also looks on it as disagreeable to the place, inasmuch as it makes that a continuation of threats, whereas it is an interferred promise of good. *R. D. Kimchi* likewise shews his dislike of it, for that it interprets what is said, concerning their going into captivity. What sense (saith he) would it be then to say, they shall appoint themselves one head? Again if he had spoken of that, it should rather have been said, *they shall go down or go forth*, then, *they shall come up*; the Land of *Israel* being an higher Land then those other Countries. His own Exposition is to this purpose, taking the words in order, That though now they were called *Lo-ammi*, there should come again a time when the number of the children of *Israel* should be *as the sand which cannot be measured or numbered, i. e. not measured, much less number'd* (which expression by way of hyperbole is to declare a very great multitude.) *And it shall be that in the place where it was said unto them (at this time) ye are not my People, i. e. instead of what was said unto them in this time, ye are not my People, because of their ill doings, it shall be said unto them (in that time) The sons of the living God, because they shall return unto God, and he shall restore their captivity, and have mercy on them; the living God, he saith, because in this time they beget children*

* Siffi in Sect. Balak. p. 88. Ed. Ven. and see Yalkut, and R. Salom. on the place. • See Chap. 3. & 5.
 • Deuter. 28. 47. P 2 Kings 18. 13. & If. 36. 1.

to other Gods, which are not living Gods, or if any of them have life, as the Planets (according to their opinion) they are not such as live but by virtue of a cause that gives life to them; but God is living without any cause or original of life to him. But *Jonathan* (the Chaldee Paraphrast) interprets the words, *in the place*, according to the sound of the letter, *viz. In the place where they are captives among the People, they have transgressed the Law, and it hath been said unto them, ye are not my People, they shall repent, and they shall multiply, and it shall be said unto them, The People of the living God. And (or, then) shall the children of Judah, and the children of Israel be gathered together; This shall be in the gathering together of the captivity in the daies of Messiah*, for at the time of the second Temple there came up or returned none but only *Judah* and *Benjamin*, who were in captivity in *Babylon*, and the sons of *Judah*, and the sons of *Israel* were not together. And they shall appoint themselves one head, that is the King Messiah, and so *Jonathan* interprets it, one head of the house of *David* shall ascend (or come up) out of the Land; *i. e.* out of the Land of their captivity into their own Land. The particle which signifies, *and*, some interpret, by *after that*, as it is sometimes used, as he proves by examples; that it may sound, *after that they are come up*, because Messiah shall not be an head to them, till they be in *Jerusalem*. And (he saith) there be who expound this one head of *Eliah* the Prophet, who shall bring them up out of captivity: for great is the day of *Jezreel*, *i. e.* the day or the time wherein their bow was broken in the valley of *Jezreel*: great and very long is or shall be the time of their captivity, and their iniquity hath been or shall be accomplished in their captivity, which is (or hath been) extended to a long time, and he tells us that his Father expounded it, a long and great time have they been sown (or dispersed) among the Nations, but now will I gather them together, and therefore calls he the name of *Israel*, *Jezreel*, because God hath sowed (or scattered) them among the Nations. And *Jonathan* (saith he) paraphraseth it, for great is the day of their gathering together. This is the import of what *Kimchi* hath. *Abartinel* having (as we said) shewed his dislike of the two former Expositions, thus also gives his own. Supposing in the foregoing words the Prophet to have prophecyed of the captivity of the ten Tribes, and also of the captivity of *Judah* in *Babylon*, and their visitation or restoration when the second Temple was built, and likewise of this long captivity that they are in by the hands of *Edom* (*i. e.* in his language the *Romans*) he saith that in these words he prophecyeth of their redemption to come, in which all of them, both of the house of

Israel and of the house of *Judah*, shall return out of captivity; and because they shall be then a great People, he saith of them, *and the number of the children of Israel shall be as the sand of the Sea, which cannot be measured or numbred*; as much as to say that at that time the number of them shall be as the number of the sand, which though it be not actually infinite, but hath a set number, yet is that number so great that it is hard to be found out, or counted; so shall the children of *Israel*, *viz.* the whole Nation be multiplied as to their quantity, as that it will scarcely be possible to number them, as the sand, though necessarily comprehended by number, yet for the greatness thereof is not measured nor numbred. And by the way he nicely observes another reason, (suitable enough to the matter in hand, though not mentioned in the words,) why they are compared to the sand of the Sea; because, saith he, the several small parts of that sand, by reason of the moistness of the Sea on it, cleave and are united together, as if they were all one compacted body: and so that People, the house of *Judah*, and the house of *Israel* at that time, by reason of the Law, and the faith which shall be common to them, and is compared to water, shall be united, and so in one respect shall be very many, and in another respect as one. Now (saith he) having promised this as to their quantity and multitude, he farther promises what concerns their quality in honor and dignity, saying, *and it shall be in the place where it was said to them, Ye are not my People, i. e.* instead of what, or whereas, in the time of their wickedness it was said to them, as in the person of God, *ye are not my People*, as he before saith; then at the time of their redemption it shall be said to them, that they are *the children of the living God*. And whereas before there were in the Nation distinct Kingdoms, and different Kings, hating one the other, behold, then there shall be no more division of hearts between them, but the children of *Judah*, and the children of *Israel* shall be gathered together; for whereas in time of the second Temple there were no more gathered together, but the children of *Judah* and *Benjamin* only, then, in the time of Salvation which is to come, the other Tribes also shall so return that the children of *Judah* and the children of *Israel* shall be gathered together, which were two Kingdoms, and shall appoint them one head, which is the King Messiah, which shall be of the Seed of *David*. And because this shall be for (or after) a long time, according to the long duration of this our wonderful captivity, in which the arm of the Lord, and his strength, shall be seen, therefore he saith, *for great is the day of Jezreel: i. e.* great, and for a very long time shall be that day, and the protraction of that

captivity wherein their bow shall be broken in the Valley of *Jezreel*. Thus now he expounds the place, but tells us that formerly in another book he had expounded it something differently; *viz.* that the Prophet did here intimate, that in the latter daies when the People should be gathered together to the Holy Land, the Nations should come against them to war, or that the children of *Edom* (the *Romans*) or Christians, and of *Ishmael* (the *Mahometans*) should be gathered one against the other concerning *Jerusalem*, and then the children of *Judah* and of *Israel* should be gathered together, and set over them one head, to wit, Messiah the son of *Joseph*, and should go up out of the Land, *viz.* the Land in which they were, to war against those Nations, while they were busied in their war; and by reason of the greatness of the vengeance, which should there be upon those Nations, he saith, *for great is the day of Jezreel*; because any day of vengeance and great slaughter is so called. But that Exposition, which he here gives, we will look on as his second thoughts, although as to that which we chiefly look on, *viz.* the designation of the time for fulfilling this Prophecy, the matter will be much one, inasmuch as the appearance of Messiah the son of *David*, according to them, will be presently upon the appearance of that their feigned Messiah the son of *Joseph*, as they call him, and his being slain.

These are the principal opinions of the Jews as to the Exposition of this place, none of which giving us such meaning of it as we may embrace for true, that we may find out that which we may acquiesce in, we may observe in the best and last of them these things affirmed. First, that this Prophecy was not fulfilled at the return of the Babylonish captivity. Secondly, that it is not at all yet fulfilled, but shall hereafter be fulfilled; that the time for fulfilling it was the coming of the Messiah, who is the *one Head* here spoken of. These things being truly stated, will shew how far they are true, how far in error, and direct us to what may confirm us in the truth against what they say contrary to it. As to the first of these things there be a very learned man that think that what is here promised, was made good at the return of the Jews from the Babylonish captivity, in regard that then many of the ten Tribes joyned themselves to *Judah*, according to the liberty given by *Cyrus*, to all under his Dominion that owned God, *Ezra* 1. and that they all then had *Zorobabel* (who was a type of Christ) for their own head, and conspired afterward into one People, whereas before they had been two distinct Kingdoms,

and from all parts went up to the Temple; yet because many others are of the contrary opinion, because they suppose the number of them, that then returned, to have been fewer than that this hyperbolical expression, that their number should be as the *Sand of the Sea*, might be applied to them, and they go not under the name of *Israel*, but of *Judah* and *Benjamin*, we will not insist on proof thereof, but say that it being granted to be true what the Jews in this affirm, yet that it doth not follow that this Prophecy is not yet at all fulfilled, but that it hath been so fulfilled as that if there be no farther fulfilling of it in respect to the ten Tribes (yea to the whole twelve, the children of *Judah*, and the children of *Israel* gathered together under one head) it cannot be thought to be without its due effect. That *one Head* they, almost all, say to be the Messiah, and that the time designed for fulfilling what is here said, is at his coming; but that he is not come as yet, neither the Prophecy fulfilled: but we say that he is come, and that it hath by calling them into his faith had due accomplishment; so we learn from *S. Peter*, who tells us that they which in time past were not a People, were now the People of God, and that they which had not (formerly) obtained mercy, had now obtained mercy. What doth the Promise here made require more for making it good? Those whom *St. Peter* wrote to, and speaks of, were the Strangers scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*, which had embraced Christ for their head, and those we may justly think to comprehend not only such as were of *Judah* and *Benjamin*, but of the other Tribes also, so that his title of Strangers scattered, may be of as great an extent, as *St. James* his, of the twelve Tribes scattered abroad. By the calling of these into Christ, and their being received into his Church as his People, and partaking of mercy in him, was this abundantly made good, so that the Jew hath no pretence to say that the Messiah or Christ is not yet come, because the Promise here, and chap. 2. 23. made to *Israel*, is not yet made good to them. If they object that the number of the *Israelites*, which was not so great as that it might be said of them, that their number was as the sand of the Sea; they themselves say, that the expression is hyperbolical, and only denotes a great multitude, and that a very great many of them were then and since at several times and places converted, we cannot doubt, and hope more will be. Yet if this suffice not, we have to say to them, as we learn from *St. Paul*, that *Israel* is a name not only belonging to those who are so

¶ Grot. in loco, & in Rom 9. 25. and see Calvert, de rediv. decem Trib. ¶ 1 Pet. 2. 10. ¶ Jam. 1. 1. Kimchi.

according to the flesh, but comprehending all that rightly believe in God, all the Seed of *Israel* and *Abraham*, as well that which is of the faith of *Abraham*, who is the Father of all believers, as that which is of the flesh and of the Law, *Rom.* 4. 11, & 16. and *Galat.* 3. 7. yea to the exclusion of those that are of the flesh only, and not of the Faith also, as appears by what he saith, *Rom.* 9. 6. &c. So that by the multitude of believers, as well of the Gentiles as of the Jews, is this to be made good, that the number of the children of *Israel* should be as the sand of the Sea, and the Promise made to *Abraham*, *so shall thy seed be*, *Rom.* 4. 18. fulfilled, and in their calling and conversion to Christ (in whom is no farther distinction of Jew or Israelite and Gentiles, *Rom.* 10. 12. *Col.* 3. 11. and *Gal.* 3. 28.) in such innumerable multitudes, and Gods owning them for his People, who before were not so, and receiving them into his favor, doth he shew what is here, and againe, Chap. 2. 23. said, to have been made good, expressly citing, and so applying the words, *Rom.* 9. 25, 26.

We cannot hope that the unbelieving Jews, who would not have the Promise belong to any but themselves, should by this be convinced; they would not be by *S. Paul*, though they could not withstand the power of his preaching. But it is abundantly sufficient to confirm to us the truth, and to retort on the Jews their argument upon their own concessions. This Prophecy was to be made good at or by the coming of the Messiah: it being therefore fulfilled proves that the Messiah is come. And if any shall say that in the words are properly here intended only *Israel* after the flesh, and that they are by *St. Paul* only by way of similitude or accommodation applied to the Gentiles, the learned *Rivet* replies, that this is a thing very incredible, that the Apostle having to do with the Jews, about a matter of the greatest moment and controversy between them, should so expressly cite *Hosea* for a Promise, of the conversion of the Gentiles, if he had not looked on the words as spoken by the Holy Ghost, concerning their conversion, without which the Promise that the *Israel* of God should be in number as the sand of the Sea, had not then certainly been made good; and it is manifest that the Apostle having there spoken of Gods calling both the Jews and Gentiles, brings the words of *Hosea* as an evident proof of his calling of the latter. And the words well looked into, seem manifestly to direct to the understanding them in this manner; for whereas he had before threatened the rejection of the ten Tribes, that they should not be his People, nor would he be their God, what doth his uttering these words, which

seem even to contradict the other in the same breath (as it were,) but argue, that the People spoken to, and of, are in different respects to be looked on in the one and in the other; in the threat they are to be considered as the children of *Abraham* and *Israel*, according to the flesh, such who had hitherto by virtue of that part of the Promise to him, which concerned carnal things, enjoyed the privilege of a People distinguished by God from other Nations, and particularly owned by him for his peculiar, and as such by his providence, and under his protection, been a flourishing Kingdom, but now should be cut off from that privilege, and their Kingdom caused to cease, and they removed from their own Land, and scattered among other Nations, without hope of restoration to their former state and earthly privileges; but in the Promise here adjoined, the *Israel* spoken of, is to be looked on as the children, not of the flesh, but of the Promise which respected the Faith of *Abraham*, by virtue of which it was said to him, *In thee shall all Nations be blessed*, and that he should be the Father of many Nations, and *so shall thy seed be*. Now in this respect *Israel* comprehending all faithful believers, it is easy to see how notwithstanding *Israel* according to the flesh be disowned by God, and quite unpeopled according to that other respect, yet this Promise, that nevertheless the number of the children of *Israel* shall be as the sand of the Sea, &c. is by God, who is able even *out of stones to raise up children unto Abraham*, made good; & it may seem to make to the same purpose, that in this exception from the forethreatened judgement, by this gracious Promise, to what is there said, *they are not my People*, here is opposed, *ye are the sons of the living God*; which change of their title seems to intimate not only a neerer relation to God, and greater dignity, as the name of sons or children imports above that of People, but that there should be a difference in the nature of this new relation from the former, and that it should not consist in enjoyment of such earthly privileges, as that did by which they enjoyed a distinct Kingdom, and were a distinct People (while they stood) from other People, but of greater and better privileges belonging to higher and spiritual matters conferred in Christ on all that believe in him, and receive the spirit of adoption, by which they cry to God *Abba Father*, and are owned by him for sons; which belong not to any of *Israel*, as so according to the flesh, but as made so, by believing, and are not proper only to them, but common with them to all other true believers, who are without farther distinction of Jew, or Greek, *Israel*, or Gentile (as distinctive

* *Rom.* 9: 7, 8. w *Gal.* 3. 7, 8. *Rom.* 4. 16, 17, 18. * *Matt.* 3. 9.

names of peculiar People,) *all the children of God by Faith in Christ Jesus*, and are all one in him. By the joyning of all these together, is made good all what is said in the tenth verse, that, notwithstanding the rejection of those obstinate *Israel*, which continue in unbelief, yet God shall not want an *Israel*, yea the number of the true children of *Israel* should be as the sand of the Sea, which cannot be numbred, and that in any place where it was formerly said unto them, *ye are not my People*, as it was every where where God was not truly worshipped, there it should be said unto them, *ye are the children of the living God*; and the words are well therefore applied by St. Paul for a proof of the Vocation of the Gentiles, together with as many as should believe of *Israel*, and by their uniting in him is made good also what followeth in the eleventh verse, that the children of *Judah*, and the children of *Israel* (as many as were converted to him) should all (being gathered together as one People, all difference being taken away) *appoint themselves* (or acknowledge over them) *one Head*, Christ, the only head of the Church, *and come up out of the Land*, i. e. from all places come into the Church. That this should certainly be as God had said, however unlikely it might seem, *Israel* being so dispersed as they were, was not to be doubted; for great should be the day of *Jezreel*; the day wherein God had determined to effect all those things, both for rejecting unbelieving *Israel*, and gathering believing *Israel*, by the imposition of that name intimated should be a day of wonder, wherein he would manifest his great power, in bringing to pass in due manner and their due time, both the one and the other.

We shall not then need to enter on that much controverted question, concerning a general conversion of the Jews, and restauration of the ten Tribes before the end of the World; as there is nothing in these words that contradicts it, so there is nothing that makes necessary to affirm it, the Prophecy being already so far fulfilled by the calling of so great a number, both of Jews, Israelites and Gentiles, into the Church of Christ, who are all thereby made the *Israel* of God, one People under one Head, *all children of the living God*; that if God shall do no more for any farther fulfilling of it, it cannot yet be said, that any one word in it is fallen to the ground without its due effect.

And having seen thus much for the scope of the whole passage, it may be convenient to make some reflections on some particular expressions in it, which will make for a farther clearing thereof; and first concerning what is said, *In the place where it was said to them,*

Ye are not my People. Concerning the words *במקום אשר* *Bimkom Asher*, rendred, *in the place where*, there is difference betwixt Expositors, grounded on the Grammatical form of the first, which some looking on as in construction with the second, would have to be rendred, *In place of what is*, or *was said to them*, or, *instead of what*, &c. rather then, *in the place where*; so have we seen some of the Jews to do, and so do ² some others also, preferring it before this, but are by ³ others disapproved therein, inasmuch as of that no examples are brought, but of this there are, which is confirmed by the consent, not only of ancient Interpreters, but by the authority of the Apostle also, so citing it, *Rom. 9. 26*. And indeed it seems more apposite to what he there shews to be the scope of this Prophecy, and to what the words themselves, as we have seen, direct to. For if it be rendred, *instead of*, or, *in place of what*, then it seems to restrain the words to those who before being threatned that they should be deprived of that title, which they had before enjoyed, of being called *the People of God*, as a Promise to them alone, that after they had lost it, they should have it, or a greater in lieu of it, even that *of the children of the living God*, againe restored to them: but if it be rendred the other way, *In the place where*, the Promise will be of greater latitude, and extended to others (though not with exclusion of such of them as should turn to the Lord) as well as to them; even to as many of other Nations, who had ever hitherto been looked on as *not Gods People*, (as the whole Gentile world were) and that, any where, in any place, without distinction of Nation, or place, Circumcision or uncircumcision, even to as many, as the Lord should call, who all together should with all such of *Israel* according to the flesh, as should be converted, make up that vast number of the ^b *Israel* of God or *Israel* according to Faith (a nobler relation then that of the flesh) which should be called *the sons of God*: and so will the words be a Prophecy of the calling of the Gentiles, and making them partakers of the same title and Promises with *Israel* the Seed of *Abraham* according to the flesh, and are as so by the Apostle applied, which is a warrant to us so to understand them.

Again, whereas it is said, *Then shall the children of Judah be gathered together, and appoint themselves one head*; it is controverted who are here meant by the children of *Judah*, and the children of *Israel*. ^c Some by those names understand all that shall be converted to Christ, and believe in him, whither of the Jews, or Gentiles. Of the name of *Israel*, how that a-

¹ Gal. 3. 26, 28. ² Jun. Trem. ³ See Lively and Rivet. ^b Gal. 6. 15, 16. ^c See Ch. à Castro, and River.

grees to those of the Gentiles who embrace the Faith of *Israel*, though not of the race of *Israel* according to the flesh, as well as to those that are so, we have already seen; and that the name of *children of Judah*, or *Jews* also may agree to them for the same reason, we learn from *S. Paul, Rom. 2. 28, 29.* *He is not a Jew, which is one outwardly, neither is that Circumcision which is outward in the flesh; But he is a Jew which is one inwardly, &c. i. e.* ^d he is the Jew indeed, the true child of *Abraham*, (who shall be accepted by God) though he be not so by birth, who in the purity of the heart, performs those substantial Laws required by God of the *Jews*, &c. And some by the children of *Judah* understand the posterity of *Abraham*, and by the children of *Israel*, the converted of the Gentiles; Others on the contrary by *Judah* the converted of the Gentiles; by *Israel*, all believers of the Seed of *Israel*. But others, by *Judah* and *Israel* think them here understood, who were usually and properly so called in respect of their carnal relation, and then by the particular naming of them will be given to understand that though in the former verse there was a Promise of calling the Gentiles, adopted into the name and privileges of *Israel* by Faith, yet it was not to the excluding of those that were so ^e according to the flesh, but that many of them also (called the *remnant*) should be called, and all of them, united in one common Faith, one mystical body of Christ; that is it which is said of all them that are comprehended under these names, that they shall be gathered together, and appoint themselves one Head. They were before distant, not only in place, but more in mind. There had ever been great feud between *Judah* and *Israel* after they became two Kingdoms, by the revolt of the ten Tribes in *Rehoboams* time; much more between them and the Gentiles; but now he foretelleth of a time ^f wherein all enmity should be done away, and they should all be unanimously gathered together, ^h so as to make one People or Congregation however otherwise dispersed. For this notes not so much their coming together into one place as consent and agreement of minds, the effect of which shall be, that they shall with one accord submit to ⁱ one government; so he saith, *and appoint themselves one head, i. e.* yeild altogether willing obedience to that one head whom God shall appoint over them. God shall gather them together, and by the preaching of the Gospel call them into his Church, of which he hath appointed one head, Christ; so that here is an act of God, and an act of their own concurring: Gods call of them into Christ and his inclining their hearts, is his gathering

them together; their hearkning to his call, and yeilding obedience, is their gathering themselves together, and their receiving and acknowledging him, their appointing to themselves that one head which God hath appointed over them. Agreeable to these expressions so understood, is the language of the New Testament in several places, which compared with them, will shew this Prophecy by the coming of many of the *Jews* and *Israelites* according to the flesh, and multitudes of the Gentiles, Gods *Israel* by Faith, though not according to the flesh, into the Church, and united under one head, Christ, to be fulfilled. Some such places we may take notice of, as where Christ saith to the *Jews*, *How often would I have gathered thy children together, even as a Hen gathereth her Chickens under her wings; and ye would not, Mat. 23. 37.* in which it appears, his calling them, and their coming at his call to be required that they may be said to be gathered together. Againe, *Joh. 11. 51, 52.* where the blessed Evangelist saith, that *Caiaphas* being High Priest that year, prophcyed that *Jesus* should dye for that Nation: And not for that Nation only, but that also he should gather together in one the children of God that were scattered abroad. Here is a proof that those who were to be gathered together by Christ under himself, as one head, were to be Gentiles, of all Nations, as well as *Judah* and *Israel*. Add what is said, *Ephes. 1. 10.* that it was Gods purpose that in the dispensation of the fulness of times he might gather together in one, all things in Christ; ^k ἀνακεφαλαιοῦν αὐτάς, to gather together as several things before dispersed into one summe or body; that hence forward they should be looked on as one; or, as the word may well hint something fuller to the present purpose, according to what *Chrysostome* there observes, to joyn all under one Head; a title given oft to Christ in the New Testament, whom here we look on as meant by it. So in the same, *Ephes. 1. 22.* he saith, *gave him to be head over all things to the Church*, and so *c. 4. 15.* and *5. 23.* and *Col. 1. 18.* so that in him who is our peace, both *Jews* and Gentiles, all farther difference and enmity being taken away, are made one, *Ephes. 2. 15.* as one body under one head. In that he is here so called rather than one Prince or King, is by ^l some observed to have great emphasis in it, inasmuch as the joyning the members of the body under the head seems to denote a nearer conjunction between those spoken of, then that of Subjects one to another under one Governor, and between him who is so called, and them his members, then that usually between a King and his Subjects, although the word be also used for a Prince and Captain as well as properly a head.

^d Dr Hammond. ^e Zanch. & River. ^f Rom. 9. 27. & 11. 5. ^g See Ezek. 37. 22, &c. ^h See River. ⁱ Greek and Arab. ^k See Beza, Grot. Hammond. ^l Zanch. & River.

Of these thus unanimously consenting and joyned together under one head, it is said, *And they shall ascend out of the Land.* It hath been already said that by this expression seems meant the coming of many of all sorts of People, of Jews, Israelites, and Gentiles out of all places of the World, into the Church. Now why that should be called an ascending out of the Land, reasons not obscure may be given; *Jerusalem*, or rather the Temple therein, was situated in an high place, on a mountain; so that they that went to it were usually said to ascend or go up; *Thither the Tribes went up, the Tribes of the Lord, unto the testimony of the Lord, Psal. 122. 4.* This Temple and the mountain, on which it was seated, was a type of the Church of Christ, and therefore in language borrowed from them it is said of that, *Micah 3. 1, 2. In the last daies it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and People shall flow into it.* How shall it then but be very proper and significant language to say of those that should come into that which is so described, that they should *come up* or ascend out of the Land? which is like what also there follows; *Many Nations shall come and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, &c.* For coming into the Church, the term of *coming up* or ascending, is very proper; Christ himself their head, to lead them the way, did first ascend on the Cross, according to what he saith, *I, if I be lifted up from the Earth, will draw all men after me, Jo. 12. 32.* and their ascending who will come in to him, and his Church, will be an act, not of bodily motion, but of their minds and affections, the embracing him and his doctrine, with leaving the land or Earth (as the word *הארץ* *Haarets* signifies) *i. e.* all earthly concerns, and much more their former Idolatries and sins, in any kind contrary to his Doctrine and Religion, according to St. Pauls expression, *Col. 3. 1, 2. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: set your affections on things above, not on things on the earth.* And *Phil. 3. 19.* where such as are enemies to the Cross of Christ, and are not come in to him, he describes by that they *mind earthly things*; but on the contrary, those that do (as he did, *ver. 14.*) *press toward the mark for the prize of the high calling of God in Christ Jesus, by their having their conversation in Heaven, ver. 20.* Our Saviour saith that he *hath chosen them out of the World, and that they are no longer of the World, Joh. 15. 19.*

Such like Passages afford us a notion of coming up out of the Land (or Earth, as we

said) very agreeable to the scope of the place. What he saith *out of the Land*, may else be expounded, that in any Land or Country wheresoever they be, they shall come up out of it, *i. e.* follow him (though not with a bodily departure from it, yet,) with their affections, *that where he is, they may be also* with their hearts, and minds, and souls given up unto him. It is said in indefinite terms, *they shall come up out of the Land*; not expressing what Land, as either *Chaldea*, which some will have to be meant, as we have seen, and of the Jews, and such Israelites as joyned themselves to them, and expound it of their return out of their captivity thence to *Judea*, which in respect to the situation of those Countries they will have to be properly called a coming up or ascending; or else *Galilee*, or the like adjacent places, which ^m others understanding think it made good by the ascending of such as were returned to the Temple out of those places. There is nothing in the words which may force us to understand either of those, although if we understood it literally as spoken of either of those, we could not think that the utmost meaning, but a partial only; by neither of those could be made good, that a multitude as the sand of the Sea, which can neither be measured nor numbred, did come up out of the Land, as by great multitudes of all Nations and in all Lands coming into the Church of Christ, (many more then of Jews and Israelites, which went up from *Babylon*, and so many as *Jerusalem*, yea all *Judea* (if the words were literally understood) could not contain) it hath been made good, and is still making good. Besides it is by ⁿ some observed, that though the word *עלה* *Alah* do signify to come, or go up, or ascend, yet it is used also for only ^o coming to, and for ^p following, and for ^q escaping, as *Exod. 1. 10.* So that their gathering to Christ, and drawing nigh unto him, and putting off all impediments from earthly concerns, that they may follow him, and their escape out of their captivity of sin in any place whatsoever, may without any scruple from the letter of the words, be well expressed by their coming up out of the Land.

To reflect likewise on the last words, which give assurance of the performance of what hath been said, *For great is the day of Jezreel*; The name of *Jezreel* we have seen to be imposed on the Prophets son, to signify that God would avenge the blood of *Jezreel* upon the house of *Jehu*, &c. and that he would break the bow of *Israel* in the Valley of *Jezreel*. So that to see what was the importance of that name at its first imposition, and why it was imposed, there is no need of any farther enquiry then to look into the history of

^m Grot. ⁿ Rivet. ^o Jud. 4. 5. ^p 1 Sam. 25. 13. ^q Live'y.

the things done, for making good what God threatned, and by the imposition of that name on that child warned them of. Yet in regard of such circumstances, which did attend the effecting of those things, and such consequents that should follow thereon, for the plainer discovery thereof do Interpreters see fit not only to take that name, as it is a proper name of a person or place, but farther to enquire into the signification thereof according to its etymology. And looking into that, we find (as we have seen on verse the 4th) observed a threefold exposition of it; according to the one of which it denotes the *dispersion of God*, or that God would disperse and scatter them whom he speaks of, or makes the child so named a type or sign of: according to another, *The seed or sowing of God*, or that he would sow or plant them; according to the third, *the arm of God*, or that God would powerfully exert, and shew forth the power of his arm in doing what he did toward them. According to the first it will be a boding or threatning of evil to them; according to the second a boding or promising of good; according to the third it is applicable to both these kinds, and sheweth that what God in either of those kinds for evil or good should do, should be such, as that Gods mighty arm, his strength and power should be conspicuous therein. Now in the two former places where this name is put (ver. 4, 5.) it is manifest that if allusion be made to the etymology or derivation of it, it must import evil according to the first and third notion, and a threat that God will scatter, or break, or shew the power of his arm in executing judgement, and taking vengeance on those who are typified or pointed out by the imposition of that name on the first child of the Prophet, as the words of the Text plainly declare, in giving the reason of the imposing of it, as likewise what follows in the imposition of those names of *Lo-ruhamah*, and *Lo-ammi*, on his second and third children, and the reason given for it. But then in the tenth and this eleventh verses there having been a Promise of mercy after those judgements, (made according to the Exposition of all Interpreters but *Aben-Ezra* alone, whose single opinion we have given account of) and these words concluding that Promise, as a ratifying of it, it may be questioned, if allusion be made to that name, and any weight laid on that allusion, as it seems to be, whither it be made according to the same notions, as in the first place, which import evil, or not rather according to that other, by which it imports *good*, of sowing and establishing those spoken of. The o-

pinions of Interpreters are in this different: Some are for that, that it implies a Promise, or a ratifying the promise of good. To this purpose *R. Tanchum*, This is another meaning (or reason) of the naming of that child *Jezreel*, viz. that God after their captivity would restore them, and sow them in their own place (by a figurative expression.) This one name therefore includes two meanings, one of them *الانذار بالعقاب* a denouncing or threatning of punishment to the house of *Jehu*, and that God would do to them as he did to *Ahab* and his Family by the wall of *Jezreel*, which is that which he saith, *and I will avenge the blood of Jezreel upon the house of Jehu*. The second *التبشير بالربوع* ونشأة العز, an annuntiation (or giving) of good tidings of a return and growth (or increase) of power, which is that which he saith, *for great is the day of Jezreel*. And this notion several Christian Interpreters also embrace; who think allusion here to be made to the name as it may import the *Seed of God*, and the thing signified to be, that they who were before dispersed, should now be gathered together, and restored as the seed and plantation of God, *like an handful of corn in the Earth as he speaks*, Psal. 72. 16. being freed from their captivity, from being such as had not obtained mercy, made such as had obtain'd mercy, from being not Gods People now made the sons of the living God; and to the like purpose with application to the Church of Christ, as well of Gentiles as Jews. The Chaldee Paraphrast seems to have led the way to these, who whereas before he interprets those words, *call his name Jezreel*, by *call their name dispersed*, he renders these, *for great is the day of their gathering together*. Others think here still allusion to be made to that signification of the name which imports dispersion, and is for evil. So among the Jews *Kimchi* and *Abarbinel*, as we have seen in giving their Expositions, and diverse among Christians also; some of which change the notion of that first Particle which our Translators follow, and render it *when*, thus, *when the day of Jezreel shall have been great* (or when the great day of *Jezreel* shall have been) expounding it, after that those great and sharp diffusive judgements, denoted by the first imposition of the name *Jezreel*, shall have had their effect; (or although the day of *Jezreel*, i. e. of wrath and vengeance shall be great much to the same purpose) yet shall those good things promised, ver. 10, 11. succeed. Others retaining, *for*, to this sense, following on these preceding words, *Then shall*

^r See Rivct, Zanch. Grot. Bishop Hall, Ribet. &c.
^u Pifca.

Lively, Stokes, Tarnov. s Jun. Trem. ^t See Drus.

the children of Judah, and the children of Israel be gathered together, &c. give the meaning (as containing the reason why they should so do) for so great shall be the evils that shall befall the Israelites; first, in the destruction of the house of *Jebu*, for the slaughter by them made in the Valley of *Jezreel*; then such other as followed on them, that they shall be dispersed, and the Godly among them willingly joyn themselves to the Jews returned into their Country. * Another makes these words as an answer to such who should think there was no need of such promises of good in those preceeding words to be made to them, seeing they were at present well enough; shewing them that how secure soever they now seemed, yet there was a great day certainly coming wherein they should be so scattered and broken, that they should perceive that it was even now necessary to make such a promise of mercy to sustain them under those evils when that day should come.

All these plainly look on the name *Jezreel* as containing a threat, and bode of evil. I shall not stand to examine which of these opinions may be preferred, inasmuch as it may seem most convenient to take that name here in its greatest latitude, and as allusion may be made to it in both kinds, for good and for bad, so as that these words may be looked on as a recapitulation of all that hath been said from the first command for the imposition of that name hitherto, and perhaps with respect to what shall follow too, that the things said, some for threatening of evil, some for promise of good, may not seem to thwart one another, and to give assurance that all shall in due time come to pass, and have their effect. Inasmuch as the day or time pointed to by that name is a great day comprehensive of many wondrous transactions, wherein the arm of God shall mightily exert it self; when it shall be seen to comprehend the destruction of the house of *Judah*, the breaking of the bow of *Israel*, the causing their Kingdom to cease, and utterly taking them away, that they shall be no more a People to him, or of themselves, but a despicable scattered People, dispersed and lost among other Nations; and yet again, such a wonderful restauration of them, as that they by addition of others to them shall become a People not to be numbred for multitude as the sand of the Sea, and from being not a People, obtain that dignity to be the *sons of the living God*, and from being dispersed far and wide, separated both in place and mind, all united together under one Head, ascend out of the Land, and be brought into the Church of God; who shall, considering these

things of such different and even contrary dispensations of evil and good, to be yet all made good in the day denominated from *Jezreel*, of which it imposed on that child was a sign, but with admiration cry out, *profecto magnus*, or, *o quam magnus est dies Jezreel*. Certainly great, or, *O how great is the day of Jezreel*, (as * some render it, taking the Particle *י* *Ci*, in this place, not for a causal, as giving a reason of what hath been said, but for a note of affirmation or admiration,) and who would almost beleive the report thereof? but then attend according to another notion suggested by the same name, that it is the day of the arm of the Lord which brings mighty things to pass, things though never so unlikely and seeming to men contrary one to another, nothing being too hard for it, or able to hinder it, and he will see no reason to doubt but that, † *Tanta est Jezraelitica dies*, as another Interpreter renders the words, *So great is* (or shall be) *the day of Jezreel*; the significancy of that name imports all this, and to this significancy of it doth the scope of the place seem to warn us to attend, and have respect, that we may have the full meaning of it, and not to restrain it to any one notion whither for good or bad, but according to the variety of the evil things threatned in the first place from verse 4. to the end of the ninth verse, and then of good things in the 10. and 11. promised, to include both, as all consequent on that name at first imposed, as a sign of things to come, ver. 4. and here repeated, to give assurance of the performance of them in their due time; all which space allotted for effecting them in their due order, is called *the day of Jezreel*, which then in the Prophets time began, as to the threat, the sorrowfull part of it, and is as to the promise, the joyfull part, still in fulfilling, comprehending as is by ‡ learned men observed, *totum tempus gratie*, the whole time of grace, and salvation, all the § time since Christ that *one head*, in whom they, of whom it was said, *ye are not my People*, are called, *the sons of the living God*, and are all gathered together, and ascend out of the World. The same name *Jezreel* occurs again, c. 2. v. 22. what is the import of it in that place will be proper there to enquire.

With these words is this first Chapter here concluded according to our ordinary division; but others conclude it with the ninth verse. Others take into it the first verse of the next Chapter, as thinking the coherence of the words and sense so to require. But in this is no great moment, inasmuch as the distinction of Chapters is not from the Prophets themselves or their direction, and therefore they

* Calv. * Chr. à Castro, & Menoch. † Castalio. ‡ Mercer. & Lively. § Rivet.

being so divided by men as they thought most convenient for reading the Scripture by parcels, we are not thereby necessitated either to separate those things which should be

joyned, or to joyn those things which belong not one to another, but to be guided by the sense in giving the meaning and coherence.

C H A P. II.

VERS. I. Say ye unto your brethren Ammi, and to your sisters Rubamah.

SAY ye unto your brethren Ammi, &c. The Greek and printed Arabick render, unto your brother and unto your sister: The Vulgar Latin and Arabick MS. unto your brethren and unto your sister. The Noun אחות *Achoth* is indeed in that form which elsewhere is used for the singular number, a sister, from which elsewhere in the plural is אחיות *Achayoth*, Sisters. But this form also may we with *Kimchi* on this place take for a plural, and its conjunction with its affix shews it so to be meant. If not, however, it will make no difference as to the sense whither it be rendred in the singular or plural, sister, or sisters; and we have above mentioned two brothers, and one sister, yet she denoting the whole Congregation of the People, as well as they. *Aben Ezra* looking on these words as having reference to the preceding words in the two foregoing verses, according to his Exposition of them, which we have seen, takes these also to be spoken by way of irony or derision, as if he should say, Say if you will, or ye may say, unto your brethren Ammi, and unto your sisters, Rubamah; but ye deceive your selves; for ye, and they are indeed none of my People, nor shall obtain mercy; as if it were a continuation of Gods threat. But this opinion is by ^c one of his Nation disapproved, and by none of them, that I see, followed; they looking on it rather as a Promise of good, subjoyned to the threatening of evil. According to which way the ancientest among them, *Jonathan*, thus paraphraseth the words; ye Prophets, say unto your brethren, my People, turn you unto my Law, and I will have mercy on your Congregation; which, if there be grounds to think the Prophets to be the persons called on and spoken to, would be a convenient meaning, and a continuation of a promise of good to them, who are spoken of, if they would fit themselves for it by conversion and repen-

tance; the sentence of being *Lo-Ammi* and *Lo-rubamah*, should be reversed, and they be again acknowledged by God for his People; and obtain mercy from him.

R. Saadias, as cited and approved by *Kimchi*, takes the persons spoken to, to be the Tribes of Judah and Benjamin, and that, as to their brethren the ten Tribes (which were called *Lo-Ammi* in the time that they did evil in the sight of the Lord) at the time of the return of their captivity they should say unto them *Ammi*, and to their sisters *Rubamah*, according as the former similitude was of a son and a daughter. *Abarbinel* looks on it as a Prophecy, that whereas there was between *Israel*, while they were a distinct Kingdom in their own Land, and Judah great enmity and hatred, and they spake evil one of another, it should here be otherwise in the time of their salvation and redemption; and that therefore this is a command directed to the whole house of *Israel*, that they should say unto their brethren the children of Judah, that they are the People of God, for that they should no more be called *Lo-Ammi*; and so to the children of Judah, that as to the Kingdom of *Israel*, which above he called *Lo-rubamah*, they should now call them *Rubamah*, because God had mercy on them, and the * sons were returned to their own border, because he had compared the Kingdom of *Israel* to the Prophets daughter, which he named *Lo-rubamah*; and the children of Judah which were under the second Temple, and were led captive by *Titus*, to the son of the Prophet which he called *Lo-Ammi*, therefore (saith he) run the words according to the tenor of this similitude. Betwixt this exposition and that of *Saadias* may seem a difference in this, that that may seem to mean the Jews return from the Babylonish captivity, but *Abarbinel* expresseth himself to mean that which they yet expect from that which they are now under, according to his Exposition of the former Prophecy: The one of these allows too short; the other too large a date to the completion of that Prophecy;

^b See *Draf.* and *Rivet.* ^c *R. Tanch.* * כִּנְיָהּ perhaps it should be שְׁנֵיהֶם, *Shen-ihem*, i.e. both of them.

to which they will have these words to be referred.

These Expositions have we from the Jews: among Christians is yet more variety; which *Ribera* saith, he doth not wonder at by reason of the many difficulties that are in the words, and that after all the Reader must be left to his own judgement. The differences among Expositors are concerning the persons spoken to, and of; the matter and the time to which this Prophecy agrees; who they are that are spoken to, and bid to say; to whom, and what they are bid to say, and when this was to be done.

^a Some looking on the time of the completion of this Prophecy to be at the return of the Jews from the Babylonish captivity, make the persons spoken to, those of the ten Tribes, that they then casting away that long hatred which had been betwixt them, should say unto *Judah* and *Benjamin*, to whom they joyned themselves, *Ammi* and *Ruhamah*, i. e. my People, O our Allies! one People with us, or, O those whom God acknowledgeth for his People, and who have obtained great mercy from God, of which we are also partakers with you; because *Judah* and *Benjamin* were those on whom this benefit was chiefly conferred; the others did but partake with them, as accessories in it. Others make the time, not that of their return from *Babylon*, but of their conversion unto Christ, and calling into his Church; and these differently, some of them making the persons spoken to, or bid to say unto their brethren, to be *Judah*, who should say so to *Israel*, and call upon them to come in unto God, as assured that though they be now *Lo-Ammi* and *Lo-ruhamah*, yet their case is not desperate, they shall again be received into favor, and be made Gods People, and obtain mercy in Christ, and they should therefore still acknowledge them for brethren and sisters. Others will not have the words so restrained either to Jews or Israelites after the flesh, but to comprehend all those who should be converted to God, whither Jews, Israelites, or other Nations; and then, to omit any nice difference between these Expositors in their expressions, the result of what they say, is, that they all acknowledging one another for brethren and sisters, should say one to another, Jews to Israelites, or Gentiles, and they to Jews without any such distinction, as was, before they were made one in Christ; *Ammi* and *Ruhamah*; as all acknowledging one another for the People of God, and partakers of one common mercy, and salvation; and stirring up one another to a thankfull acknowledgement of the benefit, and to walk worthy of it, and calling on others to come in,

and accept of the mercy profered. Those that go in these and the like waies, follow the same construction, and make the thing which is, be said, *Ammi* and *Ruhamah*; and in that way these words may well seem to refer to the preceding: wherein after the heavy sentence denounced to *Israel* in the appellations of *Lo-Ammi* and *Lo-ruhamah*, there is yet subjoyned an exception, and as it were a reverſing of the rigor of that sentence, by his saying, *Yet the number of the children of Israel shall be as the sand*, &c. and that in the place where it was said unto them, *ye are not my People*, it shall be said unto them, *ye are the sons of the living God*, &c. implying that not only many of the Israelites, but of other Nations also a vast number should be converted, and make unto God an acceptable People through his mercy; and that all these, laying aside all differences, should be united together under one head, Christ, and forsaking their wordly concerns, follow him with one consent. And certainly if we follow this construction, and so refer these words to those former, as consequent on them, the plainest meaning of them will be, to take them so as a form of a mutual congratulation of those faithful converts, Jews, Israelites, and Gentiles now reconciled, as to God, so among themselves one to another, rejoicing as at their own, so at one anothers happiness, and acknowledging the goodness of God for his common mercy; and that therefore they ought to behave themselves as his one People in obedience to him, and brotherly love and affection one to another, and exhorting one another to stand fast in, and walk worthy of the grace that they have received; these things and the like will the terms of brothers and sisters, by which they are bid to call on one another, and the names of *Ammi* and *Ruhamah*, which they are to call one another, do plainly imply. But though this construction of the words be by so many Interpreters and Expositors, both ancient and modern, and of great authority embraced, yet are there who prefer to follow another as more convenient, viz. by making *Ammi* and *Ruhamah* appellations by which the Prophet in Gods name calls on those, whom he speaks here to; that the meaning may run thus, O *Ammi*, or my People, say unto your brethren, and O *Ruhamah*, unto your sisters, i. e. supposing that though the Israelites for the generality were such, and so given up to Idolatry, as that God bad the Prophet to call them *Lo-Ammi*, or not my People, or *Lo-Ruhamah*, or not having obtained mercy, yet there were some amongst them who had not bowed the knee to *Baal*, but were faithfull to him, and

^a Grot. & Stokes. ^c See Hierom. and Tarnov. ^f Ribet. ^g Tarn. See Hier. Ribet. and Tremel. ^h Rom. 11. 4.

whom he still acknowledged for his People, and had mercy for,) those he now calls upon by those titles, and commands them to say unto their brethren and to their sisters, viz. the other Israelites, and to contend with their Mother, viz. the Israelitish Church or Congregation; so that they who are called their brethren and sisters are the same separately, who all together are called their Mother; and what then is meant by, *say unto your brethren and sisters*, the same that by, *Plead with your Mother*, that is, Call upon them severally, and jointly to warn them to fear that heavy judgement, of being cast off from being Gods People, and such as shall obtain mercy from him, and to seek to prevent it by repentance and conversion unto God. To this purpose *Rivet* gives the meaning. ¹ Others, who follow the same construction, something otherwise, viz. that this faithfull remnant are to call upon others, or else the two Tribes to call on the ten, as *Rivet* also, to come in and joyn with them in contending, or pleading Gods cause with their Mother; say unto your brethren and sisters thus, *plead with your Mother*. This construction differs from the former in that, whereas that makes these words to refer to the foregoing as we have seen, this makes them to refer to those that follow: and whereas that more enlarges the circumstance of the persons spoken to, and of, extending it to Jews and Israelites, and Gentiles, as many as should be converted to God, in Christ, and after his coming; this restrains it to the Israelites of that present time, when the Prophet uttered these things, to reprove the People of *Israel*, and to call them to repentance, both by denouncing heavy judgements on their obstinacy, and giving promises of mercy on their conversion. But which soever of these constructions of this present verse we follow, as to the next verse it will be by all agreed on, that therein the Prophet in Gods name returns to a reproof of *Israel* for their sins, and to convince them of their wickedness; so that this new Sermon, as it were, or address, will be much the same, which in the former Chapter was made to them, but in plainer terms; what was there in types, here being in more plain and proper words expressed, as will appear by the going over the words in order.

2 *Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;*

Plead with your Mother, plead: for she is not my wife, &c.] If we take notice of what different Expositions are given of this verse, to how differing persons and times the first words are applyed, we shall perceive that there is yet no small difficulty in them.

Among the Jews, *Abarbanel* gives a reason (omitted he saith by others) why this reproof is here subjoyned to words of consolation, which is (he saith) because the intention of God in his speaking to *Hosea* was that he might reprove the People, and labour with them to turn them back from their evil way, which was the end of his Prophecy. At the beginning of his speaking with him, he gave him a command concerning a wife and children, that so his Prophecy might begin with threats of evil, and promises of good which should come upon them; then subjoyns his reproof, as if he should say, *Know ye not that there shall come upon you affliction and distress*, when the Kingdom of *Israel* shall be destroyed, as also the Kingdom of *Judah*, and that after that the children of *Judah* shall return, and build a second Temple, but the house of *Israel* shall not return thither; and that afterwards shall be to the People under the second Temple, another captivity bitter and grievous and very great? but do not think that the Nation shall come to utter destruction and desolation: this shall not be, but both the children of *Israel* and of *Judah* shall return in the last dayes, and possess their possessions, and seeing that all these captivities and destructions, and evils shall be for your transgressions, why will you transgress? why do you plead or contend with me all of you? *Plead with your mother, plead*; and receive instruction, and turn unto the Lord your God, for he is gracious and merciful, and will not suffer the destroyer to come to your houses to smite you. This he saith (according to his way in interpreting the former passages, of which we have above seen something,) is the connexion of what is written, and shews the necessity of premising those Promises to this reproof; and then he having premised this, coming to the present words themselves, saith, that here is a difficulty in understanding, who are here meant by the children who are to plead, and the mother to be pleaded with. Concerning the mother, he saith, it is by all unanimously agreed that by her is meant the whole Nation, which was the cause of all the evil, but then there being none in particular named which are not comprehended in the whole, and there being none in that Nation but the house of *Israel* and the house of *Judah*, which he compared to children, what shall be meant

¹ See Jun. Trem. & Chr. à Castro, Menoch. Tirin. Bishop Hall's Paraph.

by the mother that shall be besides (or other then) the children? If they say (saith he) that by the children are meant the children of the captivity, and by the mother the whole Congregation (or Church) of *Israel*, while she was in the Land, as seems to be the opinion of *Aben Ezra*, whereas he saith the Prophet reprehends those that were in the captivity, that they might return by repentance, that so God might turn their captivity; then lies against this a difficulty from what he saith; *lest I strip her naked, &c.* which argues that she was not yet in captivity. Disliking therefore this, he saith that the words concerning the mother, and the children here intimated, may be understood or applyed in one of these two waies.

First, that what he saith, *Plead with your mother*, may be looked on as spoken to the righteous which were in *Israel* and *Judah*, which did not deserve to go in captivity, or to have their blood shed forth as water; as if he said to them, that they ought not to murmur against Gods judgements, inasmuch as the World is judged according to the greater part of them that are therein, and therefore it behoved the Godly men and the Prophets to contend with their mother, which was the Congregation of *Israel*, that transgressed and followed after Idols, because by her evil, evil would come unto them also. Secondly, considering that the Prophet continues his speech in his reproof agreeably to the similitude of a wife and children which he before mention'd, and it being taken for granted, that by the children were signified the captivity and destruction of the house of *Israel* and the house of *Judah*; then as if the Prophet speaking to those of the captivity, and under those destructions intimated by his children, should say to them, *Plead with your mother, plead*; as much as to say, if you see that the evil upon you in your captivity and destruction is great, it is not meet that you should murmur at it, for evil comes not from above on God your Fathers part; but plead with your mother, *viz.* the Nation; for as children come from a mother, and she produces them, so those afflictions, and captivities, and destructions come from your Nation, (or Church) she hath produced them.

In the first of these waies to plead with their mother, is to call on her to repent for preventing the evils threatened; in the second to lay the blame on her for those having befallen them; and according to these two different waies he makes the coherence betwixt these and the following words different also, as we shall by and by see. But though he mention but one opinion of *Aben Ezra's*, there is in him another, *viz.* that o-

therwise these words may be looked on as a reproof to those Generations before their captivity: and *R. David Kimchi* also seems of this opinion, who saith, that here he returns to words of reproof, such as he used at the beginning; and therefore having compared the Congregation to a whore, and those that were born in every generation to children of whoredoms, he saith to those children, *Plead, &c.* The whole Congregation is likened to a mother, speaking in general, and the particulars to children, and the meaning is, that they should plead (or contend) every one with another to reduce them to a good way. These are the chief Expositions of the Jews, which I have set down at large, that we may compare with them such as are given by Christians, among whom is great variety. * Some take them (as they do likewise the foregoing words) as directed to the Apostles, and such of the Jews as should be converted to Christ, that (when that time should come) they should sharply plead with and rebuke the Jewish Synagogue, called their mother, for standing out obstinately against Christ; but this is liable to a plain exception, inasmuch as the Jews were not then notoriously guilty of that sin which is here taxed, *viz.* Idolatry; and likewise to that which *Abarbinel* makes against *Aben Ezra*, and the like, as doth likewise that of ¹ others, who take them as directed to the Jews that should return from the Babylonish captivity. A plainer way therefore will be to understand them as spoken to such as were of that present generation, when the Prophet lived and spake. But to whom then among them? If with some, we shall say, to the Jews, or two Tribes of *Judah* and *Benjamin*, and the Levites mingled with them, that they should plead with the Israelites or ten Tribes, and reprove them for their Idolatry, and endeavor to reduce them to the worship of God; against this lies open ^m as plain an exception, because those Tribes could not be called the mother of the Jews. Which exception is avoided by ⁿ such, who though they say that the persons spoken to are the Jews, yet will have likewise the mother spoken of, to be the Jewish Church or Synagogue, as if he should say, O ye of the two Tribes say to your brethren of the ten Tribes, that I have not utterly rejected them, but they shall again become my People, and obtain mercy; but withall mean while, contend or plead with your mother, your own Congregation or Synagogue, which is also guilty of Idolatry, that she repent and turn to me, lest she suffer the like which hath befallen the ten Tribes. So calling the whole Congregation, the mother, the individual or particular persons, her children: But neither is this probable, inasmuch

* Mercer. & Vat. ¹ Theodoret. ^m See Chr. à Castr. & Rivet. ⁿ Riber.

as the ten, not the two Tribes, are apparently the persons by the Prophet spoken hitherto to, and of, though with reflections on the two, so as that they may well think themselves concerned. The learned *Rivet* therefore thinks the former of these two opinions capable of a good meaning, if thus applied, taking in the former verse; *O ye of the house of Judah which are yet my People, and have obtained mercy, say to your brethren and sisters, the house of Israel, plead with your Mother (the Synagogue of Israel) call on them to take notice of, and detest her abominations, and to call on her to forsake them*, so that by mother may be still meant the Church or Congregation of the ten Tribes. But the plainest way of all, and not liable to any exceptions, and which he with ^o others seems to prefer, will be to refer as well this as the former verse, chiefly to the Israelites, (of the ten Tribes) of that generation; but then will be farther question to whom among them they are directed, whither to all, and any of them promiscuously, even the ^p hypocritical party among them, or to the godly only among them. If to the first, then the scope of them will be to vindicate Gods Justice, and stop their mouths from murmuring against him, when they hear from him such hard things as were in the former Chapter denounced against them: If they should say, that these things were not such as they could have expected from him who had espoused the house of *Israel* to himself, and entered into covenant with them, that he would be their God, and they should be his People, and in all mercy and loving kindness dealt with: That he should now cast off their whole Body, or Church, which was his wife, and them, his and her children, what great cruelty must this be, what apparent breach of Faith and Promise? he silenceth such objections by bidding them to lay the blame where it was; not in him which was faithfull in Promise, but in that their mother (and so in themselves) which brake Covenant, and so falsely dealt with him, that justice and honor required that he should so deal with her and them, and could not with preservation of his honor do otherwise, or longer forbear: If they will lay the fault where it is, let them plead with their mother, accuse her for bringing such mischief on her own and their head, by her forsaking him who should and would have been an husband to her, and father to her children, if she had kept faith with him, whom now she hath obstinately alienated her self from, and caused him to alienate his mind from her and hers. So that the words paraphrased will sound; If you be aggrieved that these things are denounced against you, and will blame

any for it, blame not me, whom ye call your father, but her who is your mother, whose unfaithfull carriage to me, hath provoked me to this severity: Plead or contend with her, yea sharply plead with her, for she hath justly deserved it, for she hath so behaved her self that I cannot longer acknowledge her for such to whom my good promises belong, but will cut you off from that interest, in me ^{w^{ch}} by vertue of my Covenant with her you challenge. This is a good and rational meaning; and such as by ^q some Divines of great authority and learning is embraced; with this only difference that whereas ^r some by the mother would have the whole Church of the Israelites understood, others would have more especially their Elders and Magistrates in Church and State, such by whom the rest were (as it were brought up and nursed) instructed, governed, and guided in their behavior and Religion, and so those that were subject to them, and guided by them reputed for their children. This meaning agrees in good part with the first Exposition of *Abarbinel*; which we have mentioned; only that he takes the persons spoken to to be the Godly, the other rather the hypocritical party, or promiscuously all sorts of them.

But if the words be looked on as referred to the second, *viz.* the Godly, and such as adhered yet to God among them, as ^s others will, then will the intent of them be, to stir them up to seek a reformation of the general corruption that was in the Church and State, an to call all to repentance for prevention of those heavy judgements for that great and general corruption which was among them, so great as to cause God to reject them, and to look upon them no more in mercy, but to proceed against them in severity of justice, ^{* and fury}, as a jealous husband against an adulterous wife, which hath broken the bonds of Wedlock and forsaken him to run after others. ^t The sad effects of such his fury that they may prevent, and not be involved in them, those that would desire their own and the common good, are called on openly to rebuke, and oppose themselves against the wickedness and Idolatry of the whole Nation, and to bring them to repentance: this way of Exposition well agrees with that of *R. David Kimchi* before mentioned. What reason there was that they should so plead with their mother, is shewn in the next words, wherein God saith of that their mother, their whole Church or Nation; *For she is not my wife, neither am I her husband*. The words so read are a manifest reason of what is commanded them to do, according to either of these last Expositions, which seem the most agreeable among all to

^o Calv. Zanch. & Chr. à Castro. ^p See Calv. and Zanch. ^q Calv. & Zanch. ^r Zanch. ^s Rivet and Mercet. ^{*} Levit. 26. 28. ^t Grot.

the words, either that they should lay the blame for what they were like to suffer, not on God, but on their mother, or that they might prevent the falling of them on them; because as the case now stood betwixt God and them, they could expect no other dealing from him; For whereas all their security and other privileges were from that relation of their Nation to God, whereby he owned them for his, and that he would deal with them as a loving husband with a loyal wife: they had so behaved themselves toward him, as to clean cut off that relation; They had rejected him from being an husband to them, to run a whoring after Idols, and he neither can, nor will in justice or honor any longer acknowledge them as his wife; and there is no hope of making up the matter, or procuring a reconciliation, but by their speedy repentance and turning from their idolatrous course again to his worship; as in the following words by telling them what he requires of them, he declares.

"Others do read otherwise, viz. not, for *she is not my wife, &c.* but, *That she is not my wife*, so making this that which in pleading with their mother, their Church or Congregation, they should object against her, and accuse her of, that she had by her spiritual adultery cut off that conjugal relation which was betwixt God and her, and forfeited those privileges which depended on the due observance of that mutual Covenant. This reading will come much to the same pass with the other, shewing still what reason there was why they should plead with their mother, and then in the following words he tells them what they should do for regaining his favor. *Ababinel* according to his two Expositions of the former words, gives also two of these. The first is made by his reading these words, which others read positively with an interrogation, and by way of admiration, thus, *for what? is not she my wife? and am not I her husband?* verily she hath been espoused to me, and became my wife in all respects, and I never gave her a bill of divorce (as *Isa. 50. 1.*) and therefore it being so, *let her put away her whoredoms, &c.* as in the following words. The import of these words according to this meaning by him given, will be, *Murmure not at me, if evils befall you, but, Plead with your mother* which hath by her lewdness brought them upon you. For she being my espoused wife, ought not to have forsaken me to run after others; if you will therefore prevent those judgements, call on her to forsake those her lewd waies, whereby she provokes me to jealousy and fury. His second, fitted to his second Exposition of the foregoing words, is by looking on them as a

prevention of an exception or objection, that they might probably make; what have we to do in rebuking our mother? thou art her husband, plead thou with her (or rebuke thou her) it pertaining to the husband to rebuke his wife; to prevent this therefore he saith, *she is not my wife, neither am I her husband*, as if he should say, she hath gone a whoring from me, so that it is unlawfull for me to keep company with her, she is therefore none of my wife, nor am I her husband, and how shall I correct her? do ye therefore plead with your mother, as Orphans, who have no father, do with their mother when they see her behave her self immodestly, saying, oughtest not thou to behave thy self mournfully with thy head covered, as a sorrowful widow mourning for the dead, whereas thou deckest thy self like an Harlot? (which, saith he, is intimated in that which he saith, *Let her therefore put away her whoredoms from her face, &c.*) which is that which a mother of children that sitteth as a widow ought not to do: And then (saith he) he farther gives the reason why he will not plead with her, saying, *least I strip her naked*, as if he should say, If I should come to plead with her, would it not be for ill to her? for I should strip her naked, &c. This Exposition of his seems harsh. But it will not concern us farther to insist on examining how either of the two may be made out; seeing that which we before gave according to what is read in our Translation, is very plain and congruous to the words, and sense; according to which the next words will clearly follow, *Let her therefore put away, &c.* Therefore, because by her false dealing with God, and alienating her self from God, she hath alienated his mind from her, and so far provoked him, that he hath declared he will in severity of justice proceed against her and her children: Let her, that she may make up this breach, and have God again reconciled to her, and avert his displeasure, turn to him by repentance, and put away from her, her Idolatries, her spiritual fornications, and evil doings; and let her children, that she may so do, and they escape Gods judgements, plead with her, call on her so to do, and endeavor her reformation. This is plainly the scope of the words. The expressions are figurative, taken from the manners and behavior of lewd impudent Harlots, which will easily be applicable to Idolatry, which as here, so is else where usually in Scripture set forth under the notion of whoredom and adultery, and the manners and customs of those that are guilty of it, by the manners and practise of those who give themselves up to that fowl unclean sin. *Her whoredoms out of her sight, &c. i. e.* "let her put them far from her as things that are put or cast out

* So the MS. Arab. w Grot. and see Lyra.

of sight. Which would be the sense likewise if it should be read, as the Greek reads it, *from my face*. But against that reading makes that which follows, *from between her breasts*, referring still the Pronoun affixed to her. But whereas ours render *out of her sight*, most render *from her face*, as the word literally signifies, and * seems to denote a certain part of the body, as the following word, *breasts*, doth; and by whoredoms, as likewise by adulteries which follows, they understand the signs of her whoredom and adultery shewed in those parts of the body, by which she openly and impudently manifested her self to delight in, or to be guilty of, those sins, or sought to invite and allure men to commit them with her: so in the words *from her face*, will be alluded to the practise of lewd women in those daies, of painting their faces, or using such trimming and adorning, and gestures thereof, whereby they declared the lewdness and wantonness of their minds, (such as are in part described, *Isai.* 3. 16. and † pointed to, 2 *Pet.* 2. 14.) and in the next words, *and her adulteries from between her breasts*, as some will, such signs as they shewed, by exposing to view, or fashioning their breasts, by ‡ pressing them that they might so fashion them as might be most taking *, and so they compare the expression with that *Ezek.* 23. 3. *There were their breasts pressed*. But I know not how they will make their interpretation agree with those words, or that place with this, if breasts be taken in its proper signification for the part of the body so called, as most think them to be (though † others think otherwise.) It is not said from her breasts, but *from between her breasts*, which makes it more probable that (as others will) we are to understand such things as they used to put between or about their breasts to make themselves gracious to their lovers, as ornaments, jewels, † perfumes, or the like, which except we knew the customs and fashions of those times, (which in part we learn out of *Esay* and *Ezekiel*) 'twill not be easy positively to determine, nor will it be much material exactly or particularly to know, but only to take notice of the end for which they did it, and the ill consequent on their so doing; their end was by setting forth themselves in the wantonest manner or dress they could, being to allure other men to them, to the injury of their husbands bed, and breach of their faith to him; the consequent on which dealing must needs be the provoking of their husband to jealousy, and causing him to alienate his mind from them, and to divorce them, and have them justly punished. And this being given as the lite-

ral meaning of the words, it will be easy to apply them to the thing so figured, and set forth, *viz.* *Israel's* spiritual whoredom of Idolatry, and Gods displeasure against them for it.

The doubling of the words of one signification, *whoredoms*, and *adulteries*, may seem to denote their greediness and excess in following their Idols, and to aggravate or shew the greatness of their wickedness. Whereas he names the face and breasts, † some by the one think to be noted their open practises, by the other their more secret intentions or wickedness of their hearts. But this to † others seems too nice, and † that by naming both is rather denoted their impudence in an open profession of their Idolatry, as being no more ashamed to own it then an impudent strumpet of making open shew of what she is, by giving open signs of her lewdness by her looks and dress. By those outward signs of the inward lewdness of her heart, called the whoredoms of her face, and the adulteries between her breasts, may well be understood all those superstitious and pompous shews and rites in their worship of their Idols, their adorning their Statues and Shrines, offering Sacrifices, and burning † incense and sweet odors to them, and their trimming and adorning themselves with ornaments too, for shewing themselves votaries to them, amongst which we may well think to have been (as † some think here meant) such Jewels or Tablets in which were ingraven the portraiture of their Idols, or such Schemes and Figures as were consecrated to them, or (as they thought) might derive and convey influence and vertue from them, which they might hang on some part of their face, as Frontlets, or Ear-rings, or nose Jewels, and between their breasts. And certain it is that such things were anciently done in the service of Idols, and honor to them, as appears by what we read of those Ear-rings which *Jacob* together with the strange Gods, took away from his Household, when he would purge his house of Idols, *Gen.* 35. 4. and such may seem again alluded to below, *ver.* 13. *R. David Kimchi* more allegorically expounding the words, saith that by her face (or sight) are meant their Prophets, because they changed the Prophets of the Lord, for false Prophets, which were their † whoredoms, and by her breasts, the Law written and oral, which they changed for the Statutes of the Heathen, w^{ch} were their adulteries. *Mercer* following much the like way, by the face or eyes saith to be signified, trust in God, which the Idolaters transferred to the creatures, and by the breasts the Doctrine of the World, which they de-

* Pisc. † Rivet. ‡ Druſ. and see Kimchi, who saith that this also was the custom of Harlots. * Ne apparent gravidæ. Druſ. Ut tum das efficiat. Zan. † Grot. ‡ Abarb. † See Rivet and Tarn. † Calvin. † Ar. Mont. † See Chr. à Castro, Menoch. & Tirin. † See MS. which hath וְנִי, for most printed Copies have וְנִי, committers of whoredom, which I think is an ill reading.

praving abused their breasts to adultery. The Chaldee Paraphrast more attending to the scope then the figurative expressions of the words, gives thus the meaning of the whole verse, agreeably to what we have before shewed; *Rebuke the Congregation of Israel, and say to her, that (or because) she addictheth not her self to my worship, and my word shall not accept her prayer, untill she remove her evil works from before her face, and the worship of her Idols from between (or, the midst of) her City.* The Arabick Manuscript Version, though adhering to the literal expression, yet in the construction of the words agreeing with him, thus renders it, *Contend with your mother, and argue with her, that she is not my companion (or wife) and I am not (or will not be) her companion, untill she take away her lewdness from her face, and her fornication from between her breasts; what great reason she hath to do as she is called on to do, and they earnestly to call on her to do it, the next words shew, farther expressing what evil will necessarily follow on her neglect to do so.*

3 *Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.*

Lest I strip her naked, &c.] Here is a heavy doom, but denounced in such language as hath in it manifest expression of mercy as well as judgement, giving us to take notice, as of mercy hitherto shewed, in that notwithstanding her great lewdness whereby she had so behaved her self, as that he could not acknowledge her for his, yet he had not hitherto spoiled her of his benefits, her ornaments; so again of a way left open to her of finding yet mercy for the retaining still those benefits, if she will take it, viz. by timely repentance, putting from her the evil of her doings, and in sincerity turning unto him, whom she had forsaken, and alienated his love from her; shewing that upon her return to him he is ready again yet to receive her in-to favor, contrary to what is usual with husbands provoked to jealousy by the lewdness and falseness of their wives. See *Jeremy* 3. 1, &c. This doth the Particle *אֲנִי* rendered, *lest*, import, but withall ⁱ so as not to leave the matter in doubt, as sometime that Particle may seem to do, (but only as to the time which God hath reserved in his own power,) but to ascertain, that if they do not lay hold on this offer of mercy by their speedy con-

version, he will undoubtedly and inevitably execute on them his severe sentence, set forth in the next words under the notion of *stripping naked*; ^k so spoiling or stripping as to leave naked: which explication there is no need of in our language, in which the expression is usual and proper; but in other languages there is, for avoyding impropriety of speech, lest it should seem to sound, to strip one that is already naked, which would not be so proper, but seem superfluous to say.

Lest I strip her naked, (or, that) I may not strip her naked, as the Particle ^l is also used. The Nation or Congregation of *Israel* having been (as we have seen) compared to a woman married to a man, and under that notion hitherto set forth, and God under the notion of that man or husband; the great favors and benefits which God had conferred upon them by the enjoyment of which they had from a mean beginning prospered into a Kingdom, (as he speaks *Ezek.* 16. 13.) and greatly flourished in the enjoyment of all things wherein the World placeth felicity, so that their renown went forth among the Heathen for Gods special providence over them more then others, are well represented by such clothing and ornaments of all sorts (according to what is there also expressed, *vers.* 10, 11, 12, 13.) as a woman might by a loving husband be endowed and adorned with. To express that he will on her persisting in her wickedness utterly bereave her of all these, he saith, that as if an husband should take away from an ungrateful wife, that by her lewdness had provoked him, to put her away and cast her off, all the apparel and ornaments that he had bestowed upon her, and decked her withall, he so will strip them, and that not in part only, but totally so as to leave them quite naked, as one exposed to the shame and all injuries of nakedness, and set them in a condition like to a child in the day that it was born, as bare as when it came into the World; which is (as ^m some observe) to include not only nakedness, not only a weak and helpless, but also a shamefull, a vile, and despicable condition, such as is also described in the fore-cited *Ezek.* 16. 4, 5, 6. the reading of which Chapter, as also the 23. Chapter of the same Prophet will much illustrate the things here spoken.

By such stripping here is by ⁿ many understood a depriving of all spiritual and temporal good things. To ^o others especially temporal blessings and ornaments here seem respected; and other following expressions seem thereto more properly to agree, however both may be understood. They had already slighted and

ⁱ Tarn. ^k R. Tanch. & R. D. Kimchi. ^l See R. D. Kimchi in Rad. ^m Abarb. ⁿ Diodat. Dutch Notes, Menoch. ^o See Pet. à Fig.

rejected his spiritual graces, and made themselves bare of inward ornaments, therefore will God strip them also of those outward ornaments, wherein they most delighted and prided themselves: because they had made themselves not his People, he will make them by subtracting his blessing, a vile, base, contemptible People; a People who should be as it were without the protection of God in the World, without a King and Kingdom, without strength of war, without a Law to direct them, without any form of Church or State, without wealth and power, which had hitherto been their ornaments, laid open to the violence of their enemies, loathed and despised by all, in as miserable a condition as a poor child newly born, cast out naked in the open field, polluted in his own blood, made loathsome to all, (as in the forecited place of *Ezek.*) Now the mention of the day in which she was born, gives Expositors occasion to enquire what may be called the day of birth or nativity, to the Congregation, State, or Church of *Israel* here called their Mother. ^a Some for this day look back as far as to the time of *Abraham*, when he lived in *Chaldea* among Idolaters, before God took him into his peculiar tuition, and openly owned him, and bestowed his visible blessings on him, and gave those great and gracious Promises to him and his seed above all Nations. ^r But this may rather be called the birth day of their Father, then of their mother; of *Abraham* then their Nation. Others therefore rather refer it to the time of their being in servitude ^s in Egypt, ^r or the time when they were taken out of Egypt, and first framed into a People by themselves, at what time they were destitute of all those ornaments, which God, after the giving of the Law, and bringing them into the land of *Canaan* and forming them into a Kingdom and Church, bestowed on them; so that the setting her as in the day that she was born, will be the depriving her again of those benefits, the leaving her ^v as without Law, without Government, or form of Church or State, any of those things which she now did, or might, boast off. ^w Others think it the better way to take in both these, and understand by the day wherein she was born the whole time from *Abraham* till the giving of the Law, and forming of their common wealth at *Mount Sinai*, and the completing of all by bringing them into the possession of the promised Land. But perhaps there needs no such nice enquiry into the time by this expression designed; it may suffice seeing the Nation or State of *Israel*, is represented under the similitude of a woman, to understand that by depriving them of all the good things which

he had plentifully bestowed on them; ^v he would reduce them to the bare, helpless and wretched condition of a new born infant, left to it self, and that hath none to take care of it.

In farther description of which wretched condition that he will bring them to, he proceeding faith, and *make her as a wilderness, and set her like a dry Land, and slay her with thirst.* Of these words may be two Expositions something different, though both tending to the same scope, viz. to shew the misery that he will bring them to. The first is by following that rendering which our Translators and most others give of the words. I will *make her*, viz. *your mother*, whither understood of the Nation, or of the Land of *Israel*: The words are applicable to both, and for either may *Israel* be taken, either the People or their Land; here it may well comprehend both, the prosperity or infelicity of both going together; he will make both the Inhabitants and the Land *as a wilderness*, or desert; by which is usually understood a place that is barren and destitute of all things which make either for pleasure or profit, and therefore not inhabited by any, men or beasts, except Serpents, or such like noxious creatures; The People will he make *as a wilderness*, by depriving them of all those good things, whereby they now subsist, and ^{w^h} are necessary for a Nation to subsist by, of all things conducing to their being and well being, that so they may be looked on as a People that God takes care of, and affords his blessing to; Their Land will he make so by causing it to be laid waste by their enemies, who shall destroy their Houses, their Fields, and Vineyards, that there shall not be found in it to sustain them, any more then in a barren desert, or a dry Land (as he adds) wherein for want of water nothing can grow or prosper. That the word צִיָּה *Tziab*, rendered, *dry*, doth properly so signify, is manifest from the use of it in other places, and the consent of ^v Grammarians and Interpreters, and may be confirmed from neighbouring languages, as the Arabick in which صَوِي *Tsawi*, which is manifestly from the same root, signifies likewise *dry*; and in the Syriack ܬܫܝܗ *Tshahyo*, ^{w^h} is *thirsty*, seems the same, only by transposition of the last letters. When therefore the Vulg. Lat. renders it *terram inviam*, a Land unpassable, he plainly respects rather the meaning then the letter; such a Land ^{w^h} not affording so much as water, as the most necessary, so the easiest thing usually to be come by, is altogether unfit for Passengers to travel in, except they would hazard the perishing by thirst, as it is therefore subjoyned, *and slay her with thirst.* The words

^P Ornamenta hęc fuerant, hominum multitudo, species regni, potentia, vires, opinio divini cultus, pręfens Deif. vor. Zanch. ^a Ar. Mont. ^r Cornel. à Lapid. ^s R. Solom. Ab. Ez. Kimchi, & Abarb. Pisc. ^v See Chr. à Cast. Zanch. & River. ^w Ar. Mont. & Tirin. ^w Rivet, and see Chr. à Castro. ^x See Tirin. ^y Abu Walid. R. Tanch. R. D. Kimchi, Gloss. Heb. Arab.

² seem therefore to threaten them with famine and thirst, the extremest of miseries. The threatening them to make them as a wilderness, besides what we mentioned, of depriving them of all necessary good things, is by ^a some observed to import a taking away their men, as in a wilderness there are no Inhabitants, and laying them common or exposed to all. And in saying he will slay them with thirst, is intimated that he will deprive them of such things as are necessary even for life; The expression which he useth is such as may more properly agree to the People, such as had life in them, then to their Land or Country, (though the former words may as properly or more agree to that, and both therefore may seem included; the title of mother well enough agreeing to both, whither a whole Nation in respect to particular persons, or their Country, in respect to its Inhabitants,) yet may it be applicable also to the Land, so as to denote the making it altogether barren and unfit to produce any thing; agreeable to what we read, *Gen. c. 47. 19. Wherefore shall we die before thine eyes, both we and our Land?* If the Land may be said to die, it may be also said to be slain. It is said to die, as ^b one observes, when it is desolate, and brings not forth herbs and fruitfull trees, as ordinarily the Earth doth; and then when it is made desolate or barren by the subtracting from it water and moisture, whereby it is disenabled to bring forth any thing that is profitable, may it as well be said to be slain or killed with thirst, and hath then the Epithet of a thirsty Land, as *Isai. 35. 7.* and else where. But it will not be necessary so nicely to search into the words, it will be sufficient to look on this as a menace to *Israel*, that he will send on them such judgements as shall make them miserable by withdrawing from them his blessings and benefits, and subtracting from them all those good things which were desirable to them, and necessary for their welfare, whither by sending on their Land a curse of drought and want of rain, whereby it should be made incapable of yielding to them necessary sustenance, or to afford them water for such uses as were necessary, on which must follow famine and dearth (like as in those times under *Ababs* reign described *1 Kings c. 17. c. 18.*) or by giving them up into the hand of the enemies, who should utterly lay waste their Land, and whose soles of their feet should dry up all the Rivers of besieged places, (as *Senacherib* is said to brag of himself that he had done, *2 Kings 19. 24.* &c. *Isai. 37. 25.*) or by any other means. Such dealing with them may well be understood by saying, he will make her as a wilderness, and set her like a dry Land, and slay her with thirst. Any of

Gods good gifts and ^c benefits both temporal and spiritual may be compared to, and comprehended under the name of water, that most necessary thing for life, and the defect of them likened to want of that, and the subtraction of them to killing with thirst. ^d There be therefore who more allegorically expound the words not of proper want, or thirst after water, but to be meant of a depriving them of the doctrine of the Law and the Prophets, or the word of God, such a thirst as is described, *Amos 8. 11, 12. I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from Sea to Sea, and from the North even to the East, they shall run to and fro to seek the word of the Lord, and shall not find it.*

The second Exposition depends on another rendering, which is given by supplying or taking in as understood a preposition or Particle, signifying, in: thus; *I will put her* (or make her to be) *as in the wilderness;* and *set her as in a dry* (or thirsty) *land, and will kill her with thirst.* This rendering among Christians *Junius* and *Tremellius* give; and among the Jews, *Abbarbanel* prefers it before the other. His words are to this purpose; The exposition of these words, *I will make her כמדרב Commidbar*, is not, that she shall be laid common to all the World, and that there shall not be found in her any sustenance, as a wilderness is, as Expositors interpret them, but that he will reduce the Nation to that condition as it was in when it walked (or wandered) in a wilderness that was desolate, wherein were fiery Serpents and Scorpions, and drought, &c. *Dent. 8. 15.* and when they had no possession of Land, and were without necessary provisions, which condition was the extremity of desolation and destruction, and as it is said in the Song of *Moses*, *Dent. 32. 10. He found him in a desert place* (or Land) *and in a vast howling wilderness.* In respect to this, he saith, *and make her כמדרב Commidbar*, &c. as if he should say, like as she was in the wilderness, and in that Land of drought, where even water, which nature affords for nothing in every place, was not supplied to them, but by way of miracle, which is that which he saith, *and slay her with thirst.* By these words he declares that he looks on this as the most genuine meaning; yet accommodating these figurative expressions to his second Exposition of the foregoing verse above mentioned, he gives another, which is by making it a farther explication of the wretched condition that he meant to bring her to by threatening to strip her naked, and set her as in the day that she was born, in that she should not be as a child which was born, though naked, with the blessing of

² Rivet. ^a Ab-n Ezra, and Kimchi. ^b Kimchi in rad. מות. ^c See Lively. ^d R. D. Kimchi. Druf. Tarnov.

growth and increase, but which should be as a wilderness, and that he would set her like a dry Land, by which he means dry places without any moisture; which child should not have any nurse to give her suck, as children use to have, which is intimated by his saying, *and slay her with thirst*: All which (saith he) is a similitude to express the evils and calamities which should come upon the Nation, when he should arise to visit their sin. This meaning (such as it is) would be much the same with that which he before rejected. * *R. Salomo* hath yet something a different Exposition of these words, *and make her as a wilderness*; that is, according to the Decrees which I decreed in the wilderness, saying, *Numb. 14. 35. In this wilderness shall they be consumed, and there shall they die.* This may be reduced to the second Exposition. The Chaldee Paraphrase of the whole verse seems to take in both those mentioned Expositions, it running thus; *left I withdraw my majestatick presence from her, and take away her glory, and make her destitute as in the ancient daies, before she drew nigh to my service; and my anger shall fall upon her, as it fell on the People of that generation, which transgressed my Law in the wilderness, and make the Land desolate, (or make her a desolate Land) and kill her with thirst (or with dearth through drought.)* The expressions, *lest I strip her, &c.* spoken as in the person of God, *Abarbinel* observes to denote that the good things and prosperity w^{ch} *Israel* had, were all from God, not from nature or accident; inasmuch as God found them in the Land of Egypt, and in the wilderness, void of any dignity or perfection, but poured upon them many good things, and gave them for a possession his Land and inheritance, but after they by committing fornication forsook him, it was that which the rule of Justice required that he should take away from them those good gifts which he had bestowed on them; which is agreeable to what *Aben Ezra* also notes, that these words, *and slay her with thirst*, are denounced because she said of her Idols, as follows in the 5th verse, that they gave her her bread, and her water, and her drink. By depriving her of them, he will make her to know whose gifts they were, and to whom she was beholding for them. Which may give us to look into the Exposition of a learned Interpreter, who saith that by this expression is meant that tormenting thirst amidst the scorching flames of Hell, where they shall desire even a drop of water to refresh and cool them. That heavier punishments then bodily thirst, or want of temporal good things conducing to sustenance or refreshment in this World, would remain for them in the other

World, if they impenitently persisted in their Idolatry, we cannot doubt; but whether these expressions denote them, we much doubt, and see no reason to think they do. As the expressions are of things of this life, so we suppose the import of them here to be a depriving them of them in this life, by which their life should be made miserable to them. God had raised them from being no People, to be a peculiar People to himself among all Nations of the Earth, according to his gracious Promise to *Abraham* whose Seed they were; when he would settle them as such, and give them a good Land, wherein they should prosper into a Kingdom, a prosperous Kingdom, as by its bounds so by the greater enjoyment of his blessings distinguished from others, and made the glory of all Lands, that they might so continue and retain his favor, he gave them Laws, by observing which it might be so with them, and * which other Nations hearing of, should admire and say, that surely they were a wise and understanding People, a People that had God nigher unto them then any other Nations. That they might so approve themselves by keeping those Laws, he annexed to them ^b blessings to allure them to observe them, and curses to deter them from transgressing them. And as the Laws did more particularly concern the well ordering them as a peculiar People, and a distinct Nation, or Kingdom from other Nations on Earth, in their outward Government or Policy, both Ecclesiastical and Civil, so did those blessings and curses for the most part, and according to the most obvious meaning of the words, seem to respect their outward condition and welfare in this World, in that Land which God should give them, rather then what should concern the state of their souls in the other World. And no marvel, that no such particular or distinct mention of that should be made in the promises or threats, blessings or curses under the Law, the knowledge thereof being not a new thing that they were now first to be made acquainted with; It is to be supposed that they had concerning that, been sufficiently instructed all along from their Father *Abraham*, of whom God saith that he knew him, that he would command his children and his household after him, and they should keep the way of the Lord, *Gen. 18. 19.* of whose doctrine in this kind, and from him propagated to his posterity, * in the Scripture testimony is given; they were therefore now to be instructed, not so much concerning the Principles of Religion, that is, the inward part of it, and spiritual worship, as concerning their outward behavior that it might be worthy of it, and such whereby they might

* MS. For in the printed Copies somethings are wanting. † Pet. à Fig. ‡ Deut. 4. 6, 7, 8. ^b Levit. 26. * Deut. 28. * See Hebr. 11. 9, 10, and 13.

glorify that God, whom they hitherto served, and who had now so greatly rewarded and highly exalted them for their service before the eyes of all Nations, as to make them from being a few, and wanderers, and servants, to be a glorious Kingdom there above all others, and in so doing might prosper in that their Kingdom, and have it continued by the continuance of his blessing to them. Such Laws therefore whereby they might be directed for such ends he gave them, and ratified them with such blessings and curses, which should be consequent on their observance or breach of those Laws, in regard to their outward welfare, or misery, promising on their obedience abundance of all good and prosperity to them; denouncing on their disobedience great evils and punishments, even to the depriving them of that good Land which he had given them, and causing their Kingdom to cease, and rejecting them from being his People; leaving them mean while to consider according to those Principles which they had received from their Fathers, what greater miseries those sins which had pulled on them, so great in this World, would (except they repented) pull on them in the World to come; and on the contrary how much greater good things on their obedience reserved for them in that to come, those that were promised, and made good to them in this present life, were a pledge of. This appears to have been Gods method in his settling of *Israel* in the land of *Canaan*, which he had promised to give them; and in his due time did give them, expelling those Nations which had possessed it, and the intention of the Law that he gave them, with reference in great part to their inhabiting in that Land, and of his promises and curses in the Law and Prophets, which for the greater part of them are given with respect to it: for that in many of them, respect is had to the life to come, there is no doubt. But now when Christ came to settle his Kingdom among men, the state of things was different, and his purpose different, he came to settle not a temporal and particular, but spiritual and universal Kingdom; to call men not to the possession of an earthly, but an heavenly *Canaan*, nor to be a divider of earthly inheritances, so as to expell one People out of their possessions, and put another into them, but to make of all one People of God, wheresoever they were spread, or howsoever dispersed on Earth, and therefore neither to change their bounds nor alter their political Laws, wherein they were not contrary to the true worship of God. And those that he had to call into his Kingdom, were such, for the most part, as had little or no knowledge of God, and of the World to

come; and therefore agreeable to his purpose was it expedient that he should take chief care, that he should instruct them concerning those spiritual things, and concerning the other life, which they were ignorant of, and to give them such Laws which might conduce to their attainment thereof, and their well being therein; and ratify them with such Promises and threats as might have respect thereto; yet so as to let them know too that his Law did concern their well being in this World, as well as that in the other World, and that ^h *Godliness had the promise of this life also, as of the life to come*, under the Gospel as well as under the Law, though the Promises to it of the life that now is, were more clearly and frequently expressed under the Law, and those of that which is to come, under the Gospel. And this consideration will afford us a plain and easy solution to the question why under the Law, the promises and threats, blessings and curses on obedience or disobedience, were as to the letter more temporal and carnal, under the Gospel more spiritual, and concerning things eternal; and shew the cause to be not so much, by reason of the dulness, grossness or carnality of the minds of the Jews above other People, as ^l some are apt to say: which reason I think ought not to be pressed far, except it could be made appear that such to whom the Gospel, with its promises and threats hath been preached, have not shewed themselves as dull of hearing, as refractory and as stiffnecked, as ever they under the Law were; nor doth this difference of the promises, threats, blessings, and curses under the Law and the Gospel, shew that they under the Law were ignorant of the other life, and those eternal rewards and punishments in it, or left in doubt of them, but give us rather to suppose that they were instructed in those things from the Fathers time, even before the giving of the Law, and that it was given to them as supposing that they were so, and well aware of them; however in process of time there rose up among them Sects that doubted of, yea plainly denied that future state of reward to the Godly, and punishment to the wicked, as particularly the *Sadducees*. But are there not under the greater light of the Gospel, and clearer knowledge of those things revealed, such as do as much call in question, or utterly deny those things as ever they did? I would there were not too many such, and those notoriously known in this very age, who make a mock at such things, and would persuade others not to be moved by them, interpreting the most spiritual expressions in the Gospel, as grossly and carnally as any can do those under the Law.

^h Deut. 7. 6, 7. Ps. 105. 11, &c. ^l 1 Tim. 4. 8. ^l Taciti. cap. 11. & cap. 13.

of which some do plainly both exprefs and intend (as was fuitable to that prefent Oeconomy and ftate of carnal *Israel*;) temporal good or evil, according to their behavior towards God, and obedience or difobedience to him. Another reafon of his adding fuch promifes and threats, as feem chiefly to refpect their ill or welfare in this prefent World may be given, *viz.* becaufe fuch things more work on men, being more obvious to their fenfe than thofe infinitely better hidden things which *neither eye hath feen, nor ear heard, nor the heart of the natural man can conceive*, nor doth fo eafily receive, nor is therefore fo readily wrought on by. In this refpect a learned Jew prefers the method of *Mofes* in giving the Law, before the method of other Law-givers, who promife to their followers on their obedience only rewards in the other life, after death, which cannot (he faith) fo far work on them as to make them defire to come to the fruition of that reward by leaving this life; and that it was enough to ftagger the faith of many of them to fay, No man yet ever came after his death to tell us that there is a life after this, a Paradife or an Hell. But mean while, he will not allow that the temporal promifes were the utmoft that *Mofes* did intend, or they looked after, but that all things were fo ordered, as to bring them to fuch an union with God, and enjoyment of his favors here, as might prepare them for the more full fruition of his prefence, and eternal happinefs in continual beholding him, hereafter, of which the prefent good things in this life were a pledge to give them affurance. If among thofe other Law-givers this Jew have an aim at Chrift (as doubtlefs he chiefly hath) he hath no reafon to object againft his method. And firft (as for many other reafons fo) becaufe, thofe that were taught to beleive in Chrift, were taught alfo to beleive whatfoever was done and taught by *Mofes* and the Prophets, as for what concerned the intrinfick part of Religion, and univerfal rules of the true worfhip of God, and godlinefs, and did not particularly refpect their behavior in the promifed land of *Canaan*, fo that whatfoever was promifed, or threatned, or done to them, was written for their learning who fhould beleive in Chrift, *Rom.* 15. 4. and for their example, *1 Cor.* 10. 6. that they might learn on fincere obedience to expect his bleffing, and on difobedience to fear his curfe even in this life alfo; and fo the Law in thofe refpects alfo was a School-mafter to bring us unto Chrift. Again, becaufe Chrift did not in his way of promifing everlafting life, leave his followers in a doubtful condition of what he promifed to them, but by his own refurrection

from the dead, and entring into Glory, gave as evident proof and affurance to his that they fhould after this life rife again to live with him in glory, as ever was given to the Jews by what was fhewed to them at *Sinai*, or elfe where, to confirm to them the power of God to do them good, or the truth of the Law that he gave them, or affurance for expectation of thofe Promifes which he made them. But then as to what he faith that the temporal promifes made to them in the Law were not the utmoft that they were thereby given to expect, nor the chief reward on obedience, or punifhment on difobedience, but that they were thereby directed to look after greater things to come in the other life, he faith well; and certainly this reafon may be added to, or joyned with, that before mentioned, but is not to be infifted on by it felf without that, left it give fome to think the utmoft which God intended in his Law were the difpofing of affairs to them in this life, according to their behavior towards him in obedience or difobedience, which conceit would have very ill confequence, and is by a learned Mahometan objected againft the Jews, as that which makes them wholly given to this World: and it plainly feems to have given occafion to that fowl error of ^P the *Sadduces* which we mentioned, whofe great Ring-leader *Sadoc* hearing his Mafter *Antigonius* exhorting that men fhould ferve God freely out of love, without refpect to future reward, concluded that therefore there were no future rewards after this life; his opinion many taking up grew into a Sect, that from him took their name of *Sadduces*, and are often mentioned in the Gofpel. Their doctrine is faid to have been that there were no other rewards or punifhments but fuch as were corporal, and in this life, none fpiritual and after death, becaufe, as they thought, there was no mention of any fuch fpiritual reward after death mentioned in the Law, but only earthly profperity or adverfity; in which opinion how falfe they were, our Savior fhews, *Mat.* 22. 23. and 31. 32. proving even out of the Law and its promifes againft them the refurrection, and a future ftate of a life to come, by an argument that wholly filenced them. And many others may be out of the Law and Prophets brought to convince them, though if nothing were exprefly faid concerning any fuch rewards in them, it being fupposed (as it is manifef) that the People to whom thofe promifes and threats were then pronounced, were before inftructed concerning another World, and the ftate of men after this life, it were no argument that there were no fuch to be expected; but rather by what was promifed on their o-

^M C-zari lib. I. §. 104. &c. ^N Gal. 3. 24. ^O Al-Jannabi. ^P R. Mof. Maim. on Pirke-Ab. cap. 1. See Porta Mofis, cap. 6.

bedience, or threatened on their disobedience in this life, were they necessarily still admonished of what would correspondently remain for them in the other life.

Not to proceed therefore farther in this digression which was occasioned by an Exposition which interprets this thirst of the future torment in the scorching flames of Hell, of which we cannot think it here primarily meant, (how should we?) it being a punishment not to one or some few particulars who should be cut off in their sins, but a destruction or dispeopling to a whole Kingdom or Nation, called the Mother of them that were spoken to, threatened; but of such miseries, as through want of water, and outward deprivation of Gods ordinary blessings, should ere long, if they prevented it not by speedy repentance, be brought on them. If it be therefore asked how or when, this threat was made good on them, we need not look so far as the life to come, but may easily satisfy our selves, by imagining it was so in what happned to them, both before and in their siege, and after when they were taken by the ⁹ *Assyrians*, when we cannot doubt but the condition of many of them was like that described by the Prophet *Jeremy*, *Lam. 4. 4. The tongue of the suckling child cleaves to the roof of his mouth for thirst, the young children ask bread, and no man breaks it unto them.* And Chapter 5. 4. *We have drunken our water for money; or that before threatened in the Law on their disobedience, Deut. 28. 48. Thou shalt serve thine enemies which the Lord shall send against thee in hunger and in thirst, and in nakedness, and in want of all things.* ^{W^{ch}} words will very well agree in meaning with these here. By what calamities befell them in a former Siege of *Samaria* described *2 Kings 6. 24, &c.* we may well guess what straits and penury might befall them in their last Siege of three whole years described chap. 17. By those things therefore which happened to them at and after that last Siege, which ended in the destruction of *Samaria*, and the whole Nation and their captivity, besides all the former mischeifs which the *Assyrians* had by their former invasions brought on them, (as *2 Kin. 15. 29.* and *1 Chro. 5. 26.*) may we well suppose that which is here threatened to have been made good on them, as likewise what is farther threatened in description of these Judgements, which upon their perseverance in their sins should befall them in the following words, to wit.

4 *And I will not have mercy upon her children; for they be the children of whoredoms.*

And I will not have mercy upon her children, &c.] It hath been already observed that by the notion of Mother is understood the whole Nation or Church of *Israel*, and so by her children the particular persons of that Nation or Church, those who joyntly made the Mother. For though the whole joyntly, and particulars severally, be compared to a natural mother and children, yet is there this difference betwixt those who are so by nature, and these who in a political or spiritual manner are called by those names, that in the first acception the mother and children are really different and diverse, in this second it is not so; but the mother and children are all one; all taken together make the mother; taken severally, they are called the children of that mother: differing no otherwise then the whole and its parts. And children here being thus understood, if it be asked, why they are here distinctly threatened, seeing they being the same with the mother, were before under those threats denounced against her, comprehended; it will be an easy answer, because when general Judgements are threatened against a whole Nation, diverse particulars will be apt to think they may yet escape them, and shall not be reached by them. Here now by this extending them to particulars also, he cuts off from them that false hope, or self deceit, and they are given every one to look on them as concerning himself in his particular. But here may be farther enquired whether or no are concerned the men of that present generation, or those that should be born to them? To both the name will agree, and both may it well include; not only those that were now to go into captivity, but those also which should be there born of them, threatening to the one that they should be carried away captives; to the other that they should not be restored from it. By children (saith *Kimchi*) may be understood, either the particular persons, in respect to whom the whole Congregation is as a mother, or else such as were born in every generation, and took the same way that the first idolatrous generation did. Why this is threatened against them, that God would not have mercy on them, it is subjoynd as a reason, Because they be children of whoredoms; A bastard brood born and bred up in Idolatry (as that is expressed all along under the name of whoredom, and so children ^r of a strange God, which God therefore will not own to himself, but intitles them ^r to their mother (her children) and dooms them to her doom. The expression, *children of whoredoms*, may denote either such as were born of whoredom, or else such as were given to whoredom; both which seem applicable to those here spoken of, who sucked in Idolatry from the breasts of

⁹ See R. Zanch. ^r Aben Ezra. ⁹ Malach, 2. 11. ^r Ar. Mont. ⁹ See ch. 1. 2.

that idolatrous Church, and themselves grew up in it, and followed it; which the Chaldee Paraphrast takes it here to denote, rendring, for their children have committed idolatry. So, doubtless, those of that present time, did; but supposing that they after their being carried away captive, or those that were afterwards born of them did not so; yet (saith *Abarbinel*) because their forefathers (comprehended here under the name of their mother) when they were in their own Land did, their children shall now bear their iniquity, (it is agreeable to what is denounced in *Exod. 20. 5.*) We may add that though by reason of the general corruption it be spoken as of all, that they are children of whoredoms, yet we cannot doubt but that there were among them such who served God and adhered to him, (according to that ^w answer of God to *Eliab*, when he complained that he was left alone, a servant of the true God) and of them here is no particular mention, except what may be understood, ver. 2. (according to the Exposition which we have there seen) that they are bid to plead with their mother, and call on her to repent; nor is here any exception given for them from the common destruction threatned, that they should not be involved in the outward calamity thereof; yet it cannot be doubted, but that if they did stand and hold out for God, he would own them for his, and take particular care of them to order the end of what they suffered not through their own fault, for good to them. How he did it, the words do not here give us occasion farther to enquire; but only tell us what he threatens to that sinful mother and her children, that Church in general, and the particular Members of it. And what we have said, taking the names of Mother and Children, in that way which we have mentioned, will hold alike, if according to ^x others we take by Mother to be meant the Princes, Priests, and Magistrates, such as governed affairs in the Nation or Church, the representative thereof, and by children, the rest of the ordinary People: in this way also it denotes that none of any condition shall escape when God comes to visit their iniquities.

It is by ^y some observed, that whereas God in the foregoing verse put her (*i. e.* the Nation or Congregation of *Israel*) in mind of her condition in the wilderness, and threatens to bring her again, except she repent, to the like; he doth here declare that the misery that they shall now be brought to, shall be even greater then that: The Fathers were then consumed in the wilderness, but their children were preserved and brought to the

possession of the promised Land: but here he threatens not only destruction to the mother; but that he will neither have mercy on her children: so ^z increasing and exaggerating the punishment, which is signified by not having mercy, by the extending it to her posterity; which should certainly have moved the present generation, if not, for their own sakes, yet in compassion to their posterity to have sought by repentance to have averted Gods judgement from them. These things are threatned against them, because, they are children of whoredoms; why they are deservedly branded with that infamous name, the next words declare, wherein is expressed the wickedness of their mother in that kind, and in what her whoredoms appeared.

5 For their mother hath plaid the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

For their mother hath plaid the Harlot; she that conceived them, hath done shamefully, &c.] Hath plaid the Harlot; The Chaldee expounds it, *Their Congregation hath run a whoring after false Prophets;* it would be more expresse to the meaning to say, *after Idols;* the worshipping of which, being that which is called, *playing the Harlot;* though in that they were led on by hearkning to false Prophets, the Prophets of *Baal*, and the Groves, and the like which withdrew them from the true God, to serve false ones. The same is farther amplified in other terms, *she that conceived them, the same Mother hath done shamefully,* חוֹשֵׁבָה *Hobishbah.* In rendring this word is some little difference, some rendring it, as *Pagnin*, *hath been ashamed, or made ashamed, or confounded;* others, *hath committed shamefull wickedness, or done shamefull things, such as are worthy of shame.* Others, *hath made ashamed, viz. her self, or her husband, and children, by her transmitting shame to them by her shamefull doings, with others much like.* The occasion of such difference is from a question of Grammar, whether the Verb be in signification intransitive or transitive. That it else where is used as transitive is ^z manifest, and the form usually requires it, and they that take it so to be, we see understand something to be governed, or which she made ashamed, as her self, or her children, and perhaps in that way it might be sufficient to understand her actions or doings, *viz. hath made them shame-*

^w 1 King. 19. 14. and Rom. 11. 2. 4. ^x Zarch. & River. ^y Abarb. & Tarn. ^z River. ^a Vulg. Lat. Syr. Arab. and some Greek Copies. See Rib. and Druf. ^b Jun. Trem. ^c Vat. in folio. & Mercer. ^d Greek. ^e Ab. Ezra. ^f Trem. See River. ^g 2 Sam. 19. 6. and elsewhere.

full or shame worthy : yet again it is manifestly in the same form used intransitively, as *Jer.* 2. 26. The house of Israel הובישו *Hobishu*, is ashamed, and *Jer.* 6. 15. and 8. 9, 12. again the same word, were they ashamed when they committed abominations? with other like examples. And so do ^h some observe that it is here to be taken intransitively, but then the meaning of the word *Pudescit* est, hath been ashamed, or the like, must be as much as hath been shamefull, or ⁱ ought to be ashamed, for what the hath done, or made her self liable to shame; for otherwise impudent whores, such to whom she is here compared, do not use readily or easily to be ashamed. And so will the different readrings agree in much one meaning. Our Translation, which is, *hath done shamefully*, is apposite, as comprehending both, and applicable either way. We may here observe how aptly the word thus signifying is applied to that wherein they are here said to have done shamefully; which was in making or worshipping Idols; ^k inasmuch as an Idol hath from the same root names proper to it, being called בשה *Boset*, as c. 9. 10. and as ^l some will בשנה *Boshnah*, c. 10. 6. both signifying as much as, a shame, or shamefull thing, and accordingly translated by ours in that sense: so that the words might almost be rendred, *she hath made shamefull things*, that is, Idols; they having plainly respect to them. Whereas, we have made the Particle, *for*, to couple these words in connexion with those immediatly foregoing, as so making the sense very plain, ^m others think it to have rather respect to those preceding from the beginning of the Chapter to this verse, and to shew what reason they had to call on their mother to repent, she being so wickedly bent as is here described: ⁿ Some think there is not any such connexion, but that this Particle is only expletive, not causal, and so that here a new sentence and sense begins. But the way we have taken seems the plainest. The Chalde Paraphrast, expounds the words מלפניהן *Malpnehan*, Their ^o teachers are confounded, taking it seems by their Mother to be understood (as we have seen some do) those that were chief among them, and leaders in their Religion. In pursuance of which sense ^p some Rabbins, thus give it, that they viz. their wise men ^q that taught them doctrines, were ashamed of the ordinary People, (or ashamed to look them in the face) because they also fell by (or were offended by, or at) their transgressions; They said to them, do not steal, and they stole; They said to them, do not

lend upon usury, and they lent upon usury. Thus are the words given us by the two Commentators cited, but in the ancienter Author, out of whom they took them, they are read a little differently, but more plainly and appositely; They expose to shame or disgrace my words (מבישין דברי *Mebayeshin debarai*) before the People of the Earth (or common People.) How? A wise man, (or ^r Judge, or Teacher of the Law) fate and taught in the Congregation, Thou shalt not lend on usury, and he lent on usury; He said, Thou shalt not spoil by violence, and he spoiled by violence; He said, Thou shalt not steal, and he stole. How far this is here to the present meaning of the words, I shall not stand to examine, but having mentioned it, we may compare it with what we read in *St. Paul, Rom.* 2. 21, 22, 23, 24. Thou which teachest another, teachest not thou thy self? Thou that preacheest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that makest thy boast of the Law, through breaking the Law dishonorest thou God? for the name of God is blasphemed among the Gentiles through you. Surely if they so behaved themselves, they did, as much as in them lay, expose to shame and dishonor the Law and word of God, and might well be ashamed to look the People in the face, who could not but discover their wickedness. But that for which it is here said they were ashamed, or ought to be ashamed, or wherein they had done shamefully, is more particularly expressed in the following words.

That by the name of her that conceived them, might be meant their Teachers, we cannot think any improper language, when we hear *St. Paul* saying of himself in respect of those whom he had taught and instructed in the Gospel, *Gal.* 4. 19. *My little children of whom I travail in birth again, untill Christ be formed in you:* so comparing himself to a Mother which conceived them, as well as else where to a Father, who ^s begat them through the Gospel. Such then may be well comprehended under this expression; though it may be extended further, so as to include their Country, their whole Nation, Church, or Congregation, and their Fore-fathers also. So *Abarbinel* makes the two words of like signification, *Mother*, and *she that conceived them*, (if there may be any different thing signified by them) to denote as the present Congregation, so their Fore-fathers, both those that were late, or perhaps, yet living, and those that

^h R. Tanch. ⁱ See R. D. Kimchi here, and on *Jer.* 2. 26. ^k R. Tanch. on the places cited, and on *Jer.* 3. 24. ^l Abu Walid. ^m Jun. Trem. ⁿ See Riber. ^o In some Copies of Kimchi and Abarbinel it is cited, מלכיה *Malchei* their Kings, but the other seems the true. ^p R. Salom. Jarchi, and see Abarb. out of *Ellehi Haddebarim Rabbah*. ^q המורים להם הוראות *Hammorim lahem horaoth*, as if in *Horatam*, she that conceived them, were an allusion to the word הורה *Horah*, to teach, which is from another root. ^r In *Yalkut* is put הר״נים *the Judges*. ^s 1 Cor. 4. 15. See *Phil.* 10.

were more ancient, even in the time of the Judges. But I suppose we are not to look so high; considering who are here spoken to, namely *Israel*, as a distinct Kingdom from *Judah*, and therefore if we look on those that were ever since their revolt from the house of *David*, from which time idolatry was publicly set up amongst them, it is as high as we need go. From that time, their Princes, their Magistrates, their Teachers, their representative Church, or whole Body and Congregation, as well as the present, may well enough come under this appellation of *Mother*, and she that conceived them in respect to the children, the particular persons. Whomsoever we understand by this Mother that conceived or bare them, the crime laid to her charge, is; that she said, *i. e.* so purposed, so professed, what by her doings she seconded, *I will go after my lovers*. She had been espoused to God, and made his peculiar, and ought therefore to cleave and addict her self only to him, and on him only to depend: that she should, departing from him, follow others, and adhere to, and depend on them, is a manifest cause that she should be deservedly likened to, or called, *an Harlot, or Adulteress*.

Those that she will go after, she calls her lovers *מֵהָבַי מֵהָבַי Mehabai, my lovers*. The word is of such a form, as to the Grammar of it, as may import, *Those that make, or cause me to love them*. It is usually translated *my lovers*, as if it did signify no more then *אוֹהֵבִי Ohebai*, in the simple form. " But it may seem not amiss to understand it according to the usual force, which that form wherein it is used, hath; in regard to what she gives as a reason why she would follow them, to wit, because of the many good things which they had bestowed on her: as if from God she had found no love, nor any thing that might oblige her to love him, and cleave to him; But those others had shewed great tokens of love to her and by many curtesies allured and obliged her to love them. Who those were that she bestows that title on, is not here expressed, and there is some difference between Expositors in assigning them, some thinking thereby to be designed such idolatrous Nations, with whom they made Covenant and friendship, and ascribed their prosperity thereto, and did therefore follow them in their lewd waies and Idolatrous worship; others, their own Idols, which forsaking Gods service, and contrary to his Law they worshipped, as the Calves at *Dan* and *Bethel*, their *Baals*, and others. The first way leads the Chalde Paraphrast, who renders; *I will go after the People (or Nations) my lovers, who supply to me, (or abundantly supply me with)*

my meat and drink, &c. Him diverse following, distinctly express those Nations meant; to be the *Assyrians, Chaldeans, and Egyptians*, and as y others, add the *Syrians*, and other Nations. *Kimchi's* Exposition is to this purpose, *After my lovers, i. e. the Assyrians and the Egyptians*, because *Israel* was in league with them, and they delivered her from her enemies, so that for the bribes (or gifts) that she gave them, she enjoyed security, and being she was in peace by virtue of her league with them, they did, as it were, supply her necessities, because by their help she tilled her Land, and went from Country to Country in peace; which is intimated by what she saith, *Which give me my bread and my water, &c.* Now of what he saith *רוֹבֵי שֶׁבַח Hobishah*, the meaning is, She hath reason (or hath whereof) to be ashamed of (these) her deeds and her lovers, in which she trusted, because they should not profit her in the time of distress. Thus he in explication of that way.

As to the other which makes such things as instead of God they worshipped to be meant, he tells us, that his Father understood by her lovers, the Sun, the Moon, and the Stars which they worshipped; for that they were persuaded that they gave them their meat, and what might suffice their necessities, confirming his opinion by what is said, *Jer. 44. 17, 18, 19.* in the person of the Jews of like humor, *We will certainly do whatsoever thing goes out of our own mouth to burn incense unto the Queen of Heaven, and to poure out drink offerings unto her, as we have done, we and our Fathers, &c. For then had we plenty of victuals (or bread) and were well, and saw no evil. But since we left off to burn incense to the Queen of Heaven, and to poure out drink offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine, &c.* The same way takes *Abarbinel*, and with them we may joyn all who think by her lovers to be meant any Idols that she worshipped, and indeed *Abarbinel* seems to take it for granted, that by the name of *Baal* are meant those Heavenly bodies, the Sun, &c. Now that to either of these, whither her confederate Nations whose friendship she sought, and placed felicity in, or to, any Idol, or thing that she worshipped, this title may be given agreeably to the language of Scripture is manifest, for, we have to both, that title given, *Ezek. 16.* where verse the 36. of *Jerusalem* it is said, *Thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the Idols of thy abominations, and then verse 37. Behold therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with*

† See Druf. † Ab. Ez. * R. Salom. * S. Hierom. † Grot.

all them that thou hast hated. Here seems that title given both to the Idols (with whom likewise they are said to have committed adultery, even with stocks and stones, *Jer.* 3. 9.) and likewise to the idolatrous Nations. And among them, whom she looked on as so, are particularly reckoned the *Egyptians*, and the *Affyrians*, as in the same chapter, ver. 26, and 28. and likewise chap. 23. ver. 5, 7, 8, 9. and other passages there in that Chapter; yet doth a learned Divine except against the applying here the name of lovers to the *Affyrians*, because they were at that time the greatest enemies that could be to the *Israelites*, had much afflicted them, made them tributary, and sought their destruction; and besides, because the gifts of those lovers here mentioned came not from *Affyria* or other Nations to them, but grew in abundance in their own Land. What he saith seems to have reason in it; but then it may be answered, that the *Affyrians* might be called their lovers in respect of that friendship, they had formerly with them (* according as they are called lovers from whom her mind was then alienated) and which they would labor to regain, and then in respect of the things which she professed to enjoy by their benefit, that though they grew in her own Land, yet she might impute them to them, because (according to *Kimchi's* Exposition, which we have seen,) it was by their help that she had liberty of tilling her Land, and enjoying the fruits thereof; This he seeing, adds therefore, that though the Idols be chiefly denoted, yet there may be taken in those idolatrous Nations, whose friendship and love she obtained by agreeing in their false Religion with them. But certainly by considering what is said afterwards in this Chapter, of the great respect and love that she had to her Idols, as *Baal*, ver. 8. or *Bealim*, in the plural number, that is *Baals*, ver. 13. we cannot doubt but they are those chiefly, here, and in the following verses also, designed by her lovers. But whosoever be by her so called, her crime is here manifestly declared in that with great ingratitude to God, and great stupidity, they attribute to their liberality those good gifts which they had received from God alone; *That give me*, saith she: She is conscious that she hath not these things by her own power, but is beholden to some other for them, but then not remembling him (as was commanded) ^b who had given her power to get wealth, and ^c richly all things to enjoy; she professeth them to be the gifts of her lovers. The things which she saith were given her by them, comprehend all such as are necessary to being or well being in this life, for use or delight; those particularly reckoned up are, *לחם* *Lachmi*, my

Bread. This name is known according to the use of Scripture to comprehend not only bread properly and particularly so called, that made of Wheat, Barley, or other like grain; but all manner of food, or victuals, as appears by what is said, *Psal.* 136. 25. who gives *לחם* *Lechem*, food to all flesh; and so therefore in the forecited *Jer.* 44. 17. do our Translators render it *victuals*; though to shew what the word else usually signifies, they put in the Margin, Heb. *Bread*, i. e. that in the Hebrew tongue the word properly signifies, Bread; and usually it doth so, but not only so, but comprehends even flesh also, for which in the neighbouring ^d Arabick tongue it is more peculiarly used: If we may suppose Bread alone to be the first and proper signification of it, yet that being the chief stay and support of mans food, the staff of life to him, its name may well be used for whatsoever else is conducing to life or sustenance in any kind, as plainly it is in the Lords Prayer; but when it is joyned with other words signifying things pertaining to drink, or clothing, it will be understood properly of food or victuals; as here it is, *my bread*, i. e. my ^e meat or food.

And my water; This word also is, in its kind, of comprehensive signification; for in many regards is water necessary to the use of man and other creatures, and in several respects is looked upon, and given as a great blessing from God: so the water from Heaven, the rain, the former and the latter rain, for watering and refreshing the Earth, and producing and cherishing all things growing in it, and the water of the Springs and Fountains for the use of man and beast, for quenching their thirst and all other necessary uses. It is often used more especially, for drink without which there is no living, as where joyned with bread, as *1 King.* 18. 4. where *Obadiah* is said to have fed the Prophets *with bread and water*^f, and *2 Kings* 6. 22. where *Elisha* saith to the King of *Israel*, *Set bread and water before them, that they may eat and drink.* And it follows, *And he prepared great provision for them*, all which is comprehended under the name of bread and water. It may be here understood of water, either in respect of its more general, or of this more peculiar use. Yet whereas an ancient Jew would have it here to denote as much as *תירוש* *Tirosh*, Wine (or new Wine) mentioned ver. 8. 9. *Aben Ezra* excepts against him, saying, that that is implied or included in the word *שקני* *Shikknyas*, which follows, and is rendred *drink*, or *drinks*, or *liquors*, and that therefore water here is taken in its more proper and known signification, as it serves both for drink, and

⁷ Rivet. ^a *Ezech.* 23. 22. ^b *Deut.* 8. 18. ^c *1 Tim.* 6. 17. ^d *لحم* *Labm*, Flesh. ^e So the Chalde and Arabick MS. have it, my meat. ^f See *1 Sam.* 25. 11. where under Nabals water, we may think comprehended his Wine; of which his wife carried to David, ver. 18. of which he and his guests drank, ver. 36. 37. other

other uses. And so will these two first words include such things as ordinarily are for meat and drink, and the next two such as are for clothing צמר *Tzamri*, my wool, and פשת *Pishti*, my flax, which are the most ordinary things for that use, and may well include all others used for that end. The Chaldee renders it כסות מלל *Cesuth Mela*, w^{ch} some translate *clothing of silk and fine linnen*. And some thence take occasion to give a reason why Silk should be so called, viz. because anciently, by some, Silk was thought to grow as Wool or Doune upon Trees, and thence to be kembed of. But it is observed by a very ^a learned Master in that kind, that it is a mistake in the Latin Interpreter of the Chaldee Paraphrase so to render that word מלל *Mela*, where he meets with it, in regard that the proper signification of the word is fine wool, and so ought to be rendred; and it is so by *Mercer* and *Figueiro* rendered. Yet is it by the ⁱ Rab- bins sometimes taken to signify, flowred, or wrought and embroydered silks which might cause mistake in the Interpreters; so that that which the Chaldee here understands, is clothing of fine wool and fine linnen, under which may be comprehended all sorts of clothing. Thus whatsoever she had for food or sustenance, she ascribes to her ^h lovers in these words, and in the other ^k whatsoever she had for delight and delicacy, or pleasure: as first she adds, *mine oyl*. The great use of oyl, both simple ^l and with precious things compounded, that was of old among those Eastern People, the Scripture in many places shewes. It was used not only as food, but for anointing of their heads and bodies, for strengthening, making vigorous, and for delicacy. And much profuseness to have been sometimes used in such kinds, appears by what we read, *Prov. 21. 17. He that loveth wine and oyl shall not be rich*. The ^m word may extend it self to such unctuous liquors as proceeded not only from Olives, but from other fruits and plants. What oyl, whither of one or sundry sorts is here meant, is not expressed. Such it was as she thought a great benefit, and delighted in, and accounted her self beholden to those that gave it her, which she thought to be her lovers', and them in that to have expressed great love to her; sufficient will it be to understand it of oyl in general as the ground of the rest, and comprehending them for what use soever.

It is added in the last place, *and my drink*, or as in the Margin, *my drinks*: for it is שיקקיי *Shikkuyai*, in the plural number. And so likewise it occurs, *Psal. 102. 9.* and is there also rendred *my drink*. Where it is read (in the singular) *Prov. 3. 8.* Ours do indeed ren-

der it *marrow*, as the thing meant, but put in the Margin as the literal Interpretation, *watering or moistning*; for the root signifies to water or moisten, or to give to drink, and so the word appears to signify drink, or liquor. What sort of liquor or drink is here meant, is not expressed. It being the plural comprehends more sorts then one; Water we may think excepted, because before named, but other sorts of drinks, as Wines or other delicious liquors made of Fruits, or other things that were then in use, to be meant, of diverse sorts of which ⁿ learned men give notice out of the Books of the Jewish traditional Law. The putting of the word so in general, and its large signification, seems to have given occasion to the Greek to have rendred it so as to take in all it may comprehend, πάντα ὅσα μοι ἐσθία, *all things which are convenient (or necessary) for me*, and to the Chaldee to read, *all my sustenance, or aliments*, and the Syriack, *all that is requisite to me*. This may seem to be a sufficient reason without looking after any other notion, which they might have of the word, or did attribute to it, as ^o some seem to think they did, by looking to the signification of another root somewhat agreeing in letters, viz. שוק, which hath the signification of desiring. Thus by reckoning up these particulars, is shewed their great and sinful folly in that they ascribed all the good things, all the prosperity that by Gods goodness they enjoyed, to their lovers, viz. their Idols, which they called so, who could not do them at all any good, nor be any way profitable to them.

Here is by the way very remarkable the brutishness of their heart, and lowness of their fleshly minds in the expression of the things wherein they place their chief concerns, and the utmost end of their Religion, looking on them as the greatest reward of Gods service, and for the sake of w^{ch} they would serve any, and fall down and honor him as God. We hear not from them any mention of spiritual things, or such as concerned their better part, their rational soul, whereby they were men; no mention of those ^p excellent Laws and Statutes, which made them admired in the sight of all Nations, for a wise and understanding People, and which David by experience found to be ^q more to be desired then gold, yea much fine gold; sweeter also then honey or the honey-combe, and in keeping of which was great reward, and which therefore he counted ^r better unto him then thousands of gold and silver, and therefore made them his continual meditation, his chief delight and rejoycing of his heart, in the way of which he rejoyced as in all riches, as if in them he had all things; no mention of his

^a Grot. ^b Buxtorf. ⁱ See R. Tanch. in his Dictionary called Morshed. ^k See Riber. and Drus. ^l As we read of Spices for the anointing oyl, *Exod. 25. 6.* and the way of compounding it, *chap. 30. 23. &c.* and of the precious ointment, *Mat. 26. 7.* ^m Rivet. ⁿ See Ar. Mont. ^o See Rivet. ^p Deut. 4. 6. ^q *Pf. 19. 10 and Pf. 119. 103.* ^r *Pf. 119. 72, &c.*

grace and favor, and light of his countenance, from which the same holy man (as every true Israelite would) * had gladness in his heart, *more then others have in the time, when their corn and their wine increase*, and therefore shews that the request of those that would see good, ought to be, *Lord lift thou up the light of thy countenance upon us*. But all that they here talk of, are things concerning their worse part, and common to them with beasts, things for their back, and their belly; they that she thinks, do give these to her, are her lovers, and shall have her love, she will go after them. But here then farther appears her great stupidity, which carried her to the highest pitch of double ingratitude: whereas God had with all these also, besides his favors of a more excellent nature, richly furnished her, as he had also promised, she being glutted and so intoxicated by them, forgets God, and plainly denies him to be Author of them to her, but professes her self beholden to her Idols and idolatrous friends for them, and therefore thinks that the way to have them continued, or more plentifully supplied to her, is to follow them; and them therefore will she for that end go after and adhere to, and for this is she here more particularly accused: and because she so wickedly did behave her self, God threatens to change his behavior toward her, and so to deal with her, as that she shall be sensible how greatly she is mistaken, and shall find such obstacles in her waies in following those her lovers, as that she shall be forced to acknowledge him, and perceive that there is no other way, if she will find any good, in those or any other kind, but to return unto him: that is it which follows in the next words.

6 ¶ Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them, and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband, for then was it better with me then now.

Therefore behold I will hedge up thy way with thorns and make a wall, or (as in the Margin, wall a wall) that she shall not find her paths, &c.] What a condition a man that were in great hast to go to some place on very urgent occasions, or to avoid some evil that in the place where he is much disturbs him, would be in, if he should find in his way an impassible hedge of sharp thorns, which he could not without much hurt to himself attempt to

pass through, or if he should, should farther find beyond it a wall, that he should not be able to get through or over, it is easy to imagine; he must needs be in much perplexity, and forced to go back againe, how unwilling soever he be to it: such in these figurative terms is expressed to be the perplexity and confusion, which idolatrous Israel shall be brought to, in desiring to follow after those her lovers, whom she said, *I will go after*. Like expressions to this have we elsewhere, as Lam. 3. 7. *He hath hedged me about that I cannot get out*, and v. 9. *He hath enclosed my waies with kenen stones; he hath made my waies crooked*: and Job. 19. 8. *He hath fenced up my way that I cannot pass, and he hath set darkness in my paths*. So that it appears to be a proverbial kind of speech taken from what is usually done among men, when they would stop up a way, and hinder men from going in it, to put before it an hedge of thorns, or to cross it with a wall. And it is applicable in other cases, when such obstacles or impediments occur to men that they know not how to go on in their intended purposes, or what to do. The meaning being thus understood, as to the signification of the words, there is no great difficulty. The Particle, *Behold*, and the following word, rendered, *I will hedge up*, being the Participle *וְהִסְגֵּיתִי*, *I hedging*, which most usually denotes the present Tense, and is so by * some rendered, *I do hedge up*; adds an Emphasis and weight, and may denote an assurance of certaine performance of the thing denounced, as sure as if it were at present done; then in what he saith, *thy way*, is observable a change of persons, whereas in respect to what goes before, spoken in the third person, and likewise to what follows, it might seem more agreeable to have said, *her way*, in the same person (as the Greek, Syriack, and Arabick here have it) then *thy way*, in the second. To which it may be sufficient to say, that such change of persons is not unusual in the Scriptures; and here it may seem less strange, where the persons spoken to, and of, are the same; the same (as hath been before observed) severally taken, making the *children* before spoken to, and joyntly taken, the *mother* spoken of. It is by * others looked on, as here importing (as it were) *perturbation*, and *indignation*, in him that in speaking so alters his language. That, to what he saith, *I will hedge up thy way with thorns*, he adds also, *and make a wall*, * may import that he will thoroughly do his work, and cause them to meet with difficulty upon difficulty, such as they shall by no means avoid, pass through or overcome; if they should hope to get through some smaller, they should yet meet with greater that should stop them, as if a man getting

* Ps. 46. 7. * See Abarb. and Rivet. * Druſ. * Rivet and Tarn. * See Tarn.

with much ado through a thorny hedge, should then meet with a wall that he could by no means pass: and so shall she not find *her paths*, not know how to go on as she was wont to do in her idolatrous courses, nor know which way to turn her self to avoid those evils that are before her, nor find opportunity of doing as she was wont to do, nor pleasure, nor profit therein, she shall be frustrated in her hopes and desires.

What difficulties and impediments those were, denoted here by those *thorns and that wall* with which he threatneth to hedge and wall up her way, it is not particularly expressed. The Jewish Expositors according to their different expounding of those who are meant by her lovers, give here also different Expositions. *R. David Kimchi*, who takes them as we have seen for the *Assyrians* and *Egyptians* (or like confederate Nations) takes by those impediments to be denoted her enemies that blocked up her waies and passages; so faith he, shall she be so shut up that they shall not be able to go forth out of the City, because of the sword; and her lovers shall not profit her, to wit the *Assyrians* and *Egyptians*. (Which seems likewise to be the Exposition of *R. Salomo*,) but then he tells us of another Exposition of his father according to his way of understanding by those lovers, the Stars, which I suppose is the same which *Abarbinel*, who by lovers understands the same which he doth, more at large gives to this purpose, That thou mayst know and perceive that thy good things and thy prosperity are not from thy false Gods, or from the Stars, which thou hast served, according to what thou saidst of them, *which give me my bread and my water*, &c. therefore behold I will hedge up thy way with thorns, ^{wh} is as much as to say that he will hinder the influence of the Stars which they served; that it shall not descend on them, as if those waies (by which they were wont to descend) were obstructed with thorns and walls, so as that she shall not find the paths of those waies; so that by this proverbial expression (according to him) is meant, that God for cutting off the waies of that prosperity, and good, which did descend upon them, would make impediments, and hindrances, so that such influence and good should not have passage to them.

Among Christian Expositors, though there be likewise (as hath been observed) some difference concerning those who are understood by her lovers, some understanding it of her confederate Nations, others of her Idols, others of both, yet in expounding what is meant by those *thorns and wall*, we shall not find much difference that ought to be insisted on. In summ

therefore by them we may look on as denoted all manner of calamities and afflictions, with which God would straiten and restrain them, whither of penury and subtraction of necessities, as the 9. vers. seems to suggest to us, whither caused by the stopping the kind influences of the Heavens (as those forementioned Jews seem to think) or by any other means or curse on the fruits of the Earth, and the works of their hands, or whither of the incursion of enemies into their Land, and their often oppressions, and their laying siege against their Cities, intercluding their waies and passages, and cutting off from them all commerce with other places or Nations, and at last taking and destroying them, which the History of the Scripture mentions; which consulting, we shall find what may give us just occasion to say, that this word of God was abundantly fulfilled toward them; and that he so hedged up their way with thorns, and made such a wall against her, that she could not find her paths, could not enjoy her self in her wonted courses, nor find way for help or relief from any of her lovers; nor had liberty of gadding after them, as she had before done to the provoking of God (her husband) thus now to straiten her, and compass her with inextricable difficulties. But as to the timing of these things we cannot but think there is a mistake in ^y some learned men, who would have these things to have had accomplishment, when *Judea* was invaded, and *Jerusalem* was long besieged, and at last ^z taken by the *Chaldeans*. They seem to speak more appositely who apply it to the invasion of the Land of *Israel*, and the besieging and taking of *Samaria*: for, as it hath been all along seen, the ten Tribes called *Israel* as distinct from *Judah*, here seem more peculiarly concerned in what is hitherto spoken by the Prophet. Perhaps, because God proceeded much in the same method with *Judah*, as he did with *Israel*, and did to them also what might be expressed by the same words, they thought this to concern both, and not to have been wholly fulfilled, till both had suffered such things; and so ^a one couples both in his Exposition, that this was done, when *Samaria*, and afterward *Jerusalem* was besieged. But sure the present words however applicable to both, do here more particularly concern *Israel*, or the mother of the ten Tribes. More appositely therefore to the place; faith ^b another learned man, such thorns and such a wall were *Pul* and *Tiglath-pileser* Kings of *Assyria*, who invaded the land of *Israel*, and much distressed them, (as appears 2 *Kings* 15. 19, and 29. and *Shalmaneser*, who came up throughout all the Land, and went up to *Samaria*, and besieged it three

^y Lyra, Ribera & Tarn. ^z 2 King. 24.25. 2 Chron. ult. ^a Munster. ^b Tirin.

years, and took it and carried away *Israel* captives into *Assyria*, *ibid.* chap. 17. 5, 6. or as ^c another faith, the meaning is, I will afflict thee with so many and so great calamities, that thou shalt not be able to pass, by any means, to thy lovers, either the Nations whom thou calledst to thy help, or their Idols. This was fulfilled when the *Assyrians* besieged *Samarina* three years, at the end of which they took it. Beyond this hedge was the wall, which was the utter overthrow of the whole Kingdom, and miserable dispersion of the ten Tribes, in which the Golden Calves themselves were taken as a prey by the enemies, and their worship at last so overthrown that there were left no remainders thereof. We may add the Exposition of ^d another, Being lead away in the bonds of the *Assyrians*, ye shall be tied up in a place whence ye shall not have liberty of going forth. These all (rightly) apply what is spoken, particularly to the ten Tribes. They having their waies thus hedged and walled up, how shall they find their paths? yet loath are they to be stopped in them; they will do what they can, to go on in their course: so follows it ver. 7. *And she shall follow after her lovers, &c. and she shall seek them, i. e.* she shall desire or use her utmost endeavors to follow them, and shall by all means seek after them to find help from them. So, it being before said that he would so hedge up her way with thorns, and stop it with a wall, that she should not find her paths, it is manifest that the word, *follow*, ^e must rather signify desire and endeavor, then progress or proficiency; which is confirmed by what follows concerning the frustration of her desires, that she shall not overtake them, whom she endeavors to follow after, nor find them whom she seeks: I know not what the printed Arabick which for the most follows the Greek, read, while he renders, *I will put (or drive) away her lovers*; except there be a mistake of a letter in the reading, and *اطرد* *Atrado*, *I will drive away*, be instead of *تطرد* *Tatredo*, which would then signify, as it is in the Greek and others, *she shall follow*. A Manuscript Arabick Version (instead of what others put, *and*, putting, *so that*) well, as to the sense, connects these words with the former, *حتى تكلم* *Hea-ss*, So that she shall earnestly follow after her lovers, but shall not overtake them; and she shall seek them, and not find them. As to the meaning of the words, R. David Kimchi saith, if lovers be understood of the *Assyrians* and *Egyptians*, or her Confederates, it will be, She shall follow after their peace, and help, *i. e.* desire peace with them, and help from them, but they shall not give (or grant) it to her: If of the Stars (or host of Heaven) it will be, She shall follow after the false Prophets, and

after the Astrologers, that they may consult the Stars for her, and she shall burn incense to them. The first of these Expositions is the way of the Chalde Paraphrast, who renders, *And she shall follow peace with the People that are her lovers, but shall not overtake them, i. e.* (as the Latin Translator gives the meaning) shall not obtain it from them, and shall seek help but shall not find it: with the latter *Abarbinel* agrees, whose words are, It is as much as to say, she shall pray to those (false) Gods and the Stars, and the * Princes (or Lords) of the Ascendent, ^{wh} she served, and they shall not profit her at all, she shall seek them in her distress, and shall not find them, inasmuch as the natural influence of the celestial bodies, doth, by the will of God, not descend on the People of his wrath, or those that he is angry with. But in summe we may say, whosoever they be that are called her lovers, her Idols, or *Baals*, (under which name perhaps she worshipped the Stars or Host of Heaven, together with her two Calves,) which she is said to have worshipped, and to have served *Baal*, 2 Kings 17. 16. in images dedicated to them, or her idolatrous Confederates; if after them she follow and seek them by any means she can, it shall be all in vain to her, she shall not find any good, help, or profit, which she may think her self beholding to them for; or that she is the better at all for them; which the expression of *not overtaking*, and *not finding them*, will denote; such a case shall she be in as *Jerusalem* is described to be, Lam. 1. 2. *Among all her lovers she hath none to comfort her, all her friends have dealt treacherously with her, they are become her enemies, none did help her, all that honored her, despised her*, ver. 7. 8. she called for her lovers, but they deceived her, ver. 19. such straits shall she find from those obstructions put in her way by God, and those afflictions by him sent on her, which none will or can remove from her, that she seeing her self so forlorn, and in so desperate and helpless a condition shall be forced to bethink her self and say, *I will go and return to my first husband, for then was it better with me then now*. She shall be forced to acknowledge that when she gave unto God, who in loving kindness had espoused her to himself, and entered into Covenant with her, and called her to his service, and therefore is stiled her *first husband*, it was much better with her then it now is. She was never driven to such straits, never left so destitute of help, but that she could find it; he would hear her cry, pity her afflictions, (which is expressed by his ^f repenting, because of their groanings) and deliver her out of the greatest dangers, and supply her with all good things that she wanted; she finds now none other that will or can do so for her; and there-

^c Rivet. ^d Grot. ^e R. ber. & Riv. t. * Princes of the height. ^f Judg. 2. 18. See chap. 3. and 15. and 4. 3. &c. and chap. 6. 7. &c. and chap. 10. 10. &c.

fore shall she now see that if she will find any help or good, she hath no other way, but to return by repentance to him, and shall think with her self so to do. This (saith *Kimchi*) she shall not say till after she hath endured captivity for a long time, according to what is * said in the Law, *when thou art in tribulation, and all these things are come upon thee, even in the latter daies then* (as I suppose he would have the words to sound) *shalt thou return unto the Lord thy God*; for if she would have said this, while she was yet in the land, she should not have gone into captivity. They are the straits and difficulties that she sees her self brought to, that shall make her come to her self (as it is said of the Prodigal in whom is expressed the like humor, *Luk. 15: 17, 18.*) so that we may well here note with St. *Hierome*, and others, that by the good Providence of God such evils are often brought on men, that they cannot obtain what they desire, that so by many calamities and miseries in this World, they may be compelled to return to the service of God: but I suppose it neither necessary nor convenient to start here such questions, as are by ^h some put, whither such their repentance and conversion to God as is here described, that they should be forced to by their afflictions, were sincere, and whither what is said, be spoken of, and applicable to, all promiscuously, good and bad, elect and reprobate, or only the elect. We see that what is spoken, is spoken to, and of, the whole Congregation of *Israel*, called in respect of the particulars, their *Mother*; and the words are an expression of such language, as the state and condition that they should be brought to, might well, yea would of force suggest to all, and which probably all would in that condition express, although we cannot doubt but that their sufferings would have different effects in different subjects, and some would with greater sincerity return to God than others, who yet would confess it convenient for themselves, yea necessary so to do, and would profess to do it. And neither for the fulfilling of the Prophecy can we think it necessary that all should at once return; it may be sufficient that many have already turned, and more yet may in Gods due time, so that there is no necessity of making it an argument of a general and joynt conversion of all the Tribes at once, as yet wholly to be expected, for the fulfilling of it, as ⁱ some Jews would have from those words of *Deuteronomy* by *Kimchi* cited and compared with these. There hath been enough already done to shew that these words have not fallen to the ground. What more God will do for fuller accomplishment of them, he only knows.

What reason there was that God should so deal with them, as he threatens, ver. 6. both for vindicating his own honor, and for good to them, what necessity there was that they should be so dealt with, the next words ver. 8. shew.

8 *For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.*

For she did not know that I gave her corn and wine, &c. The Hebrew particle or conjunction *Ve*, which our Translators render, *for*, is by most others rendred, *and*, according to the most usual signification, and known use of it, which is to couple what follows with what went before. Yet it is observed by those that write Dictionaries and Grammars, to have sometimes the force of a causal, or to denote the cause of what is said, should be, or was, and to signify, *for*, or, *because*. And that it should here be so taken is the opinion, as of our Translators, so of other learned men; so saith ^k one, The conjunction copulative in the beginning of the verse, hath the force of a causal, that so it may cohere with the beginning of the sixth verse, as much as to say, *Therefore I will hedge up thy way with thorns, &c. because she did not know that I gave her corn, &c.* This though it may seem a small matter, and the words may well be interpreted to the same sense, though it be rendred, *and*, yet is there in it some moment, inasmuch as if it be rendred, *for*, as in our Translation it is, it more plainly clears, or quite takes away a scruple that may be, and is by some, raised concerning the coherence of the words with what immediately goes before. For it having been said that she should say upon the punishment that befel her, *I will go and return to my first husband, &c.* which seems an expression of repentance, and an acknowledgement of what good things she enjoyed to be from God; it may seem harsh that there should now follow, *And she did not know that I gave her corn, &c.* and afterwards, *Therefore will I return and take away my corn, &c.* How shall she be said not to know what she had confessed? and how shall it be understood, that after he had mentioned her repentance, he threatens to increase her punishment, as he seems to do? *Abarbanel* having started this scruple, thus seeks to clear it; to wit, that their repentance, conversion, and profession of turning to the Lord was not sincere and entire, and that in her repentance, that she made shew of, in saying, *I will go and return*, she did not repent her of

* Deut. 4. 30. ^g See Cyril. ^h See Zach. and Rivet. ⁱ Micah-yophi, on Deut. 4. 30. ^k Rivet. and see Jun. Trem.

her going after *Baals*, nor say that she would turn from them and leave them, neither did she profess that her prosperity, and good things were not from them, but from God alone, but the utmost intent of her repentance was, to say that in the time of her transgressions she forsook the Lord and served *Baals* alone, and that she sinned not in serving *Baals*, but in that she forsook the service of God; and (therefore) it was better to return unto the Lord, and to serve him together with *Baals*; viz. to serve God as the first cause, and together *Baals* as Mediators, and therefore in saying, *it was then better with me then now*, &c. declares her opinion, that those (celestial) powers that she served, did derive influence of good things upon her, yet their influence was not so good as that of God; so making the difference only in degrees of greater and less, more good and less good, but that both were good: and that therefore it was better to gather them all together by serving God, and serving *Baals*; that so God might afford the influence of his Providence, and the Stars also by their operations and virtues, their influence; and so the blessing might be multiplied; and so her saying now, *I will go and return to my first husband*, will have respect to what she said above, *I will go after my lovers*, as if she said, I will by all means go after my lovers, but together, I will also return unto my first husband, because it will then be better with me then now, to wit, when I shall serve them all, then now that I have left the Lord, and served only *Baals*. Therefore the Lord saith, This foolish mad woman, even now also thinks that the good things which she hath, are from her *Baals*; and still continues in her folly to serve them: seeing therefore she doth not know nor confess with her mouth, that I (alone) gave to her at all times, first and last, corn, and wine, and oyl, and that I multiplied to her that silver and gold of w^{ch} she made figures of *Baals*, and graven images, therefore even for this cause will I return and take away my corn, &c. Thus he makes that which she is accused of, ver. 8. more then what was before expressed to be that she did not acknowledge God alone to be the Author of all good unto her, and that though she would profess to worship and serve him henceforward, yet she would make others partakers in her service with him, as she thought them to be in bestowing those good things on her, so halting between both (like those, 1 Kings 18. 21.) for which cause that they may know how unacceptable such repentance, how odious such parted service was to him, and understand how vain all this that they did was, except they turn wholly, and cleave only to him, he threatens farther to send on her the

following heavy judgements which shall teach them otherwise. In this his opinion, he goes contrary to the Chaldee Paraphrast, who at the end of the 7. verse, adds, as included in her profession, *I will go and return to my first husband, because it was well with me when I served him, and hence forward I will not serve Idols any more*. This Jewish Doctor endeavors thus to extricate himself by this Exposition, from the scruple raised, because it cannot otherwise, according to the usual Interpretations of Expositors, be avoided, unless by saying that the words are not in due order placed, but that which should come after others, is put before them, and that follows which should go before, which, saith he, is *לא כראי* *Lo Cedaat*, not agreeable to Law, not fit and meet to be said. Yet do^t others who take notice of the same scruple, as a thing of moment, think that to be the only way of salving it, and therefore would new order the Prophets method, by transposing his words, so as that the 6. and 7. verses should follow after that, which is with us the 13th, and be put between that and the 14th. But in so doing, I see not how we should escape that Jewish Doctors censure of doing what he saith is not fit and meet. It will seem to be, as if we would correct God, and teach him what method to use. Now if we render the forementioned particle by, *for*, as ours do, there is no place left for that scruple, but the order and connexion with the sixth verse, will be clear as we have said: though there be put words between to shew what straight she shall, by what is threatened, be brought to, and what effects they shall have on her, and then proceed to a farther declaration of her fault, by which she deserved such usage, and a farther description of the punishment also. But and if it be rendred, *and*, as it is by others rendred, it will much come to the same pass: and to resume what had been in part spoken of, and further to declare it more fully, though after interposition of something belonging to such consequents as should, although not till afterwards, ensue thereon, is that which ought not to offend the nicest Masters of method, especially in a prophetic Sermon or address to the People, in which while the Speaker so ordereth his words, as may make them the more to sink into them, we may not think repetitions needless, nor nicely call to the exact rules of human method every transition or passage from thing to thing. He spake as Gods holy Spirit directed him; it will not become us to except against his method, but to take the words as he delivered them, and attend to the meaning of them, which in these words, the first particle, and so the connexion being cleared, will not be difficult.

¹ See Ch. à Castro in his Paraphrase and Notes.

She did not know, &c. It may seem strange that they who were the children of *Abraham*, *Isaac*, and *Jacob*, and had been so taught and disciplined as they had been, having the Law by *Moses* delivered to them, and so many Prophets from God sent to warn and direct them, should be ignorant of this that God alone, who had done so great things for them, brought them with a mighty hand out of *Egypt*, so wonderfully sustained them in the wilderness, and settled them in the land of *Canaan*, driving out so many strong Nations that he might so do, was to them the Author of all the good things they so plentifully enjoyed. Yet is she (their mother, their whole Congregation) said not to have known it. Their heads (or rulers) saith *Kimchi*, and their false Prophets (whom they preferred before the true and more hearkened to them) deceived them, or led them into error, viz. teaching them to look on Idols as Authors of good to them, whereas all the good things they enjoyed, they had not but from me; in that I sent my blessing on the wheat, wine, and oyl, and on the work of their hands so that they had store of silver and gold. But *Jesurun waxed fat and kicked, and spent their silver and gold on Baals*. But it will not be necessary that we understand the words, *she did not know*, of simple ignorance; but that she did not gratefully acknowledge or profess, what she could not be, except willingly and perversely, ignorant of: and so will her ingratitude, the worst kind of not knowing, be taxed; and this is no improper speech, to say of him that doth not acknowledge a benefit, though otherwise he could not be ignorant of it, that he did not know it. So *R. Salomo Jarchi*; she laid it not to heart, but shewed her self (or behaved her self) as if she knew it not, viz. (as *Aben Ezra*) in that she said that the *Baals* to which she burnt incense were her benefactors. It appears that there was in them, if not simple, yet affected and willing ignorance, worse then the other; the word, *she did not know*, will be applicable to either, and to such behavior as might argue either. That which she is said not to know, is that God, and he alone, gave her corn and wine and oyl. Which things though in a little different expression, comprehend the same that those above, ver. 5. viz. all things necessary for her sustenance and livelyhood; here are added things also for ornament and splendor, and by which she might obtain whatsoever she would of things pertaining to this World, *Silver and Gold*, which he saith he multiplied, or gave, not in scant measure, but in great plenty to her; which that she did not yet gratefully acknowledge him the Author of, is declared in that she did not make use of them for her own necessities, or his glory, but prepared them

for *Baal*; or as in the Margin of our Bibles is read, wherewith they made *Baal*. The words are capable of both rendrings, multiplied silver to her and gold. *עשו להם כסף* *Asule Baal*, they (or supplying which, as ours do, which they) made to *Baal*, or into *Baal*. In the first rendring, *made*, must signify, as elsewhere it doth, prepared for, or yielded to, or dedicated to the use and service of *Baal*. In the other, properly, that of their silver and gold they made *Baal*, or Images of *Baal*. And that both these they did appears elsewhere, viz. that sometimes they decked their Images with them, or made things of them which they consecrated to their use, or adorned themselves in the service of them, and sometimes that they made the Images themselves of them. As for the first, the decking of the Images with gold, we read, *Jer. 10. 4. they deck it* (viz. an Image made of wood) *with silver and gold*. And for decking themselves therewith, in or for the worship of them, we have verse 13. of this Chapter, *She decked her self with her Ear-rings and her Jewels, and she went after her lovers, and forgot me, saith the Lord*; and it may make to the same purpose what we read, *Gen. 35. 4.* where when *Jacob* would purge his house of Idols, and Idolatry, he took away not only the strange Gods which were in their hand, but their Ear-rings also, which were in their ears. And as for the making Images themselves of gold and silver, we know the stories of the golden Calves, that were made in the wilderness, in *Moses* his time, and those afterwards made by *Jeroboam*, *1 Kings 12. 28.* and in the 8. Chapter of this Prophecy, ver. 4. he saith, *of their silver and their gold have they made them Idols*. To omit other places where like expressions to any of these are used, we shall only add, *2 Chron. 24. 7.* where is the very same word had, and like construction that here, and by ours, and others rendred, *did they bestow on Baalim*, and by others, *did they make Baalim* of. What hath been said is to shew what ground there is for the two different readings that which is in the Text, and that which is in the Margin of our Bibles; one of which is agreeable to what some Interpreters give, and the other to what others, and both well enough to the original, and making to the same purpose, it being much one to say they made or used it, to, or for, *Baal*, or into a *Baal*, they used it for, and spent it on, *Baal*, or they made thereof *Baal*, or an image of *Baal*, to denote that they did not make use of, for the glory of God the doner, that silver and gold, which he had multiplied to them, but most ungratefully and wickedly put it to idolatrous uses, as if they had had them from their Idols, and they belonged therefore to

^m Piscar. ⁿ Lively & Rivet.

them. And ° some look on it as here intimated, that they did not abuse thus only their silver and gold, but those other good gifts of corn, and wine and oyl also. These words may be compared with *Ezek. 16. 17, 18, 19.* where is said of Jerusalem, *Thou hast taken thy fair Jewels of my Gold and of my silver, which I had given thee, and madest to thy self images of men, i. e. Baals (say some,) and didst commit whoredom with them. And tookest thy broidered garments, and coveredst them: and thou hast set mine oyl and mine incense before them. My meat also which I gave thee, fine flour and oyl, and hony wherewith I fed thee, thou hast even set it before them.* There also of their silver and gold which God gave them, they made Images or Baals, and their other good things, which they had from him, they prepared for them. The chief of their lovers, as they called them, or their beloved, whom with dishonor to God, and great ingratitude to him, they honored with those good things which they received from his sole bounty, and should therefore have acknowledged him the doner by using them to his honor, is here called *Baal*, which that it was the name of an Idol, there is no doubt, and that they had more then one to which they gave that name appears out of *vers. 13, & 17.* where it is *Baalim*, that is *Baals* in the plural number, and is so therefore here rendred by the Chalde Paraphrast, Idols, as likewise by a Jew that translated this Book out of Hebrew into Arabick, rendring, and they made thereof, *أوثان* *Authanan*, Idols. Of such Idols as were by that name called we have (to omit others in heathen Authors mentioned) often mention in the Scripture, and as sometimes barely by that name of *Baal*, so at other times with other names joyned with it for distinction sake. So we read of *Baal Berith*, *Jud. 8. 33.* (which signifies the Lord of the Covenant) of *Baal-Zebub*, the God of *Ekron*, *2 Kings 1. 2.* (which signifies the Lord of Flies, and is by some thought to be so called, because they worshipped him in the figure of a Fly, or that he might drive away and destroy the Flies that infested them, by others from the multitude of Flies that gathered together at his Sacrifices,) which in the New Testament, is called, *Beelzebub*, (*Beel* or *Bel* and *Baal* being all one according to the different pronuntiation of several Dialects) and stiled the Prince of Devils, *Mat. 12. 24.* written also *Belzebub*, i. e. the dung-hill God, his name perhaps being so changed out of contempt; of *Baal Peor* also, *Numb. 25. 3.* It will not be to our purpose here to enquire into the reason of these or like additional names, either from places or other circumstances, here being put simply *Baal*

without any addition; but only because we read afterwards *Baalim*, i. e. *Baals*, to shew by instance given that there were more Idols called by that name, which whither they were different false Gods, or only different Statues of the same false God, as *Ribera* thinks, comparing them to the several Statues of the Virgin *Mary*, which being set up in several places, have from them the denomination of several Ladies, it is uncertain, neither will it concern us to enquire. They that would be curious to know more of them may consult, as other Authors, so the learned *Selden* in his Book *De Diis Syris*, or of the strange Gods mentioned in the Old Testament, in which is collected together most of what any of good authority said before of this matter, and out of which, such as are since, take much of what they say. The word signifying *Lord*, or *Patron*, as we shall have more occasion to see on *verse 16.* (though some think it appliable to those whom they called lesser Gods or middle Gods) may seem to have been a name given to any chief or principal Idol: but who it was that was under this general name worshipped now by the Israelites is likewise uncertain, nor can any thing be said of it, but by uncertain conjecture. *Aben Ezra* tells us of a Spanish Rabbín, who would have by *Baal* here to be meant בעל הכתר הצומח the Lord of the Ascendent; according to the fancy of Astrologers, which Art in what degree it was then known amongst them, I know not. *Abbarbinel* also seems to take by this name to be meant some of the chief of the heavenly Host, or Planets, or Stars, which perhaps may not be improbable, when we consider that elsewhere the worshipping the Host of Heaven and serving *Baal*, are joyned in their idolatry, as *2 Kings 17. 16.* and *1. 21. 3.* and perhaps it was a name common to all the Host, and comprehending them, and what is found in other Authors concerning who was among the Heathen meant by *Baal*, as the *Sun*, *Saturn*, *Jupiter*, or *Mars*, or the like, will not disagree with it: but all is but conjecture, and it will not be to any purpose here to be solicitous about it; that which is evident, and as much as we need to know for the explaining this place, being, that *Baal* (or *Baals*) was an Idol (or Idols) of great esteem among them, on which their hearts being taken off from God, were set, and to which they yielded that service which was due only to him, and to which they ascribed and returned all those good things and benefits which they had received from him. It may seem strange that *Israel* should quite forget God, or not know or acknowledge him to be the Author and giver of all good things; and therefore some will have these words so expounded as not

° See Ch. à Castro. P Grot. ¶ See R. Tanch. on that place. † Selden. ‡ Zanch.

to denote that they had clean forgotten God, and forsaken his worship, or denied the good things which they enjoyed, to be from him as the prime cause, but that they made him still the utmost object of their worship; and that in their Idols they worshipped him in more acceptable manner, and that therefore he poured out in greater measure his benefits upon them, because of their serving him in that new Idolatrous way. But whatever they might pretend in this kind, we see no notice here taken of it, but the words to sound as if they had absolutely forsaken God to follow their Idols, and that they counted them their chief lovers, and that to them they owned the good that they received, and not to him, he being not at all in their thoughts: the generality at least, we may think, so did, however, others more knowing, might save their Idolatrous practices by some distinction. God, we see, looks on them as such who acknowledged not him nor his benefits, and therefore threatens to deprive them of those benefits that he had bestowed on them, that so by his taking them away, none being able to hinder him, and continue them to them, they might be forced to acknowledge them to be in his sole power, seeing from his giving them they would not learn so to do. So saith he in what follows,

9 *Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.*

Therefore will I return and take away my corn in the time thereof, &c.] Therefore, viz. because of her forementioned wickedness and ingratitude, the denial of him the donor, and their abuse of the benefits which they had received from him, to his dishonor in the service of Idols, which were abominable to him; *I will return and take away, i.e.* I will againe take away. I will alter my dealing with her so as what before I gave I will now take away, so that by the effects it might be judged, that I have ¹ changed my counsel or purpose toward her. This is as much as may seem signified by the word, *return*, joined to the other of taking away, as if the Verb supplied the place of an Adverb; and nothing more of the proper signification of it need to be urged, It arguing ² change in the effects and course of things, not in God, as likewise else where in Scripture, when he is said to repent of good, or of evil, that he hath brought on any: Yet ³ some something dif-

ferently expound it; I will return to her whom I seemed to have forgotten, while I deferred my punishing of her, and take away. &c. but the former seems plainer, and more agreeable to the use of the expressions of Scripture. The Chalde Paraphrast seems willing to prevent any gross conceit concerning Gods being said to return, when he renders it יָתִיב נִימְרִי *Yetub Memri*, My word shall return (or as the Latin Interpreter renders, *revocabitur*, shall be recalled) *to take away, &c.*

My corn in the time thereof] because they wickedly deny God he will deny them, and reject them, as ver. 2. ⁴ but he cannot deny himself; and therefore though they ascribed the good things which they received from him, to the virtue, power, and beneficence of their Idols and lovers, as they called them; he doth not attribute them either to the power of those their lovers, or of their own hand, or call them theirs, but as asserting his own right and propriety, *My corn, my wine, my wool, and my flax*, from him alone lent to them for their use, to his honor, and now on their abuse of them to his dishonor to be taken away from them, as still his, and in his sole power to dispose of. The word דָּגָן *Dagan* here, and in the former verse rendered, *Corn*, is looked on as a general name, comprehending an sort of Corn, of which they usually made bread (and then properly when they were made ready for use) of which they reckon five sorts that were in that Land, ⁵ two kinds of Wheat, and three of Barley, so that we may look on as comprehended under it, all that was in the 5th verse, denoted by the word bread, all things necessary and convenient for food and sustenance, as by the following word תִּירוֹשׁ *Tirosh*, wine, or new wine, all those drinks or liquors meant likewise in that verse. The principal being named, the rest will be understood, and so all things usefull for life; these he threatens to take away from them *in the time thereof, and in the season thereof*; *R. Tanchum* expounds it which I gave them (or was used to give them) in its time and season. According to others, I will take it away at its time and season, viz. when it shall be ⁶ now ripe, and made ready for use, and to be gathered in and laid up, *i.e.* ⁷ at the time of Harvest and Vintage; agreeably to what the Chalde hath, the Corn in the time of its being gathered into the floore or garner, and the wine when it should be troden in the Wine-press. Some little nicety of distinction is between these, the one referring it to the time in which according to the ⁸ usual custom they might expect it; the other to that in which they might seem to be in present possession of it, and might think themselves even

¹ Grot. ² See Pet. à. Foz. and Rivet. ³ Riber. ⁴ 2 Tim. 12. 13. ⁵ Which are called 1. חֲטָה 2. כֹּסֶמֶן 3. שְׂעָרִים 4. שְׂבִילַת שְׂעוֹל 5. שִׁפּוֹן 6. Ramban-yad, tr. Celim R. Tanc. in Morihed, in דָּגָן R. D. Kimchi. ⁷ R. Salom. ⁸ Kimchi & Abarb. ⁹ Dutch Notes.

already sure of it. And perhaps they mean no other ^b who interpret it, in the time by me decreed, and its appointed season. They must mean either the time by God appointed for the enjoyment of those things; or for the taking them away from them. All may well by way of Paraphrase be put together. In the time that they might expect to have Corn and Wine according as they usually had them; in the time that they now seemed to have them ready for their use; in a time by me decreed for their punishment, I will take them from them, and deprive them of such benefit as they were wont, and might now think, to receive by them.

He threatens that he will then take them from them. Of diverse waies, by which God for punishment of People threatens and useth to deprive them of the benefit of the fruits of the Earth, we read in the ^c Scriptures: as by drought, by blasts, and blights, by noxious devouring creatures, by enemies, and the like, all being his curses. By what means he would take away now their Corn and Wine, and other good things, that he had formerly given them, is not here specified; but only given them to understand that by what means soever it was effected, it was he, who as he had formerly given them to them, which they did not gratefully acknowledge, so now took them from them. Yet as to the means some differently conjecture. ^d Some understand it as a threat that he would send on them enemies w^{ch} should take away from them these things, which will agree with what is said, *Jer. 5. 17. They shall eat up thine harvest, and thy bread, &c. and thy vines, &c.* and what was threatened in the Law, *Levit. 26. 16. and Deut. 28. 33.* ^e Others, that he would send a curse on them in the time of Harvest and of their Vintage; so that all their hopes of a plentiful ingathering should be frustrate; their labor lost according to those curses, *Deut. 28. 38. and Micah 6. 15. and Hagg. 1. 6.* But whither by one means or another, or more together, he would certainly when, and as he saw good, take away, and as it were snatch out of their mouths what they gaped after as ready for them, and depended on; so that what is here threatened may be much alike to that below, Chap. 8. ver. 7. if it be literally understood, *They have sown the wind, and they shall reap the whirlwind, it hath no stalk: the bud shall yield no meat: if so be it yield, the strangers shall swallow it up.*

To this, concerning Corn and Wine, such things as concern the sustenance of the body, meat and drink, he adds what he will do also concerning raiment, or such things whereby it may be covered and adorned; and will re-

cover my wool and my flax given to cover her nakedness. Instead of the word, *recover*, there is put in the Margin of our Bibles, or, *take away*, which gives us to look a little into the signification of the word in the original Hebrew which is *הִצַּלְתִּי Hitzalti*. There are usually assigned to it two significations, the one of taking away, or depriving of, or separating from: the other of freeing or delivering. These are so easily reducible one to the other, that it may seem no great reason to put them for two different significations; only that one is more general, the other more restrained, but comprehended under it: the one respecting the power of him that takes away or delivereth; the other adding together the supposition of a force or power in some other who detained that which is delivered, before it were taken from him by a greater power. It is used in both waies in the Scripture; and in this place by some Interpreters taken in the one sense, by others in the other. ^f Some therefore render it more largely; *I will take away*, as ours in the Margin; ^g others, *I will free or deliver*; agreeably to which ours in the Text, *I will recover*. And this according to ^h some, seems very proper to this place, as having great emphasis or weight in it, while it intimates together with a threat to them, that God will deprive them of the things here spoken of, and that there is great reason for it, in respect to the things themselves, that right may be done even to them, as well as to God himself, the doner of them: inasmuch as they may seem unlawfully detained by usurpers, and to endure an hard servitude, and be as lost, while they were so grossely abused, as they were by those ungrateful idolaters, from which by being taken from them, and out of their power, they should be as it were anew recovered, freed, and set at liberty; and so with these words may be compar'd what the Apostle saith, *Rom. 8. 21. That the creature shall be delivered from the bondage of corruption*; and one place illustrated by the other.

But how far these places run exactly parallel, and what in that place is understood by creature, whither any creatures or more properly ⁱ men, it will not be much to the purpose here farther to enquire; that which all agree in is that he threatneth here to take away from them the things here mentioned, and to deprive them of the use of what they abused, and which were as it were lost in the bestowing them on them. The things specified are *his wool and his flax*, mentioned likewise above ver. 5. and are here so to be understood as there, and may well seem to comprehend all other things serving for the co-

^b Pisc. & Diodat. ^c Levit. 26. Deut. 28. Jer. 5. 17. Ezek. 23. 29. Joel 1. 4. Mal. 3. 11. ^d Aben Ezra, Stokes. ^e R. D. Kimchi, Abarb. ^f Gr. Syr. and printed Arab. ^g Vulg. Lat. & Arab. MS. ^h Mercer. & Riber. ⁱ See Hammond on the place.

vering and ornament of the body, as the Chaldee both here and there seems to take it by rendering it, the clothing of fine wool, and fine flax; and not much unlike the Greek, my garments and my linnen. And it appears by what is added for shewing the use thereof, *given to cover her nakedness*, and so doth the Chaldee Paraphrast also render it, which I gave her to cover, &c. and so the Syriack^k: yet is not the word, *given*, expressed in the original Hebrew, as the printing it usually in our Bibles with different characters, gives us to wit; but supplied to make up the sense, as it very conveniently doth, which others who give not that supply, do otherwise, yet much to one sense. The vulgar Latin reads, which did cover her shame; ^l others, which were to cover; ^m others, which should have covered her nakedness, from which differs not much what ⁿ others have, *which is to cover, i. e. serves to cover, or she hath need of therewith to cover, and the like*; the words in the original sounding barely *my wool and my flax to cover*, &c. The Greek takes another way, by adding a negative, and rendring, *that they may not cover her shame*. Which rendering gives not a reason for what end these things were formerly given, as the former cited do, but for what intent they should be now taken away. Yet this way do ^o some others also take, as two Arabick Versions, one of which, *viz. the printed*, hath, *that they may not cover*, &c. the other a Manuscript, *ان يغطي من ان* from that it should cover, or, from covering, and a ^p learned Rabbin notes that the words are thought capable of both these senses, first, *my wool and my flax which I gave to cover*, &c. 2. *from covering, or that they shall not cover, i. e. I will take them from her so, that she shall not find them to cover her self (or that she may cover her self) with them.*

The word עֶרְוָה *Ervah* rendred *nakedness*, as it properly signifies, is by others rendred, *shame*, for which also it is used. And I suppose, by either here is to be meant the same thing, *viz. those parts of the body which men account a shame to have seen naked*, which in our Language also are usually understood by ones nakedness, shame, or shameful parts. What ^q some would have here to be meant by the shame which with these things they covered, to wit, their shameful idolatry, or Idols, which they adorned, (which indeed are elsewhere called shame or shameful things, as *Jer. 11. 13.* and *Hosea 9. 10* though in another word then is here used) and that their covering their shame was either their adorning their Idols with gold and other ornaments,

for procuring greater veneration to them, or pretending their waies to be pleasing to God, because they prospered and abounded in good things, while they worshipped them, or using any priviledges they enjoyed for arguments that they were notwithstanding the true People of God, may have a good meaning, but seems not so close to the purpose. The words seem to require a more literal meaning, and to signify that such things which God gave them for use of covering and ornament to themselves, he would now deprive them of, because they did not acknowledge him, as they ought, the giver of them, but ascribed them to the power and bounty of their Idols, and therefore encouraged themselves in their evil idolatrous waies; that so being deprived and left destitute of them, they might see their error and folly, like an adulterous woman stripped of all her ornaments by her husband who had given them formerly in abundance to her; for still he continues his comparison of the Congregation of *Israel*, to such a lewd woman, and sets before their eyes the condition that he will for their wickedness bring them to, under the notion of such a one so stripped bare by her husband, as that she shall not have wherewith to cover her shame. And this condition may the whole be well said to be brought to, when God shall take away from them those temporal good things, which the particular members of that whole by his blessing formerly enjoyed for their use and good, so far as that they might seem in a happy and prosperous condition, which now shall be changed into a general want, and penury of all things necessary for well being to them, as of food, which was by Corn and Wine, and of raiment which is by wool and flax, expressed.

How, or by what means, he will recover or take away his wool and his flax is not expressed, as neither it was before concerning the Corn and Wine, so that what was said of the taking away of them, will be here againe to be said, whither by the hand of the enemy, or by some other means as seemed best to God, they should be deprived of them. For by either might it be effected, and in the forecited, *Jer. 5. 17.* it is said that their enemies should eat up their flocks, (which would be a depriving them of their wool) as well as their Harvest, and their Vines, and (which will amount to the same purpose) that they should strip them out of their clothes (which were made of their wool and their flax) and should leave them naked and bare, *Ezek. 23. 26, 29.* *Abarbinel*, who, as is before mentioned, ascribes the former to some other means, or curse of God, doth the like here also. His

^k And so R. D. Kimchi, and Aben Ezra. ^l Rab. Salom. ^m Jun. Trem. ⁿ Picat. ^o Munster. ^p R. Tanch. ^q Zarch.

words as to both run thus, He saith, *therefore I will take away my Corn in the time thereof*, that is, I will send on them a curse in the time of Harvest, and in the time of Vintage, and so he speaks in respect to the pasture of the Sheep, *and I will take away my wool and my flax*, as much as to say, all the Sheep shall die, so that by reason of the spilling of the fruits of the Earth, and death of the Sheep, there shall be neither bread to eat, nor garment to put on to cover her nakedness. He makes not in his Exposition any particular mention of the flax; that I suppose he taketh to be subject to the like curse with the Corn, but whatever be the means by which they shall be deprived of any of them, it is God (as was above said) that taketh them from them, in punishment for their wicked ingratitude. Which punishment he proceeds farther to amplify, in the next words.

10 *And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.*

And now will I discover her lewdness, &c.] In the Margin is put instead thereof, *folly* or *villany*, which shews the word to be of some latitude as to its signification, and so it appears to be by the like several rendrings of it in other Translators and Interpreters. The Chalde Paraphrast renders it by the same word by which he rendred that which we render *nakedness* in the foregoing verse, (though the words in the Hebrew be different) to wit, קלנא Kelanah, her shame, or vileness. And so some others render both words alike, so the Syriack hath for both ܡܠܬܐ ܡܠܬܐ *Pursoyoh*, her nakedness or shame, as more peculiarly applied to the shameful parts of the body; and so an Arabick MS. Translation, in both places سواتا Suataha, by which name those parts are usually denoted, as others also of later age think here to be meant, rendring it *turpitudinem*, shame, and expounding it of those parts. The Greek render it τὴν ἀκαθαρσίαν αὐτῆς, her uncleanness, or filthiness; still applicable to the same notion, as the printed Arabick following them takes it, rendring, عورتها Aurataha, which signifies those parts. The vulgar Latin renders it, *stultitiam ejus*, her folly. (To which agrees the gloss of *Aben Ezra*, because, saith he, the discovering of the secret parts is folly.) * Others, *foeditatem ejus*, her filthiness. † Others, *nequitiam ejus*, her wickedness or villany, expounding that as meant of sins of uncleanness. ‡ O-

thers, *flagitium*, wickedness; * others, *lisdines*, her filthy lusts, which the Greek call also ἀπορρωσία, which otherwise signifies madness or follies, with which agrees what † another renders *Vesaniam ejus*, her madness. In the Interlineary we have *vilitatem ejus*, her vileness or baseness. Now we cannot say but that by any of these the word which is נבלות Nablutah is well translated, for though in this form it doth not occur elsewhere, yet if we look into other words of the same root, we shall find all these significations agreeing and attributed to them according to the exigence of the place and sense, and none of these words is to be taken in so strict a sense as not to comprehend the others: The prime signification of the root according to the opinion of the chief ‡ Grammarians amongst the Jews, is *falling*, as spoken of withered leaves and flowers. And so the name they will have to signify a falling from esteem or dignity, or any thing whereby one falls in the esteem of men, becomes base, vile or contemptible, as by folly, shamefull and wicked doings, so that it will comprehend jointly all these, and denote something which argues folly, shame, or filthiness and wickedness mixt together, which the general name of vileness, or baseness, seems appositely enough to do. And so may our word *lewdness* be well enough extended to do also, if not, those other rendrings in the Margin, *folly*, or *villany*, give us all. They are in many sins mixed, and were sure in that sin of Idolatry and idolatrous behavior, for which the *Israelites* are here taxed; necessarily so: and such condition of theirs he here threatneth to discover.

However while they by the enjoyment of Gods favor and blessings prospered, they were not sensible of such their condition, but thought themselves wise, honorable, righteous, and others might think them so to, under that covering, yet now † by his hiding his face from them, taking away, and depriving them of, those his outward blessings which gave them credit with others, and kept them from acknowledging their dependence on him, will he discover and make appear to all how foolish, how shameful, how lewd, how base and vile they were in their forsaking God, to follow Idols, how wicked and ungrateful in the denying of their sole benefactor, and abuse of his benefits, to his dishonor, in the service of such as could not profit them; those being subtracted from them, they brought to indigency and penury, shall be in the condition of a lewd woman, ‡ *stripped naked*, and exposed in the time of her uncleanness, to open view in the sight of her lovers, which must needs make her to be loathed and despised by

† Druſ. verenda ejus. * Kimchi and Jun. Trem. ‡ Mercer. † Calvin & Piſcat. * Groſ. † Caſtallo.
‡ Abu Walid & Kimchi. ‡ Kimchi. ‡ Abarb.

them according to what is said, *Lam.* 1. 8. *All that honored her despise her, because they have seen her nakedness*, which must be most irksome and grievous to her. Two circumstances then there are here expressed, which aggravate this punishment; first that it shall be done in the sight of her lovers; secondly, that none shall deliver, or, none shall be able to deliver her out of Gods hand.

That we may know who are meant by *her lovers*, in whose sight her lewdness shall be discovered, we may look back to what hath been said on ver. 5. where is first mention made of them, where we saw that by some are understood the *Assyrians* and *Egyptians*, or other Nations in whose friendship *Israel* trusted, and whom they followed in their idolatrous waies; by others, whose opinion seems most probable, those Idols which they worshipped, whether any of the heavenly Host. A like difference is there likewise here: so *R. D. Kimchi* himself saying on verse 5. and here againe, as by *Mercer* cited, and as some Editions have, by them to be meant the *Assyrians* and *Egyptians* (following therein the *Chalde* which hath, *In the eyes of the People her Lovers*) yet tells us that his Father expounded it, In the eyes or sight of the Sun, and the Moon and Stars (so some Editions here have, others name only the Sun here, though all in ver. 5.) which as above there we said, he thinks to be understood by *their lovers*, as those on whom they bestowed their worship, and whom they looked on as the givers of all their good things to them. To do it in the sight of these, will be to do it openly, to make it visible to all, as that expression by doing a thing in the sight of the Sun, or before the Sun, is elsewhere used as *2 Sam.* 12. 11, 12. *Abarbinel* by lovers here, as above, understands the Stars, which they attended to as their benefactors, and will have the discovering now her lewdness in the sight of her lovers to consist in this, that whereas heretofore, though the aspect and posture of the Stars seemed to threaten and portend dearth and misery to them, he notwithstanding defended them from all evil accidents, and gave plenty of all good things to them; now on the contrary he would expose them to all those evils, yea farther send on them evils and punishments, penury and want, even when the heavenly aspects and postures of the Stars, in which they confided, were benigne and fortunate, and seemed to promise them plenty and happiness; they should not now profit them: which is that which is added, *and none shall deliver her out of my hand*: for so going on in his way; he saith that by *אִשׁוּ* *Isb*, which having a negative Particle subjoined, is as much as to say none, is meant, *כָּל שָׂרֵי מַעְלֵה* *Col sare Maaleh*, of all the Princes and Lords of the

Ascendent and such Stars as were predominant in the present posture of the Heavens, which he confirms by the use of the word concerning them, *Isai.* 40. 26. where speaking of the Host of Heaven, or Stars he saith, *אִשׁוּ לֹא יִנְעָר* *Isb lo needar, Not one faileth*. His language in this his Exposition favors too much of Astrological fancies and notions, and I should not have mentioned it, but that a learned Christian much follows or goes along with him in it. Whither in those times the Jews had such Astrological notions common among them, and such divisions of the Stars into several ranks and several houses, and such respect to their aspects and postures for their governance of things on Earth and influence thereon, as Astrologers have, I know not. Yet may there something in the Scripture seem to intimate that such things were anciently used among the Heathens, which the Jews contrary to the command of God were apt to imitate, as other their vain idolatrous courses, viz. that which is said, *Jer.* 10. 2. *Learn not the way of the Heathen, and be not dismayed at the signs of Heaven, for the Heathen are dismayed at them*. But whatever other observations they might so anciently have learned from them, in such kinds, manifest it is, that they imitated them in worshipping those Heavenly bodies, and erecting Images to some of them; it appears (besides what hath been already said on ver. 5.) by what we read *Amos* 5. 26. *Ye have born the Tabernacle of your Moloch and Chinn* (which is most generally thought to be the Planet Saturn) the Star of your God, which ye made to your selves; and *Acts* 7. 43. where it is thus cited and interpreted, *Ye took up the Tabernacle of Moloch, and the Star of your God Remphan, Figures which ye made, to worship them*. To remit the interpretation of those words of *Amos* to their proper place, that which for our present purpose we say is, that it is thence evident that to some of the Stars they erected Statues or dedicated Images, which probably they called *Baals*, (or any of them in the singular, *Baal*) and very probable that either those Stars or their Images, or any other whom they worshipped under the common name of *Baal*, are here called their lovers (from the veneration or signs of respect, and love which they shewed to them, and professed to give to them,) in whose sight God here threatneth to discover their lewdness, and that none, i. e. none of them, not any of those their *Baals* should be able to deliver them out of his hand. Though it is said of those Images, *that they have eyes but see not; ears but hear not*, *Psal.* 115. 5, 6. yet as long as they that worshipped them thought that either they or those imaginary Deities whom they thought to influence

them,

them, and worshipped in them, did see and had respect to them, it is proper language to say, he would do it in their sight: and that they did expect from them help and deliverance, from such evils as might befall them, but all in vain, is likewise manifest by that example which we have, 1 Kings 18. 26. where we read of the Priests of the Idols calling on the name of *Baal* from Morning until Noon, saying, *O Baal hear us*, but that there was no voice, nor any that answered. Twas not only then so, but shall still be; those their Idols, or those that they worshipped in them cannot do evil, neither also is it in them to do good, Jer. 10. 5, 7 they cannot hurt those whom God will defend; they cannot deliver those whom he will punish. And this will be the meaning of the words if we understand, as seems most probable to be meant, their *lovers* of their Idols, to whose bounty they ascribed the good things which they received, and in whom they confided, and on whom they set their love. ^a Those who understand by them their confederate Nations expound the last words of them, neither *Affyrian* nor *Egyptian* however potent shall deliver them, &c. ^c Others joyn all together, Not the *Egyptians*, nor the *Affyrians*, nor your Gods, to whom you gave that honor which was due to me. And though we think it more particularly meant of their Idols, yet the words *וְאִישׁ לֹא יִצִּילֶנָּה* *Veish lo yatsilennah*, i. e. literally, *And any shall not deliver her*, i. e. (as ours and others to the sense render) *none shall deliver her*, will comprehend all; the word *ישׁ* properly and usually signifying a man, being used to signify any individual person, or thing in any kind, and so is as much here as to say, *any* of all spoken of. Not any then of their great friends or allies (if they be spoken of) not any of their Idols or *Baals*, nor all of them together, (no nor any merit of their forefathers, say some ancient Jews) shall be able to deliver her, for that is the meaning of *shall not deliver*, viz. shall not be able to deliver from those evils which God will send on her. For there is none that can deliver out of my hand; I will work and who can let it? saith he, *Isai.* 43. 13. Those evils have been partly specified, and he proceeds farther to describe them in what follows,

II *I will also cause all her mirth to cease, her feast daies, her new moons, and her sabbaths, and all her solemn feasts.*

I will also cause all her mirth to cease, &c. These words are general, and seem at first hearing to extend to all joy and mirth in any kind, but by the following words are restrained to such publick, and as we may call it (according to their opinion and pretence) religious mirth, such as they took occasion for, and expressed in their more solemn festivities, and conventions wherein they gave themselves to more then ordinary rejoycing, and shewed greater mirth then at other times, and thought it a necessary part of the celebration of those feasts, & so of the worship of him to whom they were dedicated, and so may, as some will, *all their mirth*, be as ^b much as all the daies of their mirth. Others interpret it the ^c matter of their mirth, which shall cease by reason of their calamities; no great difference will be in this. Those times here named are *חַגֵּה* *Chagga*, her feast-day, *חֹדֶשׁ* *Chodshah*, her new Moon, *וּשְׁבָעָה* *Veshabbatah*, and her Sabbath, *וּכְל מוֹעֵדָה* *Vecol Moadah*, and every solemn feast of hers. These Nouns are all put in the singular number, but so as that is a Noun of multitude, i. e. though in such a form as is usually spoken of one, yet comprehends or includes more, the whole kind; as many ^d others do, and therefore our Translators (as anciently the Chalde Paraphrast, ^e and others,) render them all in the plural number, *her feast-daies, her new Moons, and her Sabbaths, and all her solemn feasts*. And they are names and words which we often meet with both in the Law and other Books of the Scripture, and what they import is well enough understood by those words by which they are in ours and other Languages rendred, that it will not be necessary nicely to enquire into the derivation of them, and the signification of the roots of them in the Original, farther then that which in this place they have denoting festivity, nor what difference is between *חַגִּים* *Chaggim*, *Feasts*, ^f which seem so called from their coming from their own place, to meet at some other for the celebrating them, or their expressing the joy and alacrity of their mind by outward motions, as of dancing, or the like tokens of exultation; and *מוֹעֵדִים* *Moadim*, *solemn feasts*, which name seems given from the appointment of them in certain places, and times, and their meeting accordingly there and then for the celebrating of them, with addition of rites of worship and Sacrifices, and expressions of devotion, and rejoycing also above what was usual in ordinary daies or times, as much as to say appointed times, &c. ^g An ancient Rabbin would have here by the first of these words, viz. *feasts* to be meant;

^a See Riber. and Tarn. ^b Druf. ^c See Kimchi rad. ^d See R. D. Kimchi and Abarb. They say the merits of their Fore-fathers ceased in Hosee's time, Yalkut, and Talm. in tr. Sabat. cap. c. p. 55. ^e River ^f Druf. ^g Id. & Per. à Fig. ^h So ver. 12. Her Vine and her Fig-tree, and the beast of the field, which are yet rendred plurally. ⁱ Arab. transl. MS. ^j See Abu-Walid, and compare the Arabe root *حج* *Hajjah* ^k R. Saadias cited by Kimchi.

The three yearly feasts of the Passover, of Weeks, and of Tabernacles, mentioned *Deut.* 16.^h and by the other rendred *solemn feasts*, The beginning of the year, and the day of expiation, or atonement, and the eight day at the feast of Tabernacles called *עֲצֵרֶת* *Atzereth*, as *Levit.* 23. 36. *a day of restraint*, as ours in the Margin have it according to the letter, or a solemn assembly, as they have it in the Text; this distinction seems not to go on any firm grounds. I should rather think, this last word, seeing it hath the note of universality, *all*, joyned with it to comprehend both the former named, and all other solemn festivals of like nature which they had besides them, all their appointed times of festivity, wherein, in way of more solemn worship, they met and rejoiced together. And we may observe, first, that under the Law, in the Jewish Church (as comprehending at first all the twelve Tribes) such festivities were celebrated by Gods appointment and institution or approbation, and were well pleasing to him, while kept in due manner, as appears out of several places of Scripture; so by what we read, *Isai.* 1. 13. 14. where among other parts of Gods worship, which for the wickedness of the People, and as by them performed, he saith he would no longer accept, are reckoned the new Moons, the Sabbaths, their calling of Assemblies, solemn Meetings, and appointed Feasts, and by his saying that he cannot now away with them, that he hateth them, and is weary to bear them because they were wholly given up to wickedness, and their hands were full of blood; is a sign that while they were obedient to him, and walked in right waies, and performed these things with holy and devout minds, as well as in outward shew, they were well pleasing and acceptable to him, and such as he looked on as religious acts, and parts of their service to him. 2. We may observe that these daies were, and were to be, observed, even by Gods own appointment, with mirth and rejoicing, and that not only of mind, but such as was testified in outward expressions also. there is a command for it, *Deut.* 16. 14. *Thou shalt rejoice in thy feast*: and they are therefore called daies of gladness, *Numb.* 10. 10. what is in those places spoken of them, is generally applicable to all those solemn festival daies.

Thus was it from of old ever since that Nation, the posterity of Jacob, consisting of 12 Tribes, was framed into a People and Church under the Law. But now to bring these things to the present purpose it is to be remembered (what hath been before said) that what is here spoken, was spoken after the division made in that Nation, between the 10 Tribes (pe-

culiarly after that rent called *Israel*) and the two of Judah and Benjamin, (both of a ly called Judah,) and is not generally spoken to all, but ^k particularly to the ten Tribes, to those called *Israel*. They though they had forsaken the society of Judah in their worship, and the Temple which was in Jerusalem, where the most and the chief part of Gods worship was by his command to be performed, as being the place which he had chosen for that purpose, yet (as by these very words appears) retain'd the observation of such Feasts and Solemnities, and probably added more to them, and made them opportunities of rejoicing, and times of publick mirth and joy to themselves, and looked on them, as parts of service to God, or those whom they worshipped in his stead. *Isaiah* thinks that they celebrated these Feasts in honour to God and pretended to worship him in so doing: They would not be thought to forsake him, though they joyed with him the Stars, (their Baals) in their Worship, and that therefore having before shew'd, in those words, *and none shall deliver her out of my hand*, that their false Gods and their worship of them should nothing profit them, he shews in these words, that neither the serving of him by observation of these solemn Feasts, and holy convocations instituted by himself should any way profit them. But sure, though they did keep these Feasts in imitation of those instituted by the Law, or observed before the division of the two Kingdoms with approbation of God, yet they could not at all observe them in a legal way seeing divers of them, as we said, were tied to the Temple and Jerusalem, whither they did not go up, ^m Jeroboam having cautioned them against it but rather scorned and mocked at them, as in that famous case, *2 Chron.* 30. 10. where we read that when *Hezekiah* sent posts through the Country of Ephraim, and Manasseh even unto *Zabulon* to invite them to the Passover, they laughed them to scorn, and mocked them.

Nor is it probable they could have any good intentions for God in them, whom they so shamefully forsook to follow Idols, which, denying him, they looked on as their Patrons and only Benefactors. whatever their pretences or intentions might be while they halted between God and Baal, this only is manifest from the words, that such Feasts they had, which were occasion of mirth to them, which for punishment of their wickedness he now threatens to deprive them of, and that he will cause to cease both their mirth and their feasts, both the matter and the times or opportunities of their rejoicing. It is therefore well observed by ⁿ some, that these words cannot be properly meant of the abolition of the Levitical worship,

^h And see *Levit.* 23. ⁱ Ainsw. on *Deut.* 16. 11. ^k See *Ch. à Castro* River. &c. ^l *Deut.* 12. 5. 11. ^m *1 Kings* 12. 27. 28. ⁿ *Riv. l.*

and the ceremonies under the Law, by the coming of the Messiah, as some others would have them, but are particularly spoken to the ten Tribes; who after their revolt from the house of Judah fell to Idolatry, and did yet in imitation of the Law retain such Feasts and Festivities, which were under it instituted, and perhaps added several others in honour of their Idols, in which they indulged to mirth and jollity, as a part of their Religion; by which they did not honour but provoke God; in revenge of which provocations, and for punishment to them, he here threatens to cause to cease all their mirth, which they were wont to enjoy, bringing on them such afflictions, as should take away from them both all occasion or matter, and all opportunity or time for rejoicing. So sayth *Kimchi* expounding the words, [With or in] affliction there is neither new moon, nor Sabbath [duly kept,] and so likewise in their feast days, and solemn feasts, which were days of rest and mirth, there should be no place of mirth to them, by reason of the abundance of afflictions. By what afflictions these things should be brought to pass, though it be not expressly set down in this place, yet it will be easie to gather out of the preceding and following words, viz. by reason of penury and want of such good things, which he before gave them, but will now substract from them, and such hardship and oppression and ill usage, as they should find from the Enemy, which he will send against them both to destroy their Countries and to carry them away captives: for such are the evils threatned, as shew a concurrence of both these causes, and so a necessary consequence of such effects. He, as we have seen v. 9, threatens to deprive her of Corn and Wine, and in the verse next following, to destroy her Vines, and her Figg-trees; with the destruction of these would her mirth necessarily cease, and her feasts be turned into mourning, and all their Songs into Lamentation (as he speaks *Amos* 8. 10.) for besides what we have already heard from *Kimchi*, we shall find according to other rules, and observations of the Jews, that without these they thought it not possible to exercise mirth or keep feasts; rejoicing inwardly in the Lord, and exulting in the spirit, not seeming sufficient to them for the observation of them. Such is what they say, that ° without eating and drinking there is no mirth, and that there is no mirth but with Wine; as it is said, *Wine that maketh glad the heart of Man*, *Psal.* 104. 15. The taking away then of their Corn and Wine, and the destroying of their Vines and Figg-trees, (the use of the Fruits of which was שמחת התנים והמערס ושבתותיה, *Shimchat bachaggim vehamoadim vesbabeoth Adonai*, the mirth of their Feasts, and solemn Festi-

vals and Sabbaths) by any means, had been sufficient to make good this threat of causing all their mirth to cease, all their feast-days, &c. though they had remained quiet in their own Land; how much more when there should be added oppression of the Enemies, waisting their Land, beseiging their Cities, and then carrying them Captives, and dispersing them, as the History shews to have befallen them? when things were so with them, how should they have any heart or leasure to rejoyce or keep feasts? The joy of their hearts must needs cease, and their dance be turned into mourning, as he saith *Lament.* 5. 15. What place for private, much less publick and solemn mirth, when the Enemies should not only mock at their Sabbaths, which *Jeremiah* laments as a great misery, *Lament.* 1. 7. but neither allow them time wherein, or any of these good things they were wont to have, and which they thought necessary, wherewith to keep that or any other solemn Festivals? And to this which they should suffer under their Enemies, do Expositors usually refer these words; and no doubt but however such indigencies as by the Curse of God, and restraint of his blessings on the fruits of their Land, and labour of their hands, from them did much confer to the making good this Prophecy on them, yet all was more fully accomplished and effected in the time of their captivity under the *Assyrians*, as will farther appear by comparing with this place the 4. and 5. verses of the 9th chapter: even all that hath been said already, or shall be farther said for description of such Evils as God will bring on them as he proceeds in the next words, to say,

12. *And I will destroy her Vines, and her Figg-trees, whereof she hath said, these are my rewards that my Lovers have given me: and I will make them as a Forrest, and the beasts shall eat them.*

And I will destroy her Vines and her Fig-trees, &c. In the margin of our Bibles is put for destroy, *make desolate*, which is the proper signification of the Root שָׁמַם to be desolate. Another signification of it, which is to be astonished or amazed, do some take notice of also, and joyn with it as if it sounded, I will stupendiously make desolate. We may well content our selves with the translation which we have, either in the Text or Margin: they both come to one pass, and denote a laying wast, & making useles and unprofitable. He before [v. 9.] threatned to take away their Wine in the season thereof; here is more; not only the loss of a present

° Talmud Moed Kalon. Maim. in Com. Tob. cap. 6. à Castro † Lively. ‡ River.

* Abarb. † 2 King. 17. ‡ Riber. Grot. River. & Ch.

Vintage, but a taking away all hopes of any more by destroying the Vines themselves, and so depriving them not only of what benefit they might reap from them for drink, but for food also, their Grapes being to them for no less use in that kind, then the other; supplying them, as well with what to eat, as what to drink; and as before they were spoken of in the one regard, under the name of Wine, so here may seem again mentioned in the other. Grapes, the fruit of the Vine, and Figs of the Figg-tree, eminent and desireable among fruits for their pleasantness and wholsomness, are, as here, so usually elsewhere, coupled together, and the abounding with them looked on as a blessing to a Land, and the inhabitants thereof; and for that reason, because it abounded in them, is the Land into which the Lord brought *Israel*, called a good Land: *Dent.* 8. 7, 8. the destroying them then and the taking them away from them, must needs be a sending a Curse on them; as it was threatened likewise, *Jer.* 5. 17. as a Curse to the Jews, that the Enemy should eat up their Vines, and their Figg-trees; and in describing Gods plagues on the *Egyptians* he saith, he smote their Vines, and their Figg-trees. These then usually go together in pronouncing a Blessing or a Curse on a People; the giving, or making, or preserving them fruitful, in a Blessing; the destroying them in a Curse. In the forecited, *Dent.* 8. there are joyned with them other trees or fruits, as Pomgranates, &c. Here, though they be alone named, as the most noble, and excellent of Fruit-trees, yet by Expositors are thought to be comprehended w^{all} other such Fruits, as were for delight and pleasure to them in their Feasts, and so indeed all^{*} temporal good things, wherein in their Feasts, or other times they delighted themselves. These trees that they might not hope to enjoy good from them, he threatens to destroy, make desolate, or lay waste. We read *Psal.* 105. 33. how God smote the Vines of the *Egyptians* and their Figg-trees, to wit, with Thunder and y Hail, as we may gather out of *Exodus* 9. 25. and *Joel.* 1. 7. how Locusts and such noxious creatures had layed the Vine waste, and barked the Figg-tree, and verse the 12. how the Vine was dried up, and the Figg-tree languished, the Pomgranat-tree, the Palm-tree also, and the Apple tree, even all the Trees of the field were withered, and so joy was withered away from the Sons of men; and *Jer.* 5. 17. that the Enemy should eat up their Vines, and their Figg-trees; so that we see there were many ways by which God could destroy, make desolate, or lay waste their Vines and their Figg-trees, and other their choicest Fruit-trees: by what means he threatneth here to do it, is not specified, which makes^z some Expositors leave it in doubt, whither by one way

or another, or more: ^a others more positively affirm it should be done by the Enemy wasting them, and most certain it is made out of the History (as we above intimated) that the enemy had a great hand in bringing to pass these things threatned; whither then God did effect it by blasting, by smiting with Storms, and Hail, or causing to be devoured by noxious creatures, or by causing to languish or wither, or by delivering to be wasted, spoiled, or cut down by the Enemy these trees, or giving the fruit thereof to be eaten by them, it is without doubt, that what God threaten'd, was so brought to pass, that these their trees were made of no use to them; they received no profit from them, and so they might well be said to be destroyed, made desolate or laid waste, in respect of them, even all those which she hoped to enjoy by the favour of her Idols, and of which she said *These are my rewards which my lovers have given me*; which words shew, as what her opinion was concerning those things, so a manifest reason why God would now deprive her of them: *viz.* for that their wicked opinion; for that, those good things which God in plentiful manner bestowed on them for Life, and pleasure of Life, they were unthankful to him for, yea denying his kindness to them therein, ascribed their enjoyment thereof to those vanities, which they called their Lovers, as before *v.* 5. which see.

The word *אֶתְנָה* *Ethnah*, rendred *rewards*, being observed to signify properly such a reward^b as is given to whores by them that make use of them, still continues the comparison whereby the congregation of *Israel* hath been hitherto likened to a lewd adulterous woman, dealing falsely with her Husband, for which her wickedness and ingratitude in ascribing those good things which he gave her to allure her to be faithful to him, and encourage her in his service, to those that she run a whoring after, he threatens to deprive her of them in specifying that he will destroy or make desolate her Vines, and her Figg-trees, as we have seen in the foregoing words, and in what he adds, *and I will make them a Forrest*: Those Figg-yards and Vine-yards which were before carefully looked to, cultivated that they might bear fruit, hedged about and fenced that they might be proper to the owners use, kept from injury by either men or beasts, shall now become as a Forrest, a wild open place of neglected trees, to which any^c beasts of the field resort and feed on what they find there, none hindering them; which will be necessarily brought to pass by either of the forementioned means, they either being by any curse from God^d made barren, so as not to yield such fruit as men may think worth looking after, but leave what they bear

^a Isa. 36. 16. &c. ^u Ar. Mont. ^w Abarb. ^x Calv. & River. ^y See Hag. 2. 17. 19. ^z Menoch. Cor. A Lap. immissa grandine & hostili populatione. ^a Sa. Rib. ^b See Ezech. 16. 34. ^c R. Tanch. ^d See Calvin.

to be meat for the beasts of the field, and devoured by them, and no more regarding them than any common fruitless trees; or else, laid open and exposed to those beasts by means of the Enemy, by their incursions and depopulations of the Land laying them wast, * while either by besieging their Cities they keep the inhabitants from looking after them, and enjoying the fruits thereof, or by carrying away the owners thereof, and the husbandmen, they leave them for an habitation only of Beasts, and the trees thereof to be cropped, broused on, or rooted up, and the fruit thereof to be fed on by them, and the place to be overrun with other wild trees, and bushes, and the like. For illustrating these words, as to the Expression, may be compared with them, what we read *Pf. 80. 12, 13.* and *Isai. 5. 5, 6.* Though what is in those places said concerning a Vinyard, and laying it wast, be figuratively spoken, but here literally.

* There are who by the beasts of the field understand not properly beasts, but the enemies, to them likened, & by their name called. Which way of interpretation *Abarbinel* following, looks upon this as another reason why God would destroy their Vines and their Figg-trees, and make them a Forrest, *viz.* Because those cursed wild beasts, those profane nations should not eat them, or enjoy the fruits of them. The Land (saith he) was blessed for the sake of the people that dwelt therein, and they therefore now being to be carried away captive out of it, it was expedient that it should be cursed: and the contexture of the words he will have thus to run, Behold I will lay wast their * Gardens (or Orchards) and destroy the fruits thereof, because I purpose to make them a Forrest, and if there should be any choyce fruits, the beasts of the field which shall come up into the land would eat them, and it would not be convenient that blessed fruits should be meat for those Swine; by which he means such nations which should have dominion over the chosen Land after that *Israel* should depart thence into captivity. Thus he would have the fence to be; but I see not how he can well make it out of the words, except he would read the words interrogatively, and shall the beasts of the field eat them? or instead of *and*, should put, *for then*, or the like. But we need not be solicitous about it, for though others also so far go the same way, as by the beasts of the field to understand the enemies, yet is it a more simple and convenient way to understand the word properly, and so what is said will be a part of the curse, or consequent on it, *viz.* That their Vines and Figg-trees being laid wast and made a Forrest, the beasts of the field should freely eat them: and not their fear of their eating them a cause of that curse for prevention's sake. but though

we prefer that exposition, which, so understanding the words, we have given of them, above any other, yet are there some other readings and expositions of them which by the way we may take notice of, least any meeting with them, may think we take the way that we do, because we were not aware of the other, rather then out of choyce. Such is that in diverse Coppies of the vulgar Latin, in which instead of what we read, *I will make them*, is (as the *Doway* Translation, following them, reads) *I will lay her as a Forrest*; which is by * others who yet follow that vulgar translation, noted to be a manifest error in reading *eam*, *her*, instead of *ea*, *them*: yet * some taking that way, by *her*, understand the congregation and Land of *Israel*, and others there be, who though they concur not in that reading, yet do in their meaning, rendering indeed, not *her*, but *them*, but then taking it as spoken of the persons, for *eos* in the masculine, not for *ea*, in the Neuter, so as to denote the things, *viz.* the Vines and Figg-trees: so in the notes attributed to *Vatablus*, I will make *eos*, *them*, that is *Filios Synagoga*, the Sons of the Synagogue (to wit) the Church and people of *Israel*, a Forrest, that is like a Forrest, in which wild Beasts and other hurtful creatures are conversant, and do exercise cruelty; or otherwise, I will place them in a Forrest, or place of a Forrest, *viz.* in the land of their enemies, and so calls their enemies, *Beasts of the field*. So is it in the greater edition of *Robertus Stephanus*; in other Editions, it is otherwise, and more obscurely expounded, though still understanding it of the people; *I will put them in a Forrest*, *i. e.* I will make them to dwell in a land which shall be unmanured & desolate, as is a Forrest, in which beasts of the field which devour all things do inhabit; for I will cause the beasts to devour them: or otherwise, as beasts devour all things that are in a Forrest, so shall the enemy devour the Sons of the Synagogue; the beasts signifie the enemies. So in his opinion, as of divers others, they signifie. * Another learned man, who also will likewise have by *them*, to be meant the people of the Jews, who were the Lords fruitful Vineyard but should be made a fruitless Forrest, interprets the beasts of the field which should devour them, of the Devil; which however it may be said in an allegorical exposition, is certainly wide of a literal one.

Again, whereas he understands *them* of the Jews, and saith likewise that by the beasts of the field, may be also understood the Savage nation of the Turks who for so many years wast and devour the Holy Land, we may observe that what is here said, may be applied to what the Jews and their Country both of old by the *Caldeans* at the Babylonish captivity, and after by the *Romans*, and since by the *Saracens* and

* These ways *Cyril* mentions, and most Expositors take them, especially the last. See *Druf. &c.* * *Jerom.* and *R. D. Kimchi.* * *הַבְּרֵשִׁים* *Riber.* * *Menoch.* *In 4^{to} & 8^{vo}* * *Pet. à Fig.*

Turks have suffered; but that certainly what is here spoken did properly and particularly concern *Israel*, as denoting the Kingdom of the ten Tribes, and was fulfilled in those times, as by other judgments, so by what they suffered from, and under the *Affyrians*, who laid their Country wast, and turned their pleasant Land into a Forrest, so that the Inhabitants being thence carried captives, their Vines and Figg-trees were left at large, and what fruits they bare were eaten by the beasts of the field. So that any that expounding these words, shall speak of the Jews as sufferers; and the *Chaldeans*, *Medes*, and *Persians*, *Macedonians*, and *Romans*, &c. as those under whom they suffered, may so speak *propter similitudinem* (as one saith) because those things were like these things here spoken of: but it is in a looser way than in a close exposition of the words we may take, it being evident that what is here spoken is properly to be applied to the ten Tribes, and in respect to their being overrun and destroyed by the *Affyrians*; and such things as had happened to the Jews in like kind, to have been the fulfilling of other Prophecies rather than this. Another difference from what we read, is in that of the Greek version, in which for, *And I will make them a Forrest*, is, *and I will make them eis μαρτυρον, for a witness*; but this from of old was noted by *St. Jerom*, for an error caused by mistake of a letter, reading *יע* Yaad (if not *יע* Ea) *testimony*; for *יע* Yaar a Wood or Forrest. By him also is noted as without reason crept into their Translation, *And the Fowls of the Air, and the creeping things of the Earth; after, the Beasts of the Field shall devour them*; nor do any much trouble themselves in defending them. After these things considered, it is manifest that the plaineit & most proper reading is that which our Translators follow, and the most genuine exposition that which we have given according to the literal meaning of the words, taking them as a description of that desolation which God would now bring on that good Land, which by his gift *Israel* had so long possessed and enjoyed in great plenty, by his blessing, the pleasant fruits and good things thereof, whereof they should now be deprived and brought to great exigency. For what reason he would do thus to them and their Land, hath been already in good part declared, and is farther in the next, *v. viz.* Because with great ingratitude to God who had richly given to them all things to enjoy, they ascribed what they enjoyed to the munificence of their lovers, their beloved Idols whom they looked on as their Patrons and Benefactors, and, laying him and his worship aside, doted on them and ran after them, and served and honoured them; so it follows,

13. *And I will visit upon her the days of Baalim, wherein she burnt incense to them, and she decked her self with her Ear-rings, and her Jewels, and she went after her Lovers, and forgot me, saith the Lord.*

V. 13. *And I will visit upon her the days of Baalim, wherein she burnt incense to them, &c.* That the word *visit* is used sometimes in good part, sometimes in ill, sometimes for shewing mercy, sometimes for expressing wrath and displeasure; and that to visit upon men such a thing, is to punish them for it, is by the frequent use thereof in Scripture manifest: and that in this place it is in that last sense used, cannot be doubted. That which he threatens to visit upon her, *i. e.* upon the congregation of *Israel*, and to punish them for, are the days or times of *Baalim*, *viz.* when they ^m worshipped *Baalim*, that is, those Sins committed by them in those times wherein they served those their Idols or false Gods, *days* being taken for the Sins, or so as to include the Sins in them committed, and *Baalim* being the plural number of *Baal*, signifying *Baals*, and so denoting either more false Gods called by that name, or more images dedicated to him, whom they so called, as hath been noted on verse the 8. The *Chalde* renders it in more general terms, in which she served Idols. And so an *Arab* Transf. MS. *I will call her to an account for the time in which she served Idols.* By these days of *Baalim* some understand all that time from the death of *Josue*, until the day of their destruction, wherein all along there were among them such as worshipped Idols, so that now he should threaten to visit upon them both the Sins of their Fathers and their own, according to that denounced in the Law ^o that he would *Visit the iniquity of the Fathers upon the Children of them that hate him.* How could they Idolatrous Sons of Idolaters but expect to bear both their own and their Fathers iniquities? yet considering that what is spoken here, is spoken more particularly of the people of the ten Tribes of *Israel* separated from the other two, it may perhaps be convenient to understand the time after their separating from the Tribe of *Judah* and quite forsaking the temple, wherein they fell to more gross and general Idolatry; and then we may understand by days of *Baalim* that time in general, or more especially, with others, the more signal parts of that time, their festival solemn days dedicated to the honour of those Idols, which the former mention of their solemnities which God said he would cause to cease, and the following words wherein is described what they did in those days for shew of pompe and respect to

* See Hierom. † Chr. à Castro. ‡ Grot. Rivet. § Zanch. ° Exod. 20. 5. Deut. 6. 9.

the Idols, may seem to favour. It will come all to one pass: but so to interpret the words as St. Jerom doth, that he would cause that in those very feast days she should be punished, may seem too nice, and that which the construction of the words will not be so well restrained to.

That, for doing which in those days God is so highly provoked, is described by what is added, *wherein she burnt incense to them*. It was part of the outward way of religious worship in those times, which, as appears out of the Law, consisted much in offering sacrifices, and other offerings, and burning incense. Such rites were used in Gods own worship, and that by his prescription and command, and were so also by Idolaters, in their service of their Idols, that they might perform to them that which should have been performed to God alone. The word *תקטיר* *Taktir*, though it more properly signifies the burning of Incense, yet is ^p observed to be used in a greater latitude, for the offering any burnt offering, or the parts thereof, as *Levit. 1. 9. והקטיר הכהן את הכל Vehiktir Haccohen Eth haccoh, and the Priest shall burn all* and *c. 3. 16. והקטירם Vehiktiram Haccohen, and the Priest shall burn them, viz. the parts of the offerings before mentioned v. 14. 15.* but there is no reason here to render it otherwise then in its proper signification, as it is by our Translators done. ^q The naming of one part of the service they did, will import all; they that burnt incense, would not be wanting in their sacrifices and other oblations: & with what pompe and shew of the greatest devotion they did it, the next words declare.

And she decked her self with her Ear-rings, and her Jewels, and went after her Lovers, &c. ^a She, i. e. the Israelitish Synagogue or congregation having been all along compared to an adulterous whorish woman, here is expressed as resembling one; they usually, that they may seem more lovely and shew respect to, and gain respect from, those whom they love, so adorn themselves; she, that she might shew respect, honour, and love to her lovers, and as she thought, gain love and favour from them. So the *Chalde* expresseth the comparison. *She was like unto a Woman which forsaking her Husband, adorned with her ear-rings and ornament of her Pearls, went astray after her lovers; so the congregation of Israel loved to serve Idols, and forsook my service, saith the Lord.* The word *נזם* *Nezem* rendred Ear-rings both here and elsewhere ^s is observed more properly to signify a Nose-Jewel, and it is probable that of old in those parts it was their custome for ornaments sake, to put Rings or Jewels in their Noses as to this day it is used; but it may not be improbable that

any Jewel ^c about any part of the face, nose, forehead or ears, was by it meant. And the other word *חליטתה* *Chalyatah*, rendred, her Jewels, may, ^{*} according to the use of the word *حليّة* also in the Arabick tongue, signifie more generally any ornament, such as Jewels or the like. It is sufficient for us to understand that she decked her self in the gayest manner she could in honour of her Lovers, her Idols whom she loved and served, and went or ran a whoring after. In reverence of their Idols, saith *Ribera*, the inhabitants of *Jerusalem* (he should here rather have said, of *Samaria*) adorned themselves as the Catholics do in the feasts of their Saints. Being so adorned, it is said, *And she went after her Lovers, and forgat me, saith the Lord.*

Of the title or appellation of *her Lovers*, mention hath been already made, *v. 5.* after them she went; to them she addicted her self; to them she paid her devotions; diligently served and honoured them, and acknowledged them for her patrons and benefactors, ascribing to them what was not at all due to them; but God her only benefactor she forgat, neglected his service, did not acknowledge his benefits, so behaved her self as if she had no dependance on him, nor had received, or expected to receive good from him. Such her behaviour is called forgetting of him: and thus these words shew that the chief of them, the leading party and the generality did, though in the mean while many of them doubtless did remember him, and adhere to him, as we learn from that answer of God to *Eliab*, *Rom. 11. 4.* out of 1 Kings 19. 18. *I have reserved to my self seven thousand men in Israel who have not bowed the knee to Baal.* A like expression to this have we, *Jer. 23. 27, Their fathers have forgotten my name for Baal.*

This may well suffice for the explaining this verse and the termes thereof; yet may it not be besides our purpose to see what some of the Jews say for expounding these daies of *Baalim*, and the punishment threatned for them. *R. David Kimchi's* Exposition is this, "For transgressions of their iniquity in their Captivity I will visit upon her the time in which she served *Baalim*, and I will long detain them in captivity, for punishment, because they left my service, and served other Gods, and upon the Children of their Children shall be this punishment, although they do not serve strange Gods in their captivity. So shall be the judgment or manner, of their punishments, because their Childrens Children shall not be perfect in the service of God and his commandments, in their captivity; therefore shall the iniquity of their fathers which served Idols, be joynd with their

^p See Pet. a Fig. & River. ^q Ar. Mont. Zanch. River. ^r See R. Dav. Kimchi. ^s Druf. & Rivet. ^t Nic. Fuller Cap. Concord. ^{*} See R. Salomo. ^u A MS. copy leaving out these first words, hath only *בגלות* *Be-galuth*, in captivity, or with captivity will I visit, &c.

iniquity; so saith he in the Law, ^w Levit. 26. 40. *and they shall confess their iniquity, and the iniquity of their Fathers, with their trespasses which they have trespassed against me.* So found his words. *Abarbinel* thus gave h his thoughts; It is known that *Israel* served *Baalim* (or *Baals*) in the days of the Judges, and also in the days of all the Kings of *Israel*, and in the days of the Kings of *Judah*, which did evil in flaming, and concerning that time it is said, *and I will visit upon her the days of Baalim, wherein she burnt incense to them:* As for the time of the second temple, it is true that there was not therein among them the service of *Baalim*, but they provoked God to anger with their vanities, both in their mighty Acts and their Wars, while they fought not the Lord, and also by their league with the Romans, and their love to them, for which cause followed those evils and that destruction which have seized on them, wherefore he saith here, prosecuting his comparison, *And she decked her self with her Ear-rings and her Jewels, and went after her Lovers, and forgot me, saith the Lord.* His meaning is, that for long time they put their confidence in their own might and valour, which they bound as Crowns to themselves in the days of the *Hasmoneans* (or *Maccabees*) and another while, they put their confidence in the *Romans*, and called them to their help, but they were a snare unto them; and they forgot the Lord which was their true defence. Thus he. Now that which we may observe and ought to be aware of in these Expositions of theirs, is a strange blending and confounding of things, *viz.* the Prophecies and the fulfilling of them, in such a manner as that plainly enough their aim and end is to persuade themselves, and those of their persuasions, that Christ or the Messiah is not yet come. That which is here spoken, *Kimchi* (as *Mercer* observes) would have to belong to the captivity or dispersion that the Jews are now under, and so manifestly enough *Abarbinel*; or rather, both to the destruction and captivity of the *Israelites* by the *Assyrians*, and of the Jews by the *Babylonians*, and also that afterwards by the *Romans*; so that all these should be for the Idolatry of their forefathers and for some other misdemeanors of their posterity, who though they were not Idolaters as they of old were, yet did not cleave wholly to God as they ought to have done; and so the iniquities that they are to confess, they will have to be the Idolatry of their Fathers, and some Sins of their own; but of their rejection of Christ and Crucifying him, and their persevering in the denial of him, and allowing the deeds of their Fathers, which manifestly was the reason of the final destruction of *Jerusalem* and their nation, and Gods judgments ever since as at this day upon them, no mention do they at all make; yea, would

have none to be made, and therefore shuffle such things together which ought to be distinguished: and though the words which are spoken of the one and belong properly thereto, may be applyed to the other *propter similitudinem*, as we before said, by reason of a likeness that is between them (the like Sins pulling on men like punishments) yet in a close and literal Exposition of one or another, ought they heedfully to be distinguished and not confounded, which that we may here observe, no doubt the present words are to be expounded of those judgments threatened to the ten Tribes, and to be executed on them shortly after by the *Assyrians*, who laid their Countries wast, and carryed them away captives: and do not properly belong to any other which they mingle with them. This must we be wary of in dealing with the Commentaries of the Jews, who, as we shall all along see, so labour to confound things, as that they may prevent all acknowledgment of the Messiah's being come, or our Christ to have been him. To return from this digression and make way to our farther proceeding; We have hitherto in this chapter had severe judgments in words favouring of great displeasure denounced against *Israel*: the following part consists of gracious promises and words of mercy and consolation, and those, some at least of them, of so large extent, as not only to concern *Israel* alone so properly called, but all others also of other nations who had all along been, as they now had made themselves, without God, and alliens from him, all of them Idolaters, and altogether at that present comprehended under one common Title or appellation of *Lo-Ammi* not my People; yea, and the good things which he promiseth to give, to be greater and of more excellent nature, then these which he now threatens to take away; as in going over the words order we shall in due place see.

14. *Therefore behold, I will allure her, and bring her into the Wilderiness, and speak friendly unto her.*

V. 14. *Therefore behold, I will allure her, &c.* *Mercer* notes this to be a very obscure or difficult place, by reason of the figurative expressions in it, and so it appears to be by the different Expositions which by Interpreters are given of it. * Some will have the first words at least to be joyned with the foregoing as a farther threatening of evil and punishment to them, and y a Learned man, that they are spoken *χαλινωσικως*, by way of derision or ironically in doubtful terms, but most look on them as plain promises of good. And so considered together with what follows in this chap. will they

^w Per. à Fig. citing this place, adds the 38. and 39. verses, which is not done in the usual Editions, nor MS.
^x See in Chr. à Castro. and so the LXX. seem to have taken it. ^y Grot. Stokes. Paræus.

appear to be as to the main scope and intent: as so therefore taking them, that we may proceed to the Exposition of them, it will be in the first place convenient to look into the signification of the particle *לכן* *Lacen*, by ours rendred *therefore*, which must give us the connexion of them with the foregoing words. That indeed most usually is taken in the signification of *therefore*, an illative particle, by which what follows is joyned to what went before as consequent on it; because that was, therefore shall this be. But it is observed that it hath not always that signification, but sometimes to be used as a particle of affirmation, and to signify as much as *נאמת* *Beemet*, *truly*, verily (as *R. Davia Kimchi* notes in his book of Roots or Dictionary) ^a Others will have it to be sometimes (and so here) a particle of order only, as much as *then*, or *afterwards*, ^b others to be sometime an adverbative particle signifying, *but*, *but yet*, *notwithstanding*; which signification some Learned Men would have due notice taken of, as conducing to the right Exposition of several other places, not in the old Testament only, but the new also, and do earnestly contend for, as they that have occasion for it may see in *Beza*, on *John* 7. 22. and *Glossius* in his Grammer: sufficient for us at present is it to take notice that the word we speak of is acknowledged to have among other its significations, that also; which will be easily confirmed by the common use of the Arabick Tongue, in which *لكن* *Lacen*, and *ولكن* *Walacen*, signifie, *but*, *notwithstanding*, *nevertheless*, and are not used at all for *therefore*, as in the Hebrew. Of these mentioned significations, do some Expositors take one, some another, and so accordingly give the coherence of the following words with the foregoing, differently. Some of them who take that of *therefore*, which usually imports an inference from some cause or reason of what is now spoken, which was before mentioned, and not well seeing how the words immediatly preceding can afford any such; how their wickedness therein declared, and Gods punishment on them for it, therein threatned, should be a reason of a gracious promise of good made to them in these, would have the order of the words inverted, and what is inferred, not to respect the words immediatly preceding, but what went before *v. 7.* viz. *Then shall she say I will go and return to my first Husband.* and because she should say so, and repent and be converted, therefore should God say, *behold I will allure her*, &c. as if her repenting, should be the cause or occasion of this his gracious change in his dealing towards her. This hath been the opinion both of ^a some Jewish and some Christian Expositors, but is by others

in both kinds, disliked. *R. Tanchum's* censure of it may serve instead of all, who having given first his own opinion that the word *לכן* *Lacen*, is not here to be taken in its ordinary signification of *therefore*, in as much as here is a promise of good, and it seems not congruous, that that should be a recompence of their forementioned rebellions, but that it is to be taken in the signification of, *but yet*, or *notwithstanding*, *i. e.* although she hath done what she hath done, yet nevertheless, I will not render to her all that she hath deserved, but will do as follows; then adds; Some Expositors render *לכן* *Lacen*, by *therefore*, and will have the meaning of what is said to bear respect to her having repented in saying *I will go and return to my former Husband*, &c. but the first meaning (*saith he*) is more convenient, by reason of the distance between the two sayings, viz. that in the *7. v.* and this here. indeed it is a long parenthesis, and there is nothing that gives any sufficient ground for inverting the order of the words as some would do, as we have above noted on *v. 8.* He therefore, we see, prevents this difficulty by rendring the word not by *therefore*, but by *notwithstanding*: the like do others by taking it for an affirmative particle only, viz. *Certainly I will*, &c. others, for a word of order, of time only (as we said) and to import *afterwards*, viz. after that I have punished them for their Sins according to what hath been threatned, *then will I allure* &c. Either of these three notions doth the learned *Rivet*. prefer, especially the last, before that of *therefore*; and deservedly, if it be understood according to that Exposition which we have seen given of the words for making out the coherence of them, and the inference of what follows, from what preceeds, as if their resolution of turning to God so far before mentioned were the cause moving him to promise what now he doth; it requires an harsh and unwarrantable trajection of the words coming between, wherein their wickedness is aggravated and punishment thereon threatned, to bring those two together; and therefore can we not for that reason embrace it. yet the signification of *therefore* being as by ours Translated, so by most others ancient and modern retained, and that without any inverting of the order of the words, we ought not rashly to reject it, but to see whether the coherence and meaning will not so also be convenient, as surely both be. But then the reason why God will do what he saith, implied in the word *therefore*, we must not look on as any good in them whereby they deserved it, but only Gods meer goodness, exceeding their wickedness, and perverseness, and pitying their wretchedness; as much as to say, *Therefore because Gods threats*

^a Lud. de Dieu here and on Genesis 4. and 15. and Zach. 11. 7. ^a Rivet. Quistorp. ^b R. Tanch. ^c Lib. 3. tr. 7. ^d Aben. Ezra. & see in R. Tanch. & Chr. à Castro. ^e So Aben-Ezra. seems to take it.

& punishments have not good effect on them to reduce them to a better mind, but they still run on in their Idolatrous courses, and forget him, he remembering still his mercies, and not willing utterly to destroy them though they have deserved it, will use another method whereby to reduce them; a method not unusual in Gods dealing with Sinners, whose mercy rejoicing against judgment, when men run on headlong to their own destruction, he out of his never-failing compassion taketh even thence, when their case seemes desperate, occasion of exerting the power thereof, so that even their Sins be said to be a cause of his shewing mercy to them; he willing not the death of a Sinner but using all means to turn him from his wickedness that he may be saved, if foul means will not do it, even by fair effecting it, and especially when by those harder means they have been prepared for it. And so will the sence, if this word *therefore* be used, even fall in with that which the others give; to say *therefore* I will do it, will be much one with *nevertheless*, or *certainly*, or *afterwards*, having first chastised her I will do it; all inferring and importing mercy after their wickedness declared, and judgment threatened. If it seem not so to any, he hath (to summe up what hath been said,) the several notions of the particle *לכן* *Lacen*, *therefore*, *notwithstanding*, *certainly*, *afterwards*, and may choose which he judgeth most convenient, for the connexion of the words in their order. he will the better judge when he shall have considered, what it is that is inferred by this particle, or follows on it, what it is that God saith; which is *behold, I will allure her and bring her into the wilderness*, &c.

The word *מפתיה* *Mephatteha* rendred *will allure her*, or, *alluring*, is from a root *פתח* *Phatah*, which is used sometimes in good part, sometimes in ill. An example of the former (to omit others) we have *Gen. 9. 27. יפת אלהים* *Yaphet Elohim*, God shall perswade *Japhet* (as it is in the Marginal reading of our Bible) and he shall dwell in the tents of Shem; of the latter *1 Kin. 22. 20. מי יפתח* *Mi Yephatcheh* who shall perswade, i. e. (as in the Margin) deceive, *Ahab*, that he may go up and fall at *Ramoth Gilead*? it appears therefore to be of a middle signification, as also the words to *perswade*, to *allure*, to *intice*, in our Language are, and may be used either for good or bad, and more generally to signify by some perswasive or prevailing means, to bring over one or make one inclinable to something. So *Kimchi* expounds it by the turning one from his opinion or purpose that he hath, to another. it comprehends two Greek words coming near it both in letters and sound, *πεισσω* to *perswade*, and also *αμαλω* to seduce or deceive, as it is ordinarily used, and by which in that sence it is oft in

the Greek Bible translated, though not in this place. it is here rendred by another æquivalent to it in that sence, viz. *παραγω αυτην*, *I will seduce or deceive her*. But though that word import ordinarily an ill sence, yet can we not think it here so meant by them, it being referred to God. and so deceit or guile we find sometimes spoken not in an ill sence, when what is done is both good, and intended for good. So *S^t Paul* speaks of his own dealing with the *Corinthians*, *nevertheless being crafty I caught you with guile.* *2 Cor. 12. 16.* nor are our Translators shie of rendering it sometimes by the word, *deceive*, even when spoken of God, as *Jer. 20. 7. O Lord thou hast deceived me and I was deceived*, though as in the Margin it might be rendred, *inticed*; and by words of the same signification is it in two Arabick Translations rendred, the one viz. the printed copy having *اضلها* *Odelloha*, I will seduce her, or cause her to err, the other a MS. *الخادعها* *Ochadeoha* I will deceive her, & *R. Tanchum* expounds it by two words that he may take in both those notions which others use singly *استعطفها بالرضا* *Ashtapfeha bal rida* I will seek to conciliate or allure her with loving favour and will deceive her, as if here were a mixture of both significations of the word, of *alluring*, and *seducing*, or *deceiving*. But then there must be nothing of evil understood in the word *deceive* as ordinarily there is, for as God cannot be deceived, so neither doth he deceive any. the import must be no other then to bring them over by such way or method as they were not aware of, which though for good ends to them and by good means wrought, yet may therefore be in some way called a deceiving them, though really it were an undeceiving them; and shewing them hitherto to have been deceived, and a making them sensible of their error, that they might be reduced to the right.

That some words are capable of such signification and ought accordingly to be expounded; is observed by a learned Jew who wrote a commentary on the *Proverbs of Solomon* in the Arabick Tongue; such verbs used in such a notion he saith are called words *التنزيل والترتيب* *Altanzil and Altartib*, i. e. of placing and ordering or ranking things in such a state, or manifesting and shewing them to be so. Among the examples that he brings in such kind, are that *Deut. 25. 1.* of the words *יקר* *Hirsaiku*, and *הרשיעו* *Hirshiu*, which though they might seem to signify *they shall make just*, and *they shall make wicked*, yet are not so to be taken, but denote that they shall place or rank each in their proper rank, i. e. declare the just to be just, and the wicked to be wicked, as ours well render it, *They shall justify the Righteous, and condemn the Wicked*; and that of our present word *פתח* *Pittah* as used *Ezek. 14. 9. I the*

^f See in Rivet. & Dutch notes. ^g See Mercer & Tarnov. ^h On Prov. cap. 3. v. 34.

Lord פִּתְּטִי Pitteti, have deceived that Prophet, w^{ch} signifies, saith he, *انذلة منزلة المخذوعين* Ennabo anzalabo manzelata'lmachduin, That he hath put him in the degree of such as are deceived, or made him as such; according to which use and notion of the word, it will here also signify, I will make her like one that is deceived, or manifest her to be deceived. So that on Gods part will be no deceit but a convincing her to be deceived, and rectifying her errors. And so though the word, of seducing or deceiving seem to found at first hearing something unworthy of God, yet so understood it will have no such meaning, nor can we think those Translators whether ancients, which we have named, or among the modern such as agree with them to have so meant; yet seeing they seem to ^k some to ascribe at least *pias fraudes*, a kind of fraud, though, pious unto God, which they think neither necessary nor convenient, they prefer such other words of a middle nature as carry no such harshness in the sound, as to allure or persuade, sollicite, incline, &c. which way ours, we see, choose to take. Not particularly therefore to enquire farther into such words as are by different interpreters used, nor such little difference as is between them, it will suffice that both they and the forementioned will all concur in that which Kimchi, as we have seen, suggests to us for the meaning of that word, viz. that it betokens a change of mind, to be wrought in them, by some means and method that God will use. His words more at large sound thus, The meaning is, I will put into her heart to return by repentance while she is yet in Captivity: which is from the signification of the word פִּתְּטִי Pittui, enticing; for as he that enticeth another, brings him over from that opinion or mind in which he was, to another; so God shall bring over the *Israelites* from that mind which was in them in their Captivity, of following their own desires and evil concupiscence, and shall put in their mind to forsake what is evil, and take (or follow) what is good, to which purpose he also saith, Ezek. 11, 19. *I will take the stony heart out of their Flesh, and I will give them an heart of Flesh.* His words will be more full to the purpose, if instead of, *which was in them* in their captivity; we shall put, which now is in them and shall a long while remain in them, in their captivity; I suppose he so means in it. The means by which God will allure her, to take her off from her error, and bring her to a change of mind by repentance, and to follow him, is not yet expressed; yet the Chaldee paraphrase looking on it as in the word intimated, ex-

pounds it, *Therefore behold I will subject her to the Law:* As if, by the inculcating the Law, he now inclining her heart to obedience to it, she should be wrought on. but that was a means that she before had, and rejected it; here seemes to be intimated some other new means which should have more effect on her, and that we have all reason to understand of the Gospel, which is *vera mens* a truly persuasive doctrine, and much more agrees with the notion of alluring then the terrible voice of the Law given in Thunder, and could gently bend those hearts, which the terrors of that could not so easily break. but of this we shall better judge, when we shall have seen in the following words that method which God will take for preparing them for the receiving those means by which he will work on them, and then what effect they shall have on them, and after, how he will thereupon farther deal with them, as by taking the following words in order, we shall do; of which the first are, *And bring her into the Wilderness: and speak comfortably to her,* which joyned to the preceding, will thus be resolved, *I will allure her,* (and for that end, or, which that I may do) *I will bring her into the Wilderness.* which may seem to be the same, which *R. Solomo* means expounding them, I will sollicite or allure her, that she may be drawn (or follow) after me. And what is that allurements? *And I will bring her into the desert.* For I cannot suppose that he means that the bringing into the desert is part of the allurements that he will use, but the way, method or means, by which he will prepare them for his persuasions, and make them fit to receive them, and such words as he will use, and for taking them off from their obstinacy that they may hearken unto him.

* Some great learned Divines for making clear the meaning will have the copulative; *Ve*, i. e. *and*, to import as much as *when* or *after that*, and the words to be rendred, *I will allure her when, or after that I shall have led her into the Wilderness.* Which though it come much to the same pass, as to the meaning, yet the former way without alteration of the ordinary signification seems plainer, that so having said he will allure her, it may only declare in what order or method, or by using what means he will do it and make her flexible and inclining to his allurements, viz. by bringing her into the Wilderness, and then or there speaking to her heart; whether way we take it will be to be enquired what is meant by his bringing or leading her into the wilderness: Some will have here to be alluded to the custome of adulterers, or lovers who lead women into by pla-

ⁱ Pagnin. see Paræus. ^k Rivet. * Calv. Jun. Tr. Zanchi. [†] Grot. & Bren.

ces where they may entice them; ^m others to some custome of such who had espoused and meant to solemnize Matrimony with any Woman, of having her forth into some field, and thence returning to consummate the Nuptial rites; but the name of Wilderness here put, and that of the Valley of Achor subjoined, and the mention of their coming up out of the Land of *Egypt* in the next verse, make that we cannot doubt, but that here is an allusion to Gods dealing with *Israel* of old: when he brought them out of *Egypt*, he led them first into the Wilderness, then brought them to the valley of Achor, where some trouble befel them, but yet then gave them a full hope, and afterwards real possession of the whole promised Land. In comparative and allusive expressions it is not necessary, nor to be expected that all things should minutely and accurately agree; it is sufficient that as to the main, the things compared and those to which they are compared, do resemble one another; and so here they manifestly do. To the condition of the *Israelites* of old under the Egyptian bondage, when they were mingled with the Idolatrous *Egyptians*, and probably learned many of their idolatrous Vices, and Customs, as is probable from the story of the ⁿ Molten Calf, may not unmeetly be compared the present condition of these *Israelites*, who were now in a worse servitude, wholly enslaved to Idols, and forgetting and rejecting God and his service. The method that God used then for taking off those people from the corrupt manners, that they had learned in *Egypt*, and bringing them nigh to him, and framing their hearts, and setting them for a peculiar people to himself, was by bringing them into the Wilderness, there disciplining them so as to make them sensible of their sole dependance on him and there speaking to them graciously, giving them wholesome laws, by observing which they might live in his favour, please and learn to love him, and be loved by him.

The method that he now saith he will use for the taking off these from their obstinate Idolatrous courses, and inclining their hearts to him, and to his service, is the bringing them likewise out of their own country, wherein they were so much corrupted, into the Wilderness; not that to which those were then brought, but to a condition like that in which they in that were, as troublesome an estate as that, *viz.* of captivity among the Heathens under the Assyrians, in which they should be disciplined in the knowledge of God, and their dependance on him, which they had now forgotten. Which Exposition

is confirmed * by what he saith in an expression very like this, *And I will bring you into the Wilderness of the People, and there will I plead with you face to face, like as I pleaded with your Fathers in the wilderness of the Land of Egypt.* The being in captivity among those people, is to them, as the being to their forefathers in that desert properly so called, said to be a being in a Wilderness. Gods giving to them of old (after he had caused them to go forth of the Land of *Egypt*, and brought them into the Wilderness) ^o his statutes, and making them to hear his judgments, which if they should do, they should live in them, and his gracious promises of bringing them into a Land flowing with Milk and Honey, might well be said to be a speaking comfortably to them, or to their Heart: how much more shall the Heavenly doctrine of the Gospel, that salutary word of Life, the holy precepts, and the gracious promises not of an Earthly but Heavenly Country, which to them erring in the wilderness of the people, even quite lost and swallowed up among them, were sent and preached, deserve to be so called? these things being considered, and the Parallel so, or in like manner made, seem, as I conceive, to give a more perspicuous explication of this expression, then any other we meet withal, and shew's us how to look for the fulfilling of this prophecy; as to the people here peculiarly spoken to, ^{wh} where the ten tribes of *Israel*, whom, no doubt, the words suit particularly, and in the first place concern, however applicable to others also.

R. Tanchum would have by the wilderness here to be understood their Country and Gardens, which were laid wast and become as a Wilderness, according to what he said, *And I will make them a Forrest* (v. 12.) and that therefore he subjoins, *And I will give her her Vineyards from thence*; but how then it shall be applied, what he saith, he will bring her into the wilderness, he doth not shew. If he mean that God will again bring them into those places to manure and cultivate and enjoy them, and the fruits of them as before they were destroyed, as *Aben Ezra* likewise seems to think, it is that which in respect of the *Israelites* cannot be shew'd to have been ever yet done, nor are there any grounds to say that it shall be hereafter done.

Abarbinel referring these words to those going immediately before, *She went after her Lovers, and forgot me, saith the Lord*, maketh out the connexion thus, that having reprov'd the nation of *Israel*, as an adulterous woman, for her Iniquities, according to his usual custome in the Prophets of subjoining consolations after reproofs, he here speaks

^m Sanct. ⁿ Exod. 32. 1. &c. See Ainsw. there. & Act. 7. 39. 40. * Ezek. 20. 35. 36. ^o 1b. v. 10. 11.

to her heart what shall be in the latter daies, and that the words therefore *I will allure*, [or *incline her*] and *bring her into the Wilderness*, are an intimation that that nation shall go out of lands in which they are captive, either by their own will, God putting into them a new will to leave their Land, in which they shall be, and forsake their possessions which they shall have in the place of their captivity, to go nigh unto the Holy-Land; or else by reason that they shall be expelled, and thrust out thence by Princes, so that they shall go from Nation to Nation, from one Kingdom to another people, towards the house of the Lord; this also he saith to be comprehended under the word פִּתּוּי *Pittui*, *alluring* or inclining spoken of. In like manner will he have to be understood that *Wilderness of the People* in *Ezekiel* spoken of: so that neither of these Prophets, he saith, mean by *Wilderness* either חַגְגָּלּוּת *Haggaluth* the captivity, or the land of *Israel*, or that wilderness through which they passed when they came out of *Egypt*; which three several interpretations of it he saith are found in Expositors; but that they used that word to shew that as *Israel*, when they went out of *Egypt*, wandered in the desert wilderness forty years, so these in their going out of this captivity should wander up and down in their ways, perplexed in the land: and as in that Wilderness all that Generation that did not hearken to the voice of the Lord, perished and were consumed, so in this way the Sinners shall be consumed, and the Righteous shall be purified and made white [or purged] from the wicked: and that because this which is called a Wilderness, is not a vast desert, but in the lands of the Nations, and the midst of several people, therefore it is in *Ezek.* called *the Wilderness of the people*: to shew that the miseries which they shall suffer, shall be like those which they suffer'd in the Wilderness; not that they should go through that very Wilderness. More he adds for explication of his own opinion, and likewise for giving a meaning to some intricate unintelligible Expositions of some ancient Rabbins: some of which say that by the Wilderness here is meant the Wilderness of *Judah*; others; the Wilderness of *Sihon* and *Og*; with other things, which he seeks to accommodate to his opinion, which will not be to any purpose for us to mention. As for his opinion, he is manifestly wide of the truth, in that, what is here spoken of what should shortly befall the ten Tribes of *Israel*, to which the Prophet then peculiarly spake, by the hand of the Assyrians, he interprets of the last captivity of the Jews by the Romans, and such Expulsions, and Banishments, and trou-

bles, as in later years have befallen them, & would have what follows to belong to their long in vain expected Restauration to their own Land by the hand of the yet looked for Messiah, they having so many years since rejected the true one.

But however extravagant he be otherwise, and beside the purpose, yet do we in the mean while gain from him a confirmation of our expounding the expression, viz. that in it is an allusion to Gods leading of old the *Israelites* out of *Egypt* into the Wilderness, and that the conditions into which he saith he will bring those spoken to, should be such as resembled that. The same appears to be the mind of the *Chalde* paraphrast whose Exposition is, *And I will work* [or shew] *signs to her, and great things, such as I shewed to her in the Wilderness*.

In Gods bringing the *Israelites* out of *Egypt* into the Wilderness, are considerable three things, first, his removing them from the place where they were to another, viz. out of *Egypt* into that Wilderness: secondly, his causing them there to wander, and exposing them to many difficulties and trials for purging and preparing them for the receiving his Law, and fitting them to be a select peculiar people to himself under his government: and thirdly, the many wonders and signs that he shewed to them, as for their preservation, so for working on them that they might hearken and be obedient to him, as in the story of that transaction in the Law recorded, appears. In all these will what he now saith he will do, be found to resemble what he did then: any of them specified will give us to take notice of that resemblance, as to the other also. so doth the *Chalde* paraphrast taking notice especially of the last, mind us of all, and confirm what we say'd, though with respect especially to the first and second, that in what is said here should be done, is an allusion to what was then done, the bringing them into the Wilderness of the people, which & other Jews as well as Christians comprehend under the general notion of their captivity, viz. that into which he would bring them by the hand of the *Assyrians*. In some Copies of the Greek translation is read agreeable to what is in ours, ἂν ἔω αὐτὴν εἰς ἐρημίαν, *I will bring, or lead, her into the Wilderness*, others τὰς ἔω αὐτὴν ὡς ἐρημίαν, *I will make her as a Wilderness*, as if here were the same said that above vers. the 3. *And make her as a Wilderness*: this would likewise make for what we have said, that in the words is described that method which God saith he will use for taking her off from her obstinacy and perverseness in her wicked courses, and her forgetfulness of him, viz. that by bringing

her to Desolation and great Calamities he would make her sensible of her Errours, and make her inclinable to hearken to what he should speak to her: but the other reading is more agreeable to the truth of the Original, which as to the meaning tendeth to the same purpose; to shew how God will make Captivity and Affliction and Desolation, like to what their Fathers suffered in the Wilderness, a means now also to reduce her to Obedience to him, for good to themselves.

Some Christian Expositors by the Wilderness will have to be understood a safe place, where they should be removed from mischievous and hurtful men: as it is said that God led the *Israelites* not through the way of the Land of the Philistines, *least peradventure the people should repent, when they saw War, and return into Egypt, but he led the people about through the way of the Wilderness of the red Sea*, Ex. 13. 17, 18. but though in that respect, comparatively, the Wilderness might be looked on as a safer place for them to go through then their enemies land; yet in it self considered it was a place of great trouble to them and much hardship, and is therefore usually put to express such a condition, as they were in whom the Psalmist thus describes, *They wandred in a Wilderness in a solitary way, they found no City to dwell in. Hungry and Thirsty, their Soul faintea in them.* Psalm. 107. 4, 5. And that Wilderness through which God then led the *Israelites*, and is here alluded to, we have also thus described Deut. 8. 15. *That great and terrible Wilderness, wherein were fiery Serpents, and Scorpions and Drought, where there was no water*; The mention then of a Wilderness into which he would bring these, as he then brought those into that, will give us to apprehend the place meant, as a place of troubles and afflictions, rather then of present safety: and so we take them to do, and that, as then he brought those into that, and led them through it *That he might humble them and prove them, and so to do them good at their latter End*, so his intention here was first to humble these and prove them, to restrain and purge them from those corruptions, which where they were at present they would not be purged from, that so he might after do them good. He would bring them into this place, and so deal with them in it, as to be an occasion of future safety, as the following words shew, not that it was to them a place of present safety.

Another Exposition which by the Wilderness would have to be understood the World, as if he should say he would bring

her into the World, or rather as it must then be rendred, lead her through the world, that is, so as that the world should be to Her as a Wilderness, not her place wherein she should set up her rest, but passe through it without setting her mind upon it, and account it as an unprofitable place, contemning all the delights and good things therein, and not terrified with the fears thereof, may have place in an Allegorical interpretation, but certainly is not the literal meaning. That also of others, who by the wilderness would have such solitary places, as many Devout men did retire to, that they might sequester themselves from the world, and attend to contemplation, will not be to the scope or purpose of the present place. They likewise who mean it of a wilderness through which the *Israelites* that were carried away Captives by the *Assyrians* should return into their own Country, speak of a thing which, as it was never done, so there is no reason to expect. There is lastly an opinion which is by more abettred, viz. that by the wilderness here should be meant the Church of Christ, and reasons are by them brought why the Church should be called a wilderness, as because it is a place separated from the *Egyptians*, that is, unbelievers, and because in it are many troubles, and afflictions to be borne, that we may enter into the true Land of promise, and because 'tis a place sequester'd from the tumults, and troubles of this life, in which God may freely speak to the Soul; Again in respect that however it be in it's self truly a Paradise, and hath in it all Heavenly Treasures, yet in outward respects of the pompous Rites which were in the *Mosaick* Politie, it may in comparison to that, as to the shew, seem a void barren place; Or because it contemns the things of this life and looks on them as dung in respect of Christ; as also in respect to the former state or condition of the Gentiles, of which for the most part it consists, who before Christs coming were as a barren wilderness void of all good; with other like reasons, which might better be adapted to prove the Church to be in this world, as the Jewish Church of old was in the wilderness, Acts 7. 38. then her to be her self the Wilderness: all that is said to shew why she may be so called, doth but make out an obscure allusion to a thing not then, I suppose, so well understood, or taken notice of; whereas here seems to be an allusion to something to them well known, and understood; which by the following mention of the valley of Achor, and the day when she came up out of the Land of *Egypt*, manifest-

^a Pet. à Fig. ¹ And see this Ch. of Hos. v. 3. ² Deut. 8. v. 16. ³ Id. ⁴ See Ar. Mont. ⁵ Lyra. ⁶ See Ch. à Castro. ⁷ Rib. ⁸ Merc. ⁹ Pet. à Fig. ¹⁰ Id.

ly appears to be his bringing up their Fathers out of *Egypt* into the wilderness, that he might lead them into the promised Land of *Canaan*: though the order now be so far inverted, that that Land through their wickedness in obstinate running after Idols, is become to them as *Egypt*, a house of bondage, and worse then *Egyptian* servitude; for delivering them from which, and that he might do them good at their latter end, there was no means left, but that he should bring them out of the place where they were, again into a condition like that of their Fathers in the wilderness. Upon these evident considerations therefore among all the Expositions that we meet with, do we prefer that which we have above given: which briefly repeated is, that the *Israelites*, the ten Tribes, having forsaken God and forgotten him, to run after their Idols, as their Lovers, and whom they doted on as their benefactors, and refusing by his threats, and denunciation of severe punishments to be wrought on, and reduced to him, he had yet a kindness for them, and would therefore seeing they would not be otherwise wrought on, or notwithstanding their obstinacy, use a method for the taking them off from their Errours, that he might do them good, and make them capable of receiving it; which he here describes by saying that he would bring them into a condition (*viz.* of Captivity under the *Assyrians*) which should be like his bringing their Forefathers out of *Egypt* into the wilderness, whereby they should be humbled, and restrained from their evil courses, and made sensible of their Errours, and have their Ears opened to receive what he should speak unto them, and then he would speak unto them what should concern them for their good and comfort, and do good unto them being by these means prepared for it.

That in the following part of this Chapter there is a Prophecy of the calling of both *Israelites* and other nations into the Church of Christ, and that there is here shadowed out that spiritual deliverance of all Nations by Christ by a similitude of that deliverance of the Jewish Church from the bondage of *Egypt*, we do not doubt, but that here is a particular respect had to the present condition of the Nation or Church of *Israel* particularly spoken to, we do as little doubt; and that the bringing them into the wilderness is not so much a part of the good that God will do for them, except in respect of the consequence that shall follow on it, as a method to prepare them that they may be capable of it: and then in the following words, follows a description of that good which he intends to them, as first that he will *Speak comfortably unto Her*; Hi-

therto and as things at present stood with her obstinately running on in rebellion against him, he could speak nothing but threats to her, as he hath done in the preceding Verses; but when by bringing them into the wilderness of Captivity where they should be tossed too and fro, and wander up and down, and endure many troubles, and afflictions, like those that their Fathers of old endured in the desert, he had humbled, and disciplined them, and made them sensible of their follies, and how none of their Lovers, whom they now doted on, their beloved Idols, could do them any good, and all their expectation from them, or any other besides himself whom they had wickedly forsaken, was in vain, and so they might even utterly despair of help: ^d then and there having thus opened their hearts for receiving instruction, which now they refused, will he of his infinite compassion, for reducing them that he may do them good, change his voice, his threats into consolations, and speak comfortably to them.

Instead of what is in the Text of our Translation put, *And speak comfortably unto her*, there is in the Margin [or *Friendly*] *Heb.* (that is according to the letter of the Hebrew) *to her heart*; that is it which indeed the Hebrew words על לבה *Al Libbah* properly sound *to her heart*, or according to her heart, ^e and according to that literal rendring the words (as a learned man notes) may seem to be capable of a double meaning, and to signify either to speak kindly to, or contrarily, according to what is in the heart of those spoken to, to deal ill with them, that are ill minded toward him, agreeable to what is said *Psalm* 18. 26. *With the froward thou wilt shew thy self froward*: and perhaps that *Ezek.* 14. 4, 5. *I the Lord will answer him that cometh according to the multitude of his Idols: that I may take the House of Israel in their own heart*; but the expression there is not the same that here, and the more usual meaning of that here used, is to speak kindly, comfortably, or such things as are pleasing and grateful to the Heart: as among other places brought for instance is that *Isai.* 40. where to what he saith verse 1. *Comfort ye, Comfort ye my People*, is added verse the 2. in the same expression that here, *Speak ye to the heart of Jerusalem*, that is, as our Translators in the Text render it, *Speak ye Comfortably to Jerusalem*, and for confirmation of it is by ^f some observed that so in the New Testament the Greek word which signifies to Comfort, is by the Syriack Interpreter, whose Language is of great affinity with the Hebrew, rendred to *Speak to the Heart*, as *1 Thes.* 2. 11. and *John* the 11. 19.

^c Rivet. ^d See Calv. Zanch. & Jun. Trem. ^e Grot.

^f Jun. Trem. in not ^g Lively. Riv.

and that it is in that fence here taken, and by ours well rendred *Speak Comfortably unto her*, the farther good promises that follow make evident. And we may well take in with it what others will have by it to be meant, as included in it, ^b *Efficaciter Effectually*, so that it shall make impresson in their hearts: till so, they cannot receive Comfort from it. But so shall it now be by his preparing and inclining their hearts after his disciplining them in the wilderness of their Captivity, and having made them sensible of their error by suffering for it, that whereas before he could speak nothing but menaces and threats to them running on obstinately in their rebellious courses, and those could not work in them, he will now speak comfortable words to them, and they shall lay them to heart, and obediently hearken to him.

Abarbinel by Gods speaking to their heart, that is, good and comfortable words, would have to be understood that he would give them a resolute heart to bare patiently all their troubles, and firmness of belief, and a greater desire to the Law, and the keeping of the Commandments, then was in them formerly; by which means, he saith it is that many thousands of their Nation that wander being driven from Nation to Nation, are perfect in their way, and walk in the way of the Lord, suffering innumerable evils, some by Death, some by Famine, some by the Sword, some by Captivity, and still go on to seek the word of the Lord, and to keep stedfastly his Law. By which agitation of theirs in the wilderness of the People, because they shall wipe of their iniquities, and thence [or thence forward] shall be worthy again to possess their Land, therefore he saith, *And I will give her her Vineyards from thence*, &c. In which Exposition of his that none may be led into Errour by him, it is manifest, that he whither wilfully or otherwise mistakes by misapplying (as we have formerly observed in him,) what was then spoken more particularly to the ten Tribes of *Israel*, not long after to be carryed Captive by the Assyrians, and to be dispersed in the wilderness of the people, among many Nations, only to the Captivity of the Jews by the Romans since Christs time, and their present dispersion, and several expulsions by which they were driven from Nation to Nation, and perhaps had a particular Eye to that banishment of theirs out of *Spain*, which happened about his own time, so passing by not only that Captivity that the ten Tribes were then to be led into, but that also of the Jews by the *Caldeans*, which they after our Prophets time suffered, and were restored

from (which certainly if these words were to be looked on as concerning them, would much rather be meant) as things not to be taken notice of, to fix on this so long after, and, we may well say, not at all meant or pointed at in these words. Again, in that whereas the words here imply a publick and a general promise of mercy in proclaiming glad tidings of deliverance, and speaking words of comfort to Her, that is, the Nation of *Israel* in General, and are so by the *Calde* Paraphrast explain'd while he renders them, *And by the hand of my Servants the Prophets, I will speak Comforts to her Heart*, he restrains them only to the perverse inclinations of the hearts of the Jews, and the obstinate Resolutions of theirs in standing out for the Mosaical Law against the Gospel, which though they impute to God so animating them, yet are indeed an evident standing out against him, and a stopping their Ears against those better things, and words of comfort spoken by him to as many as would or will hearken there to, and that in vain he bids to expect a restauration of their Earthly possessions to such as shall persist in such obstinacy to the rejecting of those better things in the following words described. That therefore we may have the true import of the words, we must apply them to the Gospel of Christ, and of that understand them. In that shall we find all that these words may be thought to imply, made good, by that Preached by the Apostles, and such as were sent to divulge it (whom therefore, that the *Calde's* Exposition may be rightly fitted to the words, we must understand by the name of Prophets, or else change that name for that of Apostles and Messengers) did God of old after Christs coming speak comfortably and friendly, and effectually also to the heart of the lost sheep of *Israel*, dispersed in the Wilderness of the Nations, yea to shew the extent of his goodness, to those nations also among whom they were dispersed and still so doth to as many as will receive it: and that is truly and wholly an effectual word of comfort. What can be greater comfort to such as were at enmity with God, then to hear of peace and reconciliation with him offered? what to such as are in the worst of Captivities, namely that to Sinne, then to hear of liberty? what to such as sit in darkness and the shadow of Death, then to hear of light and life? to such as are utterly lost, then to hear of Salvation? in all these kinds doth God in the Gospel speak comfortably to those that receive it, and it is therefore called *the Gospel of peace, glad tidings of good things*, Rom. 10. 15. *The word of Reconciliation*, 2 Cor. 5. 19. *The Law of Liberty*, James 1. 25.

^b Zanch. ⁱ See Mercer on v. 13. ^k Act. 10. 36. Eph. 6. 15.

and 2. 12. *A Preaching of deliverance to the Captives, and recovering sight to the Blind: a setting at liberty them that are bruised.* Luc. 4. 18. *The light of the glorious Gospel of Christ.* 2 Cor. 4. 4. *The word of Life,* Phil. 2. 16. *By which Life and Immortality are brought to Light, the Gospel of Salvation.* Eph. 1. 13. with many like Elogies given it, from its comfortable effects. As for its efficacy and power in speaking to the heart, it hath been made, always from the beginning, manifest, by the vast multitudes of such both of Israelites and other Nations who have been converted by it, none being able to resist ¹ the wisdom and Spirit by which they that Preached it spake: and as for the greatness and firmness of its consolation, it hath been alwaies made evident in those that have truly receiv'd it, in that no Persecutions nor Troubles nor Fears, nothing in Life or Death hath been able to take away the joy by it wrought in them: so that they have always with ^m St. Paul gloried in tribulations, and in all such things, which are to those that want the comforts thereof most grievous, accounted themselves more then Conquerors, as knowing them all to tend to their good and eternal comfort. So that whatsoever may be any way comprehended under this expression whither rendered *I will speak comfortably to her, or will speak to her Heart* (if there be any difference between them) is undoubtedly made good by the Gospel; and nor any Jew, nor any other can shew how they have by any other word or way so fully made good, as we shall have occasion by and by farther to say. And therefore to that do we chiefly and directly apply this prophecy or promise, as likewise those that follow to the end of the Chapter.

15. *And I will give her her Vineyards from thence, and the vally of Achor for a door of hope, and she shall sing there, as in the daies of her youth, and as in the day when she came up out of the Land of Egypt.*

And I will give her her Vineyards from thence, &c. * He will not only speak kindly and comfortably to her, but by deeds also and benefits actually bestowed upon her, testify his favour to her. These words of promise seem opposite to that former threat, *I will take away my Wine in the season thereof,* v. 9. *And I will destroy her Vines,* v. 12. and it is by * one observed, that what he promiseth now to give, is more and better then he threatened to take away, because he there threatened to destroy Vines, here to give Vine-

yards which contain many Vines. Which observation of his, viz. that greater things should be given then those that were taken away, we look on as true. But not so much for that nice reason from the two words as the one literally signifies a Vine, the other Vineyards, as because more is here necessarily included in the latter word, then it properly and literally signifies, as we shall by and by see, whereas the former seems more properly and strictly taken in its literal signification of *Vine*. That we may have the meaning of the words, it will be convenient in the first place to take notice of the word or particle מִשָּׁם *Misham*, which is rendered from thence, it being capable of being applied either * to the time, so as to denote from that time, thenceforth, or thenceforward, or to the place, so as to signify, from that place, and diverse taking it particularly in this latter notion, ^o others thinke it not fit that it should be so restrained, but that it should be so rendered, as that it may be thought to comprehend both. And so may our Translation be well enough accommodated, (as well as the Latin word ^o inde) so as to denote both, viz. that God after that he had brought her into the wilderness, and had there afflicted her, and humbled her so as that she should be sensible of her dependance on him whom she had before forsaken, and become more docile, then from thence even from that wilderness in which the might see little hope of finding any good, and from that time of her affliction by which he should so far humble her, he would above what she could hope for, give her, her Vineyards. So *Abarbinel* seems to comprehend both, while he expounds it מִשָּׁם מֵאוֹתָם צִוְּרָה שֶׁכָּבְלוּ בָּהֶן מִדְּבַר הָהוּא from thence, i. e. from those afflictions which she hath born in that wilderness. From that place, and from that time, having by such means inclined her heart, and opened her Ears, and made her fit to receive words of comfort and gracious promises, he will make them good in the effect, and give her her Vineyards. What is the proper and literal meaning of the word כֶּרֶם *Cerem* the plural of which כֶּרָמִים *Ceramim*, we have here, is well known, viz. a Vineyard, a place in which many Vines are planted, or grow, otherwise, the place of one or two Vines, (as ^p *Kimchi* notes) is not so called. And that of Vines only is properly so call'd, though it may be applied likewise to a place where many other fruit-trees are set together, as of Olives, *Jud.* 15. 5. where is read עֵץ כֶּרֶם זַיִת *ad Cerem Zait*, to, or with, the Cerem of Olives or Olive-yards. ours indeed Translate it, with the Vineyards and Olives; that they may re-

¹ Aët. 6. 10. ^m Rom. 5. 3. * Calvin. &c. * Druſ. * And ſo Glaſſius thinks it to be Gram. Sac. ⁿ Lively. & ſee Cyril. ^o Caſtal. & Lively. ^p In Rad.

tain the proper and more usual signification of the word we speak of, understanding and supplying the conjunction, *and*; which is a way that the same Rabbi *D. Kimchi* approves of; otherwise, as he saith, it must be granted that *Cerem* signifies also a place where Olive-trees are set together, and for like reason where any other fruit-trees are set in multitudes together in such manner as Vines use to be, as he tells us, that some by the *Vineyards of Engedi* Cantic. 1. 14. will have to be meant not strictly places of Vines but of many trees of other sorts planted together. And this is the utmost latitude that is ascribed to the word according to its proper signification, which whither it comprehend all that is here intimated by the name of *Vineyards* is to be considered, and how therefore and with what extent that word is here to be understood. No farther then the proper literal signification will the Jews allow to it; we may get them perhaps to extend it so far as to comprehend Figg-trees and Olives and other trees together with Vines, but that will be all; no figure will they allow for enlarging its notion, beyond such earthly temporal things as they hope yet to enjoy again in the Land of *Canaan*, as their Fathers did heretofore there enjoy. So *Kimchi* while he expounds it as a promise that he would restore to them all their Land as it formerly was; And *Abarbinel* saying that because *Israel* shall in their troubles in the Wilderness of the people be purged from their iniquities, and thence be worthy (or obtain) to inherit their land, therefore he saith, *and I will give her her Vineyards from thence*, as much as to say, that their Vines and Figg-trees which are (or shall be) in the Holy-land shall be ^a no more laid waste, but from thence, from those afflictions which they shall bear in that wilderness, they shall be thought worthy to inherit their Vineyards and their Figg-trees in the Holy-land. By these his words, as by what we have before observed from him, it appears that he looks for this prophecy to be made good, by the restoring of the Jews from their present exile condition, that they are now in, to a perpetual and uninterrupted possession of their Lands and Vineyards (literally understood) in the land of *Canaan*. For expecting which as he hath no grounds from the present words which were not properly spoken in respect to this present banishment that they are now in, but of that which the ten Tribes (as hath been before shewed) were to suffer by the means of the Assyrians, however otherwise applicable, so have we no reason to follow his exposition as any way pertinent to the place; The true

meaning we look on as given by diverse learned Christians out of consideration of the scope and import of the present words, and what follows in this chapter, and in respect to the persons to whom they were properly spoken, to be, that under the name and notion of *Vineyards*, are here meant both all temporal good things, as shall be convenient for them, and likewise though under the name of temporal, all spiritual; such good things as shall be equivalent to, yea far exceed in worth *her Vineyards*, their Vines and Figgs and all the good things which he had, for their obstinate rebellion, deprived them of. That under the name of one kind expedient to well being may be comprehended all others conducing to the same end, is evident, as by what we have already seen of the use of the word כרם *Cerem* extended to other things as well as Vines; and by that alone here named may we well understand all those other good things which are in the foregoing Verses mentioned: And so by the use of *Bread* to be denoted all things necessary and convenient for Life and Sustenance; and like Examples. And that under the name and notion of temporal things, spiritual also may be comprehended is evident by our Saviours setting forth himself with all his graces and benefits under the notion of a *Vine*, Jo. 15. 1. and calling himself the *true Bread*, Jo. 6. 32. 35. 51. and that where God promiseth to give or restore to any men such, or such things, are not necessarily to be understood those very numerically things, but such as shall be equivalent to them or of greater value, and abundantly recompence the loss or absence of them, is clear from that expression of our Saviours which the nature of the things will not suffer us otherwise literally to understand, where he promiseth to those that for his sake and the Gospels, have left House, or Bretheren, or Sisters, or Father or Mother, or Wife or Children, or Lands, that they shall receive a hundred-fold now in this time, Houses, Brethren and Sisters, Mothers and Children and Lands; which none can understand otherwise then of things of greater value, not of the very things by name mentioned; how else can Fathers and Mothers once lost, be again received in this life? There are who, as the whole Church is compared to a *Vineyard*, so would have by *Vineyards*, the several particular Churches to be meant: but the former Exposition seems more proper, and this may suffice for justifying the meaning which we have given of these words, and warranting the expressions in which it is given: yet before we leave them, it will be convenient to take notice of other

^a לא ישרם as if he would have that alluded to in the word משם. † See Calv. Vat. Zanch. & Rivet.
^b Pet. a Fig. Tarn.

rendrings of them, different from that which we follow. Whereas we read, *I will give her her Vineyards from thence*, the vulgar ancient Latin renders, *I will give her Vinitores, i. e. in the words of the Doway Translation, Dressers of Vines out of the same place*. Which Vine-dressers are by those that follow that Translation, also differently expounded; some taking the words still to be a threat, as those in the foregoing verses, will have thereby to be meant her adulterers, or the Assyrians, her enemies which should cut and prune her and draw much blood from her. This seems too wide from the purpose; and difficult to be understood. Others looking on them as a gracious promise, as we have shewed them to be, understand thereby her Leaders, Doctors and Teachers, such as the Apostles, and their disciples and followers (which should be to them as dressers to a Vineyard) and that the thing promised is, that as of old he gave to Israel coming out of Egypt for Leaders and Governors, Moses and Aaron and others which were of their own Nation: so in the time of the Gospel (the fulfilling of this promise to them) he would give them Apostles and Teachers from thence, i. e. from the same, their own Nation, Jews or Israelites, as the most say; others, from thence, i. e. out of the very desert of the Gentiles. And this reading of *Vine-dressers* they confirm from the Chalde version, (out of which some affirm it to be taken) which here renders פִּרְנָסָה *Parnasaha*, which is usually rendered, *her Governours*, (or Curators) The reason of this different rendering they suppose to be from a different reading; Namely that whereas it is now in all usual Copies read כֶּרְמֵהָ *Cerameha*, her Vineyards, they in some that they followed, read with other vowels, though the same letters *Coremeha*, but that the Chalde did not so read, but so as now it is though in a different signification, R. Salomo Jarchi teacheth us, who approving the sense that the Chalde gives, yet doth not think that he read *Coremim*, but that *Ceramim* hath that signification that he gives, and that it hath so he confirms by two other places, as first Job. 24. 18, where that word occurs, and is by ours as by others, rendered *Vineyards*, but he, i. e. R. Salomo (not the Chalde whom by this he would justify) expounds it, *Just Men and Governours of the Age*, and for proove of his Exposition cites the words of the Chalde paraphrase, so rendering it in this place: again, Cant. 1. 6. where also it being by ours, as ordinarily, rendered *Vineyards*, he expounding the words, saith that we find in the Scripture the word Governours to be called by the name of *Ceramim* as for example in Hof. 2. where it is said; and I

will give her *Cerameah*, her *Ceramin* from thence, which in the Chalde Paraphrase is rendered *And I will constitute to her Governours from thence*. How proper the interpretation which he gives, is to those places which he cites, and how firm his prooves for it, while in a circle, or forward and backward, he proves one by the other, where there is no certainty of one more then another, and all seems to rely only on this Exposition of the Chalde here, will not be to our purpose to examin; that which is firmly proved by what he saith, and which we alledge him for, is that the Chalde so translating, as he saith, did not read otherwise then is now read, not *Coremeha*, but *Cerameha*, and if not the Chalde, then neither the Latin, if the Author of that followed the Chalde in so rendering it as he doth, as the Learned Arias Montanus thinks he did, though instead of *Vineyards*, he renders it *Vine-dressers*: and so the now received reading in the Hebrew stands unshaken, and the Latin hath not a different reading to justify it, but rather this consideration, that where Vineyards are, there will be necessarily supposed Vine-dressers, and on the contrary, where are Vine-dressers, there Vineyards, and the one being named the other will necessarily be understood, as the same Montanus notes, for reconciling their rendering with the Hebrew. If the Chalde Paraphrast meant as R. Salomo takes him to do, and the word he thinks may denote, viz. Governours (or Pastors) and Leaders, we may probably suppose that he looked on the word כֶּרֶם *Cerem*, to have been of like use and latitude of signification of old in the Hebrew tongue, as it is still in the Arabick, wherein that root signifies in the first place to be Noble, Generous, Honourable, and Liberal, and as thence they will have a Vine to be called, כֶּרֶם *Cerem*, perhaps because of the Generous Fruit that it yieldeth, or as they will, because of the Noble, Generous, and Liberal thoughts that Wine produceth in men, and the Liberal Generous actions that it excite them to, so doth the same name denote a Vertuous, Pious man, and that more properly, as Mahomet would have it, then a Vine and also good and fruitful ground; and others from the same Root signify Noble, Honourable, Generous, Munificent, Pretious, Good and the like. But though the word be so understood, as hath been said, by that Rabbin, and such others as have here Translated it, as denoting persons, yet I should commend it to be enquired whither it might not be (at least with a little change in a letter, or in the vowels, which in the Chalde Paraphrast are not so regularly put) as well applied to things and rendered, I will ap-

† Grot. & Stokes. † Hierom. Ribet. ret. à Fig. Sa. Menoch. Tirin. * Pet. à Fig. * Ar. Mont.

* point her provisions, aliments or things conducing to her well being, for פֶּרְנָסָה *Parnasa*, and כֶּרְנִים *Pharnus*, signifie Sustainance and Provisions, as well as *Pharnes* פֶּרְנֶס doth a Governour or chief man (and this may be more probable from what he renders v. 5. my oile and שִׁכְכִי *Shikkuyai* my drinks, by כֶּלְפָּרְנִים *Col Parnusai*, all my aliments or Provisions, which having threatned to take away for their Wickedness, he now promiseth on their repentance to restore) and if so, then would it well come under the notion of *Ceramim* in that latitude, in which, as we have seen, it may be taken, not only with respect to Vines, but other good things also conducing to sustainance and livelyhood: and so would it well agree with that by which the Greek render it, τὰ κτήματα her Possessions (as they also render it elsewhere, as *Prov.* 31. 10.) Some think it is an Errour, and that it ought to be read Κλήματα Vine-branches (or Vines) that so it might agree better with the Hebrew: and others think that here was in some Copies read some word from the same root with τὰ κτήματα Possessions, which might signifie Possessors, so to bring it near to the Chalde and vulgar Latin; but these are only private mens conjectures. For all the known Copies have it as we said κτήματα Possessions; and that seems the best reading, giving a fuller meaning of the word, in shewing that it is not precisely taken for Vineyards of Vines only, but so as to include all other Fruits, or abundance of good things expedient for their well being, which they should possess, (as we have said that כֶּרְמִי *Ceramim* here includes) and so under that name, though signifying literally things belonging to this temporal Life, yet denoting, (and that more especially) spiritual good things also. And so far do we look upon it to extend it self, being a promise belonging properly to the Gospel, that *Doctrine of Godliness which is profitable for all things, having promise of the Life that now is, and of that which is to come* (1. Tim. 4. 8.) and that they who by embracing it seek first the Kingdom of God and his Righteousness, shall have all things pertaining to this Life added to them (*Mat.* 6. 33.) and in the world to come eternal Life (*Lu.* 18. 30. *Mark.* 10. 30.) As for the things of this Life, they are to be understood and expected with conditions and limitations, i. e. as far as God shall see expedient for them, and if he see good, with taking up the Cross also and Persecutions. Therefore if they seem to fall short of what a worldlings minde falsely placing the chief happiness in them would expect, by vertue of his promise, and for making it good, yet

they shall have no occasion to think that God is worse then his word, but find the defect of any such things abundantly recompenced to them by inward comforts and those better things which concerne their spiritual estate, and that better Life, which by Faith and Hope they see and lay hold of, to which a greater abundance of the good things of this, might prove prejudicial; so that though they seem to the worldly mans eye to have nothing, yet they shall be (with *St. Paul*) as **possessing all things*, even for this Life also as farr as shall be good for them in respect to the other. So God, at the first Preaching of the Gospel, ordered things for those who forsook all for Christs sake and the Gospels, that *there was not any among them that lacked*, *Act.* 4. 34. What could they have had better if they had given them the largest Vineyards?

And this consideration which this promise thus expressed hath suggested to us, will direct us for the meaning of the following words also, wherein he farther enlargeth his promise of good, *And the valley of Achor for a doore of hope, &c.* Concerning these words there is no little difference betwixt Expositors, and that both as to the Translating them, and to the giving of the meaning. The Chalde renders the words לַפְתַּח תִּקְוָה *Lepetach Tikvah*, which ours (as many others) render for a door of Hope, by לַהֲחֹרֵי נֶפֶשׁ *Letachmudei Nephas*, For the desires of the Soul. But he hath the liberty of a Paraphrast, which is to give what he takes to be the meaning of the words, and not a literal interpretation of them. And what he gives, is not so farr from that, but that it may be reduced to it: for to make a place or thing a way or means to any of obtaining what his Soul desireth, may be well meant by opening thereby a door of hope to him, of hope to obtain what his desires are set on; and hope may well be taken here for the things hoped for, and then withall to the word doth as well agree the notion of wishing for, and desiring, as of hope, as an Ancient and Learned Jew observes. But the Greek rendring (with which also the Syriacke and Printed Arabicke agree,) seemes more wide; that is, *And the Valley of Achor* ἀνοίξαι ἀνέστην αὐτῆς, *to open her understanding*. There is no reason to think that (as some think they did) they read the first word otherwise then the Hebrew Copies now have it, viz. *Lepattech*, which signifies *to open* instead of *Lepetach for a door*. (and why not as well, or rather, *Liphtoach*, which forme is more usual in the Scripture in that sense, then *Patteach* which is more used for to loose or

y Druf. & Riv t. 2 Ribera. in whom in Printed *Κήματα* * See Rivet. * 1 Cor. 6. 10 See Grot. Mat. 10. 19, 29. b Rivet. c Abu. Wallid. in קוה d Cappellus.

untie) for the noun signifying as well opening, as a door, so called because it is an opening for entrance into a place, might well enough be rendred in the Greek by the infinitive moode. But the thing most to be stood on, is why they should render תיקוה *Tikvah*, which signifies hope or expectation, by *understanding*. * Some Learned men, to make it out, say that they had respect to another signification that they think that noun hath, which is the drawing of Lines by which Children are directed and taught, that so the meaning should be, that those evils which they should suffer, should be to them a beginning of, or opening the way to instruction. The word is not in this forme, as far as I can finde, read elsewhere in scripture, in that sense. But it may well enough be referred to קו *Kan*, which doth signifie such a line as *Isai*. 28. 10. and a line by which workemen make out and direct their work. But in this forme it is found *Jos.* 2. for a twisted cord, or, as some will, a bottome of thread, and whither they might not take it in that sense, comparing the opening or untwisting of a cord (or bottome of thread twisted together) * whereby the several threads thereof and their foldings or twinings may be discovered, to opening of the understanding any thing not before perceived; or whither they might not thinke some allusion to be had to that twisted cord of Scarlet thread which was hung out at *Rahab's* Window, by discovery of which the *Israelites* were to know and understand which was her house, that so they might save her and hers when they utterly destroyed *Jericho*: or whither their purpose were not, not to give a literal rendring, but rather a paraphratical meaning of the words, as if by them were meant the making that condition they were brought to, an occasion of discovering to them such things as they were to hope for, and from whome they were to hope for them, *viz.* God alone; whereas their hope was vainly placed in their Idols, which might well be expressed by opening their understandings, may be, if any think it worth their while, farther considered. But whatever can be said for making good that rendring, cannot certainly shew it to be so proper to the words as that which ours (with most ordinary Translations) follow. For having the true meaning of which, and discerning betwixt different opinions of Expositors, in giving it, it will be necessary to have recourse to that History, *Jos.* 7. wherein is mention of the valley of Achor, here named, and the reason why it was so called. *Jericho* having been taken and utterly destroyed by the

Children of *Israel* under the conduct of *Josua*, they proceeded likewise to set upon *Ai*, but there were smitten before the Enemies, at which *Josua* being much troubled and dismaied, received this answer from God, that it was because such a Sinne had been committed in the Campe that made all of them accursed; and that except they destroyed that accursed one which had pull'd that Curse upon them, he would not be with them any more. *Achan* being by Lot discover'd to be that Person, and having confessed the Sinne, is with all that belonged to him brought unto the Valley of Achor, and *Josua* said unto him מה עברתו ירדה עכרך *Mah acartanu Yacareca Jehovah why hast thou troubled us, the Lord shall trouble thee this day. And all Israel stoned him with Stones, and burned them with Fire after they had stoned them with stones, wherefore the name of that place was called the valley of Achor unto this day.* What that Valley was called before that time is not expressed, but only that from thence forth it was called the valley of Achor, *i. e.* as the Margin in our Bibles hath it, of trouble.

Of this valley here being exprefs mention made under that name, two things are especially observed by Christian Expositors. 1. The import of the name. 2. The nature or quality of the place. And some think allusion to be made to it in respect of the one, others of the other: such who think that the import of the name is alluded to, give the meaning to this purpose, that that condition which should be to those spoken to, as that valley of old was to the *Israelites*, a place or condition of trouble and discomfort even to despair, God would make to them a doore of hope. ^b This is the opinion of many Learned men, who think by that name to be denoted, that those troubles which should befall them at the receiving those words of comfort which God should speak to them, and their embracing the Gospel and entrance into the spiritua! *Canaan* the Kingdome of Heaven, into which by Christ they were called, should be an occasion to them of hoping for all those great benefits and good things by him promised, and a ready way to the obtaining of the end of their hope, as the *Israelites* after that trouble in the valley of Achor, at their entrance into the earthly *Canaan*, had a prosperous entrance into the full possession of that Land, and that trouble was turned into joy to them by a full fruition of what they hoped for. Others, alluding yet to the signification of the name, expound it, there shall not be to them at their entrance into this new

* Grot. & Stokes. † See Aben. Ezra. there, & on ch. 18. 2. ‡ See Ch. à Caſtro. § Munſter. Montan. Mercer. Tarnov. Pet. à Fig. Par. &c. & Glaſſ. Rhet. Sac. ¶ Vat.

condition or state, as there was of old to their Fathers, the then *Israel*, such a beginning, a valley of Achor, i. e. a state of trouble and molestation at their entrance into the Land of *Canaan*, but here, to wit, in the beginning of their coming into the Church of Christ, all things should be joyful and prosperous. but this seems not so fully to come home to the words, in which while he saith, *I will give you the Valley of Achor*, &c. it is plainly supposed that he will bring them into such a condition as should be like to what that Valley was of old to the *Israelites*, as well as a condition which should be like to that of theirs in the Wilderness; whereas this latter Exposition seems quite to deny that they should be brought to any such. And what we say is confirmed by what our Saviour saith to his, *Ye shall be sorrowful, but your sorrow shall be turned into joy*. Jo. 16. 20. and that *in the world they should have tribulation*. v. 33. And what is said, *that we must through much tribulation enter into the Kingdom of God*, Act. 14. 22. However all these agree in this, that the valley of Achor is here alluded to in respect of the signification of its name; and in that do most of the Jewish Commentator agree with them; So *R. Solomo Jarchi* while he expounds it עמק הנחל *Omek Haggaluth*, the depth of Banishment or Captivity wherein they are troubled, *I will give to her for a door of hope*, i. e. a beginning of Hope, because out of the midst of those afflictions, she shall set her heart to returne unto me. *Aben Ezra* likewise, *For*, or instead of, the Valley of Achor where I troubled her, which is the valley of *Jezreel*, it shall turne to a door of hope; his meaning (*Abarbinel* saith is, that by the name of *Jezreel*, he above noted out the destruction of the house of *Israel* and *Judah*, because the arme of the Lord should go forth to take vengeance of his Enemies, but now that arme of the Lord should not be any more a valley of Achor to trouble *Israel*, but a doore of hope to shew mercy on them, so that in regard thereof, the Nation should sing unto the God of *Israel*, and give unto him much glory and praise for it. *R. Tanchum* also saith that by these two names (viz. the valley of Achor and a door of hope) the country is call'd in respect to the two different respects, of Gods displeasure, and his good will, so that he saith, those places which while they were laid waste, were a reproach to her for her deeds, according to what is said, *Why hath the Lord done thus unto this Land?* I will make to be a place, whence may be hoped for great good things, and she may comfort her self with the return of her dignity after she hath been afflicted,

and expect enlargement from God, and not despair of his mercy. Again, *R. David Kimchi*, Because at their first entrance into the Land in the daies of *Joshuah*, that Sinne in the matter of *Achan* happened to them, he gives them assurance that they should not fear, when they should again be brought into the Land, and that no iniquity should happen to them. for that they should all be tryed and purged, because they should be tryed in the wilderness of the People; and that valley of Achor should no more be called by that name, for by that name was imported disgrace; but it should be called by a name of praise, to wit, a door of hope. And why calls he it a doore, and not a valley, as it was? because it should be to them as a door inasmuch as they should enter into the Land, as they did in the beginning, and should have hope and a good end, and therefore they should call it, a doore of hope. He cites also an Expositon of *R. Saadiab's*, which is, that God should do wonderful things in that valley where *Achan* was slain, in that time, and they should call it the doore of hope, and should sing unto God for those wonders, &c. Lastly *Abarbinel*, thus, that valley which was troublesome and destructive, by which is meant the whole land of *Israel*, as it was above said; And I will make them a Forreſt, because of its desolation and the Captivity of the People shall be for a door of Hope, i. e. for a beginning of Hope, so as that their end shall be better then their beginning. Now all these (except perhaps *R. Saadiab*) do concur in that, that they take in the nameing the valley Achor, respect to be had to the notion of the name, as it signifies trouble or the like, and the construction to import that that troublesome state thereby denoted, should have a good issue, and he would make it not a cause of despair, but as it were a door, to them, through which they should have a prospect of better things, and hope and confidence of enjoying them. And for that end alone do we cite them; for as to the true meaning, they go wide from it, while they misapply all circumstances of persons, time and place, and the things promised, which they look on to consist in a restoring to them the possession of the earthly *Canaan*, by a deliverance yet to come, and groundlessly hoped for, not at all applying any thing to the time of the Gospel, and Priviledges and Benefits of that, which we look on as plainly here prophesied of. Their principles which they obstinately adhere to, will not suffer them to acknowledge any such thing.

For the like cause of misapplying circumstances, do we pass by also other Expositions of some Christian Writers, who do look

* Or as *R. D. Kim.* reads, I will give them an heart to return. ¹ See Pet. à Fig. Christ. à Castro. Menoch. Tirio.

upon the name of Achor under the same notion of trouble or the like, as they who would have thereby to be meant *Jerusalem*, and those that Crucified Christ, and persecuted those that followed him to be as *Achan*, by whose destruction a doore of hope was opened to the Apostles, and others for the spreading of the Gospel over the World; sure this prophesy spoken to the ten Tribes cannot be restrained so to that place or those persons, the plainest way of Expounding the words, the Valley of Achor being understood in that notion mentioned will be that in the first place given; a supposing of trouble, but with an happy issue.

But secondly, there are many others of great learning and authority, who will not have the signification of the name Achor to be had respect to, but the nature and quality of that valley, as it was a very fruitful and pleasant place, and by which lying neere their first entrance, the *Israelites* having a patterne of the condition of the whole Land of *Canaan*, had assured hope of finding it answerable to their expectation: whether this valley were the same with that of *Engedi* mentioned in the *Canticles* for its Vineyards, as some thinke, or another not farre from it, and both neere unto *Jericho*, as by the History, *Jud.* 7. this appears to have been, or how else situated, will not be requisite to examin; nor to move any question concerning the fruitfulness, and plenteousness of it, which they that think respect to be had to, in this place, make the meaning of it to be to this purpose, that as God gave of old to the *Israelites* that fruitful valley as a patterne of the fruitfulness of the whole Land of *Canaan*, and an earnest or pledge whereby to confirm their hope of possessing the whole; so to the *Israelites* now spoken to, he would upon their conversion to him, give such good things as should give them a prospect and hope of better, and should be to them a beginning and an earnest and pledge of a full enjoyment of them; such good gifts and graces and comforts in this life, as should give them a tast of those more perfect good things of the Kingdom of Heaven, and assured hope of a full possession of them in due time.

To the like acception of Achor, viz. as a fruitful valley, we may refer likewise the exposition of a learned Commentator, who looking on these passages as having respect to some Nuptial rites and customes then used amongst them (as we have before intimated) would have it to respect such a field or vineyard as (he saith) was given as a dowry to a new married Wife, or as a pledge to

her of farther enjoyment of her Husbands love and goods, intimating that so he would give to the *Israelitish* congregation here spoken to under the notion of a woman which he would espouse, the valley of Achor by which she should have assured hope of having more and greater good things from him: but this we look on rather as an ingenious conjecture, then an exposition established on good grounds.

Now by some of those who think the valley of Achor alluded to in respect of its pleasantness and fertility, is objected against the opinion of those who take it to be alluded to, in respect of its name, as founding trouble, that with it is joynd hope, and immediately follows, that she should *Sing there*, to which may be answer'd that this singing there may be referred to the Vineyards and the hope spoken of, viz. that there, in them, and respect to them she should sing. So some think by, *there*, to be had respect to the ancient custome of singing and shouting and making merry when they trod their Grapes spoken of *Jud.* 9. 27. and *Isai.* 16. 10. but with all, that if it be referred to the valley of Achor under the notion of trouble, there will be no improper consequence or coherence between that and her singing even there, if the words be applyed to the time of the Gospel and understood of that, as they themselves who make this objection do understand it; in respect of the good issue which they are assured those troubles shall end in; when we hear our Saviour bidding those that are persecuted for his sake, *to rejoyce* Luke 6. 23. and *be exceeding glad*, Mat. 5. 12. and the Apostles accordingly, *rejoycing that they were counted worthy to suffer shame for his name.* Act. 5. 41. and St. Paul telling us that he and others of like condition (all that embraced Christ) did *rejoyce in hope of the glory of God*, and not only so, but *glory in Tribulations also*, knowing that *tribulation worketh patience; and patience experience and experience hope, and hope maketh not ashamed*, Rom. 5. 2, 3, 4, 5. and so were though sorrowful (having all occasions of outward sorrow,) yet *alwaies rejoycing*, 2 Cor. 6. 10. By these and like expressions we see that in the service of God, and especially under the Gospel, Achor or Trouble, and Hope and Singing, are not so inconsistent or incompatible, that the putting the one should hinder or take away the other. And indeed considering how the words speak here of *Vineyards* in opposition to *Wilderness*, we cannot but look upon a *door of Hope*, and *Singing* also, as named in opposition to the *Valley of Achor*, and so however the Authority

^m Calv. Zanch. Rivet. Chr. à Cast. Mas. on Joshua cap. 7. Capel. Chrit. Sacr. p. 229. ⁿ See Rivet. Chap. 1. 14. ^p See Zanch. & Christ. à Cast. o. ^q Sanctius. ^r Calv. Rivet. ^s Lively. Drif. Tarnov. Per. à Fig.

of those that think otherwise may move any, think that exposition which taketh the valley of Achor to be alluded to in that notion of its name as it signifies *Trouble* to have the greater Emphasis or weight in it, and a fuller promise of good, *viz.* that when those who are here spoken to shall hearken to the comfortable words that God shall speak to them, and be converted to him, they shall have by him things so order'd to them, that even in the midst of such troubles as shall befall them, and even by them, see a doore of assured hope (which no troubles can stop) opened to them, through which looking on the good things set before them, they shall even there, in that state of trouble see great occasion of rejoycing and praising God, which is expressed by what he saith, *And she shall Sing there as in the daies of her Youth, &c.*

In which words seemes a continued allusion to the history of the *Israelites* of old, and the great deliverance in the time of *Moses* wrought for them. As they being then brought out of the thralldome of *Egypt*, and seeing the marvellous deliverance that God wrought for them, & how through the wilderness he brought them to the possession of fruitful Vineyards, a pleasant and fruitful land, and notwithstanding the stop that was put to them in the valley of Achor which much troubled them, and brought them almost to despair of farther good, did yet thence open to them a free entrance into the possession of the whole land (or according to the other exposition) did after their having passed the wilderness give them the fruitful valley of Achor as a patterne of the whole land, and an earnest for possession of it; as they then seeing these things did then Sing, so now these spoken to shall find such a deliverance and such good things set before them, as shall give them notwithstanding all difficulties which they should meet with either in that conditton likened to the wilderness, or that to the valley of Achor, out of the hope and assurance of these better things, just occasion of Singing and Rejoycing. *She shall Sing*: This seemes opposed to what was threatened to her in her state of rebellion, *v. 11. I will cause also all her mirth to cease.* Now on the contrary she shall have as just cause of mirth as ever she had at any time, when she had most, and did accordingly express it; so saith he, *She shall Sing as in her Youth, and as in the day when she came up out of the Land of Egypt*: by which what is meant *Abarbinel* thus gives, as in the daies when they were saved by the hands of their Judges and Kings, and particularly at their coming out of *Egypt* and at the Sea. So he takes the time called the daies of her youth to extend farther, then the time of her com-

ing out of *Egypt*: as also *R. D. Kimchi* who takes in the time when *Deborah* and *Barac's* sang, upon their victory over *Sisera*, and when *David* also sang for his Victory over all his Enemies. And indeed in prosecuting the opposition which seems to be between this verse and the 11. we might think it to denote those former times under her Judges and Kings, in which she had the greatest occasion of mirth and did shew it in singing and rejoycing in her feast daies, her new Moones and Sabbaths, and Solemn Feasts. But by most Expositors these first words, *the daies of her youth* are thought to be restrained by the latter, to the day when she came up out of the Land of *Egypt*, to that time especially of her deliverance out of *Egypt*, takeing that latter clause to be a farther declaration of what is meant by the former, to shew what time is called *the daies of her Youth*. She was as it were born in *Egypt*, and her childhood or youth therefore must be when going forth thence she passed through the red Sea, saith *Drusius*. So have we mention of her Youth, *Jer. 2. 2. Ezek. 16. 60.* and there in *Jeremy* it is explained to be the time when she went after him in the wilderness, which was when he had delivered her out of *Egypt*, and she came up out of it; In the History of that deliverance, it is sayd that then *Moses* and the Children of *Israel* sang unto the Lord *Exod. 15. 1. and v. 21.* in the same word that is here used *וַתִּשַׁח וְהָיָה מִרְיָם* and *Miriam* answered them, *Sing ye to the Lord*, or as * others interpret it, *Miriam Sang to them*, and to their singing then, he here may seem to allude as he doth to the other parts and passages of the story. As upon that deliverance in former times they did sing, so upon his deliverance here promised shall they have occasion to sing, and this deliverance being expounded of that wrought by Christ in delivering them from worse enemies, and a worse thralldome then that of *Egypt*, and of those benefits by him conferred, better then any then conferred, on them, greater occasion then they had. And that, singing and making melody is proper to the time of Christ and the Gospel, do we learn from those hymnes of a greater *Miriam*, the blessed Virgin of *Zachary* and old *Simeon*: and from *Pauls* and *Sylas's* singing praises to God when they were shut up in Prison, *Act. 16. 24.* and *St. Paul* exhorting Christians to teach and admonish one another in *Psalms* and *Hymnes* and *spiritual Songs*, singing with grace in their hearts to the Lord, *Col. 3. 16.* and that they should speak to themselves in *Psalms* and *Hymnes* and *spiritual Songs*, singing and making melody in their heart to the Lord, giving thanks alwayes for all things unto God and the

* Jud. 5. 1. * 2 Sam. 22. &c. * Aben. Ezra.

Father in the name of our Lord Jesus Christ, Eph. 5. 19, 20. with other like examples and expressions. And certainly who so shall compare the deliverance, wrought by Christ from the captivity of Hell and Sin, with those of old wrought for Israel by the hand of Moses or any others, and the benefits by the preaching of the Gospel, reached forth unto those that embrace it, with any conferred on Israel of old, shall see the new so far to exceed the old, as that it will appear that those to whom these promises are here made have greater occasion of Singing and Mirth, even in the valley of Achor, amidst all troubles that can befall them, by reason of the wider door of better hope therein and thereby opened to them, then ever Israel of old had, even in the daies of her youth, though thereby we understand their most flourishing and prosperous times, and wherein they had the greatest deliverances, or even in the day, when she came up out of the Land of Egypt, when the first memory of her late afflictions, and the sight of her Enemies whom she feared, now newly destroyed, could not but much heighten her joy for her present deliverance, and caused her with all her might to break forth into Singing. This do the words suggest according to that reading which we follow of our Translators and many others, rendering it, and shall Sing, which we look on as the best and properest. What reason we have so to do will better appear by comparing with it such other renderings as are given, and looking together into such significations as the word hath, that we may judge between them.

It is by some rendred, *she shall answer* that also is a common and usual signification of the verbe ענה *anah* here used: but that we look on in this case as little or nothing different from what we read, *shall Sing*, inasmuch as when this word is used for Singing, it is usually understood of such Singing, in which one answers another; though it be more generally used for any Singing, as *Pf. 147. 7.* according to which notion an ancient Arabick Translation done out of Hebrew, conveniently renders the words here *فتجاوب بسري* And I will make the valley (or plain) of Achor a door of hope. And she shall mutually answer there with mirth. And accordingly *R. Tanchum* gives the meaning of such who so render it. It is (by some) sayd, that the word here is not taken otherwise then in the notion of speaking, and mutual answering, and the signification of ענה *Aneta* his *she shall chant or Sing with exultation*, as where it is said of *Miriam*, ורען *she did answer or Sing to them*, and in the same signification is sayd ענה *Veannah* *lyim*, and the

Im i. e. Wild beasts of the Islands (as ours Translate it) shall answer one another by lifting up their voices, there. By this way St. Jerom reconciles with singing the Translations of Aquila, and Theodotian two ancient Greek versions, of which the first rendred the word ὑπακούσιν shall hear or obey, the other ὑποσinging shall answer, which the word also signifies, as if these did well agree with such Singing, wherein some going before, others answer them in it. Otherwise ὑπακούσιν shall obey, will fall in with that notion of the Chaldee paraphrast, who interprets it יתנהן שם למימי which the ordinary Latin Translator of him renders; Et dedit sese ibi verbo meo, sicut diebus antiquis, And they shall give themselves to my word as in the daies of old. Which expresth the notion of answering, also, but in hearing and obeying, rather then in singing. Buxtorfe renders it; they shall there be gathered together to my word, which will import also, shall yield obedience to it, and that, giving but the liberty of a paraphrast, will include singing to the Lord as a part of their service or obedience to him, or a singing for joy, as a consequent on it.

But it may be here by the way considered whither the words of the Chaldee paraphrast may not as well be rendred, *they shall declare to my word or answer to my word*, or according to an Arab. notion of that root shall celebrate or give praise to my word, which will be much one with singing. For תנה or תנה Thana in the Chaldee dialect hath those notions enarrare to declare, report, utter, or set forth, and iterare, to reiterate, and repeat, which will well agree with such singing with answering one another, as we have sayd the word ענה *Anah* denotes, and that יתנהן may be from this root as well as from נהה *Naha*, to which they who render it shall give up, or apply themselves, or shall be gathered together to my word (in which sense it is as often elsewhere used by the paraphrast, so in this chap. verse 16. and in chap. 3. 3. and 5.) do refer it, is confessed. And then what he adds למימי to my word, will well agree to it, importing according to the frequent use of it in the paraphrasts, as much as to me. For so they use it to denote not only the word spoken by God, or his command but his * person also, God himself or his glorious name: but however it be taken in any of these waies, there is no irreconcilable difference in the meaning, all concurring in this, that it denotes a joynt concurrence in the service of God, and shewing forth his praises with mutual consent, by singing together or like acts expressing the affections of their hearts.

* Exod. 15. 21. * Isa. 13. 22. * See Christ. à Castro. * Mer. ibi verbo meo ut quondam studebunt. * See Buxtorfs great Lexicon נהה * See him there in אמר

But other Greek translations seem to go wider from this notion; that commonly called the Seventie's, rendring the word *ταπεινωθησεται*, *shall be humbled*, (with which agree *ܬܬܒܥܠܬܐ Terbmacac* in the Syriack and *تاتادهو Tattadeo* in the printed Arabick) and Symmachus as St. Hierom tells us, *ταπεινωθησεται*, *shall be afflicted*. That the word hath these significations, viz. *to be humbled*, and *afflicted*, as well as the forementioned of *Answering* and *singing*, is manifest by many examples; but why they should here choose these significations, rather than the other which others prefer, is the question. That of these the learned *Grotius* saith to be expressed not ill according to the sense, taking *ענתה Anetah*, *She shall sing*, to denote here mournfull ditties of weeping and lamentation (as well as it doth elsewhere Songs of joy) and so the words here to be still a denuntiation of evil (as we have before seen that some do) and not words of comfort, and a promise of good, and then he will have the following words as in the daies of her youth, to be expounded, as when she was afflicted with the Egyptian bondage, as she is now with the Assyrian; and those other, and as in the day when she came up out of the land of Egypt, to mean, as in the time before she came up out of Egypt. But that we cannot in this follow him, and for what reason, we have before intimated, and that we look on the words in these 14 and 15 verses, and the following, as prophecies, and promises of good things to succeed the evils before threatned after they had been inflicted on them: and that now upon their deliverance from those evils, and receiving the good things now promised, they should express in joyful manner their sense of the benefits received, and their thankfulness to God for them. And then will their interpretations be liable to that exception which St. Hierom makes, that they do not agree to a time of mirth and joy, nor well express it. How shall they be reconciled with the notion of Singing, except we shall say, that even those Songs or expressions of joy, for the present security and happy condition they were by Gods mercy in, did comprehend also expressions of sorrow and confession and humbling of themselves for their former Sins and errors whereby they had offended God, and provoked him to cast them off, as well as of joy, and praises to him for his gracious restoring them to the joy of his Salvation, that so the memory of their former miseries might heighten their present joy and rejoycing in his present benefits, and the hope set before them? This way of reconciling their Interpretations with the former doth the same Father suggest unto us; which if it seem not sufficient, we have no reason farther to fol-

low them, then so as to look on that rendring which ours and most others give, as the most genuine and agreeable both to the words and scope of the place. There is yet another notion of the word given by R. Salomo Jarchi, and other ^d Jews, viz. of dwelling, as if it were to be rendred, and she shall dwell therein, from the same root that *מערן Maon* dwelling is; and then, as in the daies of her youth, to be meant of her dwelling long in Egypt; but concerning this we have *Aben Ezra's* censure that it is *רחוק* far off, or wide from the truth.

Thus have we spoken at large concerning the meaning of these two verses, and the termes in which it is expressed; yet before we pass from them, may it not be inconvenient to take a little into consideration a question which may here be put, and concerns both them, and the following part of this chapter; which is, what persons the prophecy in these words, and the following uttered do concerne, and how and when they have been, or are to be fulfilled. In answer to which, as to such Jews who (as we have seen) looke upon them as concerning themselves in the present condition that they are in, and expect to have them fulfilled by a temporal deliverance of them from their captivity, and restoring them to a quiet and peaceable enjoyment of the land that their fathers did of old possess, we shall not need say more, then what hath been already said. They have long deceived themselves with vain expectations in this kind; and it will be hard to undeceive them, seeing nothing will satisfy them, but such an event which they have no grounds from this prophecy or any other to expect, and we have assured grounds to think that it shall never be, nor was ever promised them. Besides, it is manifest that these words did not properly at all concerne the Jewes, but were particularly spoken to *Israel* of the ten tribes, before that captivity into which they were led by the Assyrian, and were to comfort them with expectation of such great good things as God in his mercy would do for them after that: which consideration shews them also to be mistaken, who think the things here spoken to have been fulfilled by the return of the Jews from the Babylonish captivity. Nor will it suffice what some say that this, though more peculiarly spoken to those of the ten Tribes, was made good in that return, because many of those ten Tribes did then joyn with the Jews, and return with them; because they were so few that it cannot be looked on as a general benefit or deliverance to them. Again, though many of the expressions here used may be applyed to that deliverance and temporal felicity of the Jews and

^d See R. Tanchum. ^e See Chris. à Castro. Riber. & Rivet.

such *Israelites* as were mingled with them; yet others there are in the following words which denote greater things than they ever after they returned enjoyed in their own land, wherein while they remained, afterwards they were much molested by the Persians and Græcians, till at last they were clean taken away by the Romans. Of other times therefore must the words be understood, in which all the promised good things might take effect, if not according to the letter, yet in a better manner, which may prove, that no good word of God failed. And, these times are only the time of the Gospel, whereby a wide door of hope hath been opened to them, and such good things reached forth unto them as surpass any carnal and temporal things, under the names and expressions of which, in condescension to the weakness of their understanding they are set forth and given them to apprehend. That such benefits were offered generally to them, we cannot doubt when we know that Christ came to seek in the first place the lost sheep of *Israel*, for finding of which, though he, while he was on earth, confined both himself and his Apostles to a narrower compass of *Judea*, yet those his Apostles after his death, went in search after them into all places where they were dispersed, to call them into his fold, the Church; and that greater multitudes of them came in at their call, we cannot doubt, when we see *St. James* writing to the twelve Tribes which were scattered abroad, as such as had embraced the doctrine of the Gospel, *Jac. 1. 1.* and *St. Peter* to the strangers scattered throughout diverse countries, *1 Pet. 1. 1.* and if it please God yet to the end of the world to call more of them it will be a farther fulfilling of this prophecy. It cannot be objected that all *Israel* according to the Flesh came not in at the call of the Gospel. What *Aben Ezra* saith on the last verse of this Chapter (how truly in that regard which he speaks it we need not here examin) If they that were in captivity had turned from their evil way, they had returned into their own country; here will hold true, that if they would have been all converted by the Gospel, they had all been received and made partakers of the good promises in this prophecy made to *Israel*, and offered to them all in the preaching of the Gospel. And what if some (too many) did not believe, shall their unbelief make the promise of God of none effect? By no means; It only shews that they did not retain their dignity and privilege of being true *Israel*. For they are not all *Israel* which are of *Israel*, but such as are ¹ of the Faith of *Israel*, and come in unto God, that they may receive the

promises by him made to true *Israel*. To them all that were of that race were offers made of the Kingdom of Heaven, and by virtue of this and like prophecies was it necessary that (as ² *St. Paul* saith to the Jews) the word of God by which they should be called on to enter in at the door of hope, opened by the preaching of Christ and the Kingdom of God, should even first be spoken to them, and so it was. The failure was not on Gods part who made the promise, but on theirs who put it from themselves, and judged themselves unworthy of eternal life; and that occasioned the Apostles and such as were sent to preach it, to turne to the Gentiles, by the conversion of whom these prophecies were fulfilled, as well as by that of those many *Israelites* which have been already converted, or any other of them that God shall yet at any time farther please to call. For this is farther to be observed in answer to the question proposed, that as the prophecies in this chapter made, cannot be looked on as made good by any return of the two Tribes, which did not take in the other ten of *Israel*, to whom they were especially directed; so likewise, that we may understand them in their due latitude, that we must take in together with those, the other two also, and not only so, but also the Gentiles, that were then ³ a far off, even as many as the Lord our God should call. This we learne from *St. Paul* who *Rom. 9. 24, 25.* where he sheweth some of the words in this Prophecy, and chapter (and why may not we then think the like of others also and that they are applicable to the believing Gentiles) to concerne the calling of the Gentiles also. By which meanes the number of the children of *Israel* (the believing Gentiles also being adopted into that name) should according to what is above said c. 1. 10, Be for number as the Sand of the Sea. Nor can this doctrine be contradicted by the Jews according to what they themselves grant to have been expected, even in such a fulfilling of this prophecy, as they themselves would have it made good by, viz. a restauration of them to the earthly *Canaan*: for they would expect that by virtue of it, many of the Gentiles also should come into the number of *Israel*: so on the last verse of this chapter, is it by ^m them said, as from an ancient *Talmudical* Doctor, that God did for no other cause lead away the *Israelites* among the nations, then that many proselytes might be added to them. How apposite what they say is to the words on which they ground it, will perhaps be occasion then to inquire: that which at present we gather from it to our purpose, is

¹ See *Pet. 4* Fig. ² *Rom. 3. 3.* ³ *ibid. ch. 9. 6, 7.* ⁴ See *Rom. 4. 16.* ⁵ *Act. 13. 46.* ⁶ *Act. 2. 39.*
^m See *R. Salomo. Kimchij, & Abarb.*

that it cannot to them seem strange or absurd, that we should say, that such of the Gentiles as embraced that faith, by embracing which *Israel* was made capable of receiving those promises here made, were made as *Israel*, partakers both of that name and the privileges belonging to it, and that in bestowing on them those good things here prophesied of, the prophecy heredirected to *Israel* was fulfilled. A profelyte among them of old was looked upon as "ישראל גמור" *Israel gamur*, a compleat *Israelite* having full right to all privileges belonging to *Israel*; and by the same reason under the Gospel, a true believer in that faith which only makes *Israel* it self truly *Israel*, that is the *Israel* of God, is to be accounted to make up the number of those to whom the promises made to *Israel* belong, and by whose enjoying them, they may be said to be made good. But here while in this regard we say that this Prophecy doth respect the time of the Gospel, and was not in any other time or deliverance of *Israel* made good, R. Lipman steps in and tells us, that the good things here promised have not at all been made good by the event, and that therefore the Messiah, by and in whom they were to be made good, is not yet come: contrary to which we say, that they are all in so ample a manner under the Gospel fulfilled, that it is to us an evident prooffe, that he by whose coming they were to have their due effect, is come and we ought not (as they perversely do) to look for another, and that we cannot say but that they have already been so amply fulfilled, that if no more should be done, God cannot be accused of failing in his promise, though we doubt not but he will continue to the end of the world to add to what he hath done, the door of hope standing still open, and the passage into the Heavenly *Canaan* being not obstructed to any whom the name of *Israel* may comprehend, as that to the earthly *Canaan*, is to *Israel* after the flesh. That which gives him ground for that cavil, is I suppose, because all things that are here promised, and were to be brought to pass at the coming of the Messiah, have not yet at any time been punctually and precisely according to the literal sound of the words, effected. Which we say was not necessary to be expected; but that the meaning and scope of the words is to be looked into, more then the bare literal sound of them, in examining whether the promises in them made have had their due accomplishment.

For this is a rule of manifest truth and agreeable to reason, whether in promises or threats, that if we see that, for representing which to us, expressions of things not usual-

ly done in the ordinary course of nature, are used, brought to pass, in as high a manner, or higher then it would be if things were according to the literal sound of the words done, then we may justly look on the words and expressions as figuratively spoken, and can not say, they have not had their due and intended effect, though it be not in that manner as they do at first hearing sound; and may look on the consequent insuing on them as the true meaning of them. And so there will be no objection against those that look on them as fulfilled, because that is done which was by those expressions aimed at, and was given to those to whom the promise in them is made, to conceive and expect, whether of things spiritual under the notion of temporal, or either, or both. It is not to be expected that the ordinary nature of things should be in that manner as the words literally sound, altered, as that a Woolf should become in conditions like a Lambe, or a Lion like a Calfe, according to those expressions used *Isai.* 11. 6. & 65. 25. or that a man that hath a left or lost Father or Mother for Christs sake and the Gospels, should have natural parents restored to him by virtue of that promise made to him in the Gospel; but that that be done which is equivalent, and of as great and good or better consequence, as, or then if those things were so done. Some chiefe Jewes themselves will lead us the way in this. So saith * *Moses Maimonides*; let it not come into thy thoughts that in the daies of Messiah any thing of the course of the world shall be altered, or there shall be any innovation in the worke of the Creation; but the world shall go on in its course. That which is said in *Isaiah*, *The Woolf shall dwell with the Lambe, and the Leopard shall ly down with the Kid, &c.* is a parable and enigmatical speech; the meaning is that *Israel* shall dwell securely with the wicked of the world, which are likened to Woolves and Leopards, &c. and so all like expressions, concerning the Messiah, are parabolical, and in the daies of the King Messiah it shall be known to all what was intended by any such parable, and what was the meaning intimated thereby. So then, even according to that learned Jewes concession, a man of far greater learning and authority then *Lipman*, if any of the things here promised under such figurative or enigmatical speeches, have not been according to the literal sound and signification of the words, yet, (as it is not without great absurdity to be expected that ever they should be) brought to pass, this is no argument that the Messiah or Christ is not yet come, but our seeing that which was meant and intended by them so evidently effected, and still in fulfilling, as

* *Lebush Hal. Gerim*, N. 168. * *Mat.* 19. 29. *Mar.* 10. 30. *Luc.* 16. 29. * *Yad. Melacim* c. 12.

that none that will not shut their eyes, can but see, it is an argument to the contrary, viz. that our Lord Christ is the true Christ that should come, for fulfilling these promises, and to confirme what we say, that these prophecys do belong to the Gospel and the times thereof, under which (as they were never in any other time that can be instanced in) they have been so far fulfilled, as that we need not look for any farther fulfilling of them, and are still more and more in fulfilling as God shall see fit to call more and more whether of *Israel* according to the flesh, or others, even by that meanes made true *Israel*, into his Church: they began to be fulfilled at the first preaching of the Gospel, and have been ever since in fulfilling, and so shall continue to be unto the end of the world, when God shall seal up the number of his elect, and then all the good things here promised shall in a higher and more perfect and spirituall manner be compleated, and that hope to which the door is here opened, end in fruition, and Gods redeemed shall sing perpetual Halleluyahs to him that redeemed them, and hath placed them in security from all enemies and evils, and received them into the joy of him their Lord. Thus may it suffice in general to have said as to the question concerning the persons to, and of, whom what is said of this Prophecy from the 14. verse, unto the end of this chapter, is spoken, and concerning the time when, and manner how the things therein promised, were to be fulfilled. The truth of what we have said will be confirmed by considering and applying the severall clauses of the prophecy and particular promises therein made. Some of which we have already had in these two verses, and shall have others in those that follow, to the explication of which, we are now to proceed.

16, *And it shall be at that day, saith the Lord that thou shalt call me Ishi; and shalt call me no more Baali.* 17. *For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their name.*

V. 16, 17. *And it shall be at that day, saith the Lord, that thou shalt call me Ishi, and shalt call me no more Baali: For I will take away the name of Baalim out of her mouth, and they shall be no more remembered by their name.* Having had in the two foregoing verses described that method which God would use

for reducing *Israel*, who had provoked him by their Idolatry, and sinful courses, to cast them of, and to them being made sensible of their Errors, a promise^p of grace for converting them to him, and on their compliance therewith, of greater good things then they had been deprived of, and of a door of hope, though not of being restored to their former flourishing condition of a temporal state, from hopes of restauration to which they were cut of c. i. v. 4, 5. yet of entrance into a better Kingdome, and of great joy that should thence accrue to them: we have in these two verses a description of farther good effects which this his dealing with them should have, or he expects it should have in them, and by which they should express the truth of their conversion to him, and a farther promise of his help and grace, by which that should be effected in them: those effects are, that they should then no more call him *Baali*, but *Ishi*, and no more use the names of *Baalim*, or remember them, or take them up in their mouths, or make use of them in their way of worship; and the promise of his helpe, and the assistance of his grace, in that he saith, that he will take away those names out of their mouth. By the way it may be observed that here is^q a change of persons not unusual in Scripture. In the foregoing words he speaks of *Israel*, in the third person, here to her in the second, *thou shalt call, &c.* and again straitway in the third, *out of her mouth*; which makes no alteration in the sense, and that is the cause that some ancient translations keep still to the third. there is nothing material in it. The sense of the words in general, is, that they shall utterly relinquish and detest all things favouring of Idolatry, to which they were before given, and thereby provoked God; and now or henceforth acknowledge God in due manner;^r serve him alone and cleave steadfastly to him, not following any of those false Gods, or false worships to which they had been formerly addicted. This will be manifest in takeing a particular view of the words: *It shall be at that day, i. e.* when those things in the two foregoing verses spoken of shall be done. so must all however they understand these words, look on as the time, by *that day* pointed out: whether they look on the afflictions or consolations there mentioned, it shall then certainly be, and ought then to be; *saith the Lord*: that adds authority and necessity of execution, to what is said, by the Prophet, as speaking not in his own name but as from God, who appointed what should be, and could and would effect it, *that thou shalt*

^p See Marginal notes in the Doway Transl. ^q See Kimchi on vers. 17. & R. Tanchum. ^r LXX. & Vulg. Lat. ^s Chald. Paraph.

call me, (to wit, in thy calling on me, and making any addressees to me or professing to worship me) *Ish*, i. e. as in the Margin of our Bibles, *My Husband*, for so the word *איש* *Ish* which otherwise signifieth more generally a man, and more particularly a man of note, is used to denote; and shalt call me no more *Baali*, that is saith the Margin, *my Lord*. They might have also here again rendred it, *my Husband*. For so doth the word *Baal* also sometimes signify; it signifies *The owner or possessor of any thing, a Lord, a Patron and also an Husband*, and in that notion are words from the same root used of God himself, as *Isa.* 54. 5. Thy maker is *בעליך* *Boalaic*, thy Husband. So that the difference is not between the calling him Husband and Lord, but the calling him so, viz. Husband or Lord under the name of *Ish* or of *Baal*; Which though they otherwise may seem not to differ much in signification, and a woman calling her Husband by either, might say but the same thing, yet is the calling him by the one, viz. by the name *Ish* permitted and required and looked on as a token of their conversion and promise of future fidelity to him their Husband, and the calling him by the other forbidden, and made, as so by them taken, unlawful to them. However they did perhaps before call him by it, and it may be true what one hence notes, that some of the *Israelites* did invoke and worship the true God under that name as well as others did their false Gods, or even they pretend to worship him in their Idols which they so called, yet now they shall no more use that name in their addressees to him or worship him under it. The reason from the scope of the place is manifest, because that though the word were in it self of a middle and indifferent signification, and did indeed in its proper signification more truly belong to God, their owner, their Lord, their Husband, then to any other, yet they by attributing it to Idols, whom having forsaken God they ran a Whoring after, had so profaned and polluted it, that he who would have no communion or agreement with Idols, would no longer have it by any meanes attributed to him, or be called by it. The very naming it did sound forth Idolatry; they had given it to their Idols, to whom he would not impart his honour, and therefore would not partake with them so much as in that name. There be who look on these names *Ish* and *Baal*, as distinguished by another notion, here, as they think, pointed to, to wit, in that *Ish* hath in it the notion of sweetness and love and familiarity such as useth to be between Husband and Wife, which have true

love and kindness one to another; But *Baal* they think to have in it a sound and import of harshness, and imperiousness and to denote him that useth it, to have not so much of love, as fear, of him whom he calls by that title; and the sense therefore which is by * an ancient Jewish Doctor (from whom who ever else make use of this notion, seem to have borrowed it) given is this; ye shall serve me out of love, and not out of fear, and so to do shall they profess in the name by which they shall call henceforth on him. And some Christian Expositors by the one name *Ish* so importing, will have the former and milder time and dispensation of the Gospel here prophecyed of, to be intimated; by the other of *Baal*, the harsher and more servile dispensation of the Law. But whatever truth may be in this, and though it may seem to agree to what is by the Margin suggested, the former reason for the use of the one, and abandoning the other of these titles, given, seemes more agreeable to the scope in this place, and to the following words subjoyned for farther explication of what is said, viz. that he will take the name of *Baalim* out of their mouth, and they shall no more be remembered by their name; where by *Baalim* (which is the plural number of the singular *Baal* and denotes that they had more Idols called by that name, as hath been before observed on the eighth and 13th verses.) being put, it is manifest that the word *Baal* is used with respect to that notion; the plain scope being, that they shall no more call upon him by that name, because he would utterly abolish the Idols which they had before served, and leave no occasion for farther remembrance of them, as the very use of the name by which they were called, might be in danger of giving. For which reason of old, he gave a command in the law to his people that they should make no mention of the names of other Gods, neither should let it be heard out of their mouth, *Exod.* 23. 13. y and now should these, as *David* did *Psalm.* 16. 4. diligently observe that command, viz. by avoyding to take up into their lips, or mention, their name with any respect and reverence, as they should seem to do, if they farther thought fit to call God himself by it, and invoke him under it. Whether we look on the words as a prediction of what should be when they were converted from their Idols unto God, or a command or direction what they ought to do, it comes to the same pass, viz. that they should have no more to do with Idols, as likewise chap. 14. 8. he saith that they should say, *What have I to do any more with Idols?* which is the meaning that the *Chalde* paraphrast gives of the 16.

* Bren. y See Lyra. Ar. Mone. Christ. à Castro. w R. Salomo Jarchi * See Christ. à Castro. Rivet. y *Isa.* 2. 18. z See *Joish.* 23. 7.

verse. *It shall be in that time saith the Lord, ye shall addit your selves to my worship, and shall no more serve the Idols of the people.*

Of the last words in the 17. verse, *They shall no more be remembred by their names*, there may be as *R. Solomo* observes another way of interpretation, viz. either the *Israelites* shall not be any more remembred, by or with the name of *Baalim*, or *Baalim* shall be no more remembred with, or by the name of *Israel*, so as to say, that they were the people or worshipers of *Baalim*, or that *Baalim* were their God whom they worshiped, as much as to say that *Israel* shall no more be called the *Israel* of *Baalim*, or, *Baalim* shall no more be called the *Baalim* of *Israel*, their names shall not be made as it were epithets one to another, or remembred one with the other. These Interpretations however fall in with the others, in this, that they shall no longer have ought to do with those Idols, so as at all to own them, or shew any respect, or yield any honour to them, yea in token of abhorrency to them, not so much as to suffer the names by which they were called to be taken into their mouths or mentioned with any honour: but the ordinary interpretation is the plainer and seemes more genuine; which the vulgar Latin to make more perspicuous, and to shew that it are the Idols which shall not be remembred, with a little change of the letter for the sense, renders, *he shall no more remember their names*, and the *Chalde* plaine enough to the same purpose hath it, and there shall no remembrance be made of them (viz. those Idols) any more, and so in the whole of these two verses have we expressed in the *Israelites*, a perfect patterne of sincere converts and true penitents, whose property is not only to be sorry for, or outwardly forsake those things wherein they formerly offended, but to have such an inward and total detestation of them, as not willingly at all to mention them, lest that should again breed or argue any complacency still in them, or renew their affection to them, or be a sign that they had still some delight in them, or respect for them, as the willing talking of things seems to imply; but they desire rather that all remembrance of such things should be blotted out, both of their own mindes, and the mindes of others. Agreeable is that exhortation of the Apostles, *Fornication, and all uncleanness or covetousness, let it not once be named among you as becometh Saints*, who according to what he *elsewhere* exhorts, are to abstaine, not only from what is grossly evil, but also from all appearance of evil. So he saith it should be here with *Israel*, when she should be con-

verted unto him: she had before forsaken, yea forgot him to run after her Lovers, whom she honoured with the name of *Baalim*, and as he speaks of their Fathers, *Jer. 23. 27.* forgotten his name for *Baal*, but now being become sensible of her error, to testify her hearty repentance for it, and sincere conversion to God and adherence to him alone, she shall endeavour on the contrary clear to forget them, and that she may so do shall not so much as take up their names into her mouth, and make no more mention or remembrance of them, lest there might be in it any appearance of evil, or occasion of calling to minde with some affection that respect which she formerly shewed to them; she shall account the very name by which she called them so prophaned by that use of it, as that it would be a dishonour to God to use it in any addresse to him, and shall therefore avoyd it, and not be like a Whorish Woman, who though she had on some occasion left off her lewdness, yet should still love to mention or hear of with complacency, the names of those whom she formerly committed lewdness with.

But how should she, who was before so wholly addicted and wedded to her *Baals*, now grow into such a detestation of them, and an abhorrency even of their names? He sheweth that this effect shall be his worke from whom is both to will and to do, saying, *For I will take away the names of Baalim out of her mouth.* The meaning saith *R. David Kimchi* is that God will unite the heart of *Israel* to fear his name alone, and will help them in it, as they say, *If a man desire to be cleansed, they (i. e. God) will assist him.* According, saith *Aben Ezra*, to what he saith, *Deut. 30. 6. The Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.* With which may be compared also what he saith, *Zachariah 13. 62. I will cut off the names of the Idols out of the Land, and they shall no more be remembred.* This is that promise of helpe and assistance of grace from God for her conversion which we said to be in these words.

There may be observed likewise another promise necessarily implied in them, viz. of gracious reconciliation to them, for he who had before said verse 2. *she is not Iſhi, my Wife, neither am I Iſhah, her Husband, now saith that she shall call him Iſhi, my Husband,* as by a compellation that he will be pleased with. what less can it denote then a promise that he will with loving kindness again receive her returning to him into his favour, and with conjugal affection embrace her, but this promise is more explicitly declared v. 10.

^a Eph. 5. 3. ^b Thes. 5. 22. ^c Compare Ezek. 19. 20. & 36. 26. 27.

There is another observation made on these words by a * Jew of great note, and by other Learned Doctors among them cited with seeming approbation, (for they give no other censure of it) and that is, that these words of the 17. verse partly respect *Israel*, viz. those first, *I will take away the names of Baalim out of her mouth, i. e.* (saith he) out of the mouth of *Israel*, and partly the Gentiles, viz. those other, *and they shall no more be remembered by their names, i. e.* in the mouths of the Gentiles. For neither the Gentiles, saith he, shall in those times serve Idoles, according to what is said, Zeph. 3. 9. *For then will I turne to the People, a pure Language, that they may all call upon the name of the Lord, to serve him with one consent.* Withal he addes that the first words, may denote רור הישועה that generation of Salvation, or those that should be then living when Salvation was first brought to them; and the latter words רור העולמים the generation of ages, of those that should succeed in following generations. Out of the mouth of the first, he would take the names of *Baalim*, and they should no more be remembered by those that should follow. Of the first of these expositions (which alone *Abarbinel* cites as his chief opinion) it may be to our purpose to take notice, though we examin not his nicety in distributing the words between *Israel* and the Gentiles; for it will confirm by their concession, what we said in answer to the question above put, that this prophecy in the latter part of this chapter, concerns as well the Gentiles as *Israel* according to the flesh, and the words and promises thereof are applicable to both, and fulfilled by the calling of both; and so belong to the times of the Gospel preached to both for their conversion from Idoles and vain worships, to the one true living God; as in some of the following passages will also more evidently appear, in which he proceeds in gracious promises of good things which he will shew to them being thus converted to him, and sincerely worshipping and cordially serving him alone. As first of security and tranquillity in the next verse.

18. *And in that day will I make a covenant for them with the beasts of the field, and with the fowls of Heaven, and with the creeping things of the ground: and I will break the bow and sword, and the battel out of the earth, and will make them to lie down safely.*

Verse 18. *And in that day will I make a covenant for them with the beasts of the field, and the fowles of Heaven, and the creeping things of the Ground, &c.* In that day; as before, verse 16. when according to what is in that verse added, they shall leave their Baals and false worships, and cleave faithfully to God, and acknowledge and serve him alone, *I will make a covenant for them with the beasts of the field, &c.* That this expression is figurative, cannot be doubted, seeing the things here named are not fit parties for making a covenant; so that the meaning must needs be no other then that he will cause that they shall not do them hurt or mischief, but they shall be as secure from them, as if they were in covenant or a league of peace with them, and had them subservient to them for good. We hear above threatened, v. 12. that the beasts should eat their Vines and Figg-trees, and elsewhere like threats, that on their rebelling against God, he would send * wild beasts among them to devour and consume them. By the *Fowles of Heaven*, here, *Kimchi* understands, Locusts and like devouring creatures which use to consume the fruits of the earth. And those elsewhere of all sorts, † doth he threaten to send on them for their wickedness, ‡ and the poison of Serpents, also, Cockatrices and like creeping things of the earth. But now on the contrary to these being reconciled with him, doth he promise that he will make a covenant for them with all these hurtful creatures. The like expression have we in Job. 5. 22. 23. *Neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee*, with other like hyperbolical expressions of security to those who are in favour with God, from such things as might be thought most hurtful; as *Thou shalt tread upon the Lyon and the Adder, the young Lyon and the Dragon shalt thou trample under feet*, Psal. 91. 13. and so Ezek. 34. 25. *I will make with them a covenant of peace, and will cause the evil beasts to cease out of the Land, and they shall dwell safely in the Wilderness and sleep in the woods.* and see Isai. 11. 16. &c. Now that what is said here by the Prophet we apply to the times of the Gospel, and look on as concerning those that are called into his Kingdom and Church, may not seem strange when we hear from Christ himself such language. *These signs shall follow them that believe. They shall take up Serpents, and if they drinke any deadly thing, it shall not hurt them*, Marc. 16. 17, 18. and Luk. 10. 19. *Behold I give unto you power to tread on Serpents and Scorpions, and over all the power of the ene-*

* R. Saadiah. † Kimchi & Abarb. ‡ Lev. 26. 22. Deut. 32. 24. and see Ezek. 14. 15, 21. † Deut. 28. 38. & Joel 1. 4. &c. & 2. ‡ Deut. 32. 24. Jer. 8. 17.

my, and nothing shall by any means hurt you; Yea not only so, but making even the Devils subject unto them through his name, as his seventy disciples tell him they found made good by experience verse 17. And that the things here promised have been really according to the letter effected in some, we see in the example of *Paul*, Act. 28. 3. &c. on whose hand when a Viper fastned, the Barbarians looked that he should have swelled or fallen dead suddenly, according to the effect that the biting of that venomous beast usually had on others; but he shook it off and felt no harm at all, insomuch that they who before looked on him as a murderer whom vengeance would not suffer to live, seeing this, now chang'd their mindes, and thought him a God; a man near and dear unto God, they might well conclude him. And we cannot doubt but that if things had been at large recorded, many other examples in like kind, to prove the good effect of Gods league made with the Beasts of the Field and other hurtful Creatures, for such as faithfully cleave to him and serve him, to whom this promise is made, would be found. I know not why we may not, think that the frequency and commonness of his preservation of his from hurts in that kind which might else daily fall on them, is the reason that they were not more taken notice of, and did not seem strange.

But if any will not take due notice of what is ordinarily done, but will object that this is not generally in a miraculous manner done, so as to prove that these priviledges of the times of the Gospel, which we say they do belong to, are so far made good as to demonstrate that they do belong to them; there are other answers which sufficiently shew that objection to be of no force. As first that they perhaps mistake in extending the promise farther then they ought, in looking on that as belonging to all that bear the name of Christians, which pertaines only to such as are sincerely so, and with all their heart cleave to him, renouncing all that may be called Baalim, all things contrary or offensive to God. They ought to consider, whether in those that they see to suffer in that kinde there be not some Sin, for chastising which God opens the mouthes of those beasts against them, or sends like hurts on them: again whether there be not in them a defect of such a measure of faith as is required, as our Saviour answered his Disciples when they were afraid of drowning, *Why are ye fearful, O ye of little Faith?* *Mat.* 8. 26. By Faith the mouthes of Lyons are to be stopped, the violence of Fire to be quenched, &c. *Heb.* 11. 33, 34. But suppose that there be no such defect in the persons, yet mean while may other and

better things be wrought in them and for them by what they suffer, which being considered, it cannot be said that this promise is to them of none effect, though not fulfilled according to the letter of the figurative expression in which it is given. The main scope of the expression is to give them security against any hurt of evil by any creatures to be brought on them. If then God give them such security and tranquility of mind as that they can look on any such things which they suffer from them, as not hurtful to them, but as causes of greater good; it cannot be said that the promise is not according to its main end fulfilled, and the lesser hurt which seemes to cross the letter swallowed up in the greater good, which makes good the main thing therein intended. It is well observed by the Learned *Grotius* on the forecited, *Marc.* 16, 17, 18. that these signes there named by Christ are not only to be looked on as beneficial according to the letter, but to contain in them images or representations, of those benefits which happen or accrew to the mindes of men by the Gospel; and so here may the expressions of this Evangelical promise here made, seeme to denote not only or not so much, security from outward hurts from the creatures, but, or as, inward security and tranquility of mind, out of certain confidence and assurance that all things work together for good to them, as *St. Paul* tells us they do to them that fear God, *Rom.* 8. 28. And so being perswaded that not any creature can separate them from the love of God which is in Christ Jesus our Lord (as he farther speaks verse 39.) we cannot look on any thing that can happen to those spoken of, from any of the creatures, as hurtful, but rather beneficial; by his good providence, and out of his love so ordered to them for ends best known to himself, which shall be to his glory which they ought to desire, and their good; if not apparently in this life, yet undoubtedly in a better wherein they shall be perfectly freed from all molestation: and that is the time on which we may well look with diverse men of good judgment, as that in which the full completion of this and like promises is to be expected, and is principally referred to, taking these for certain rules, First, that all promises made as to this Life, are still to be understood with exception of chastisements and the Cross which Christ hath bequeath'd to his, to be taken up, that so they may be conformed to his Image, and Secondly, that the promises belonging to Christs Kingdom, are only to begin and more imperfectly to be fulfilled in this Life, but the full completion is expected in the Life to come,

^h *Marc.* 4. 40. *Luk.* 8. 25. ⁱ *Par.* & *Rivet.*

to which while they aspire, they will look on all the sufferings of this Life as nothing hurtful, yea greatly beneficial, if they be any way advantageous to them for the obtaining of that by exercising their Christian virtues of Love, Faith, Hope, Patience, &c. and by trying them as Gold is tried that it may be for vessels of honour, and will not impute it to God as a breach of promise, if he suffer such things to befall them. Against all that can be said in this kind it is evident, that these promises belong to the times of Christ and the Gospel; they were never in so great a measure in any other times fulfilled, and there remain no other times after, wherein they may be fulfilled in this world; but what is wanting for a full completion of them, is to be expected in the world to come, where shall be no more wild beasts, hurtful fowls, or poison of serpents. This may be reasonably said if we take here the things named, *The Beasts of the Field, the Fowls of Heaven, and the Creeping things of the Ground*, in their proper notion, according to the sound and signification of the letter, as many learned men of great judgment do, as if it were a renewing of that league whereby the creatures were at first subjected all to Adam, the breaking of which by his rebellion against God, was a cause of their rebellion against him and his posterity; and that the right and dominion over them were promised to be restored in Christ, which is certainly made good, fully to them in him their head, although it appear not fulfilled in his members because of their imperfection in this Life; yet it is in good measure in them also made good according to the ways that we have mentioned.

But there are many others of no less note and authority, who prefer to understand those names also figuratively, so as to denote men who in their harmful conditions are so like those beasts, as to deserve to be called by their names in a way of expression not unusual: so the Pharisees are by Christ called a generation of Vipers, *Mat. 12. 34. Herod a Fox, Luc. 13. 37. False Prophets, Ravening Wolves, Mat. 7. 15. and the like.* And to justify this way of Exposition diverse borrow from St. *Jerom* an instance taken out of that History *Act. 10.* wherein by all manner of fourfooted beasts of the Earth, and wild beasts and creeping things and fowls of the air, represented to Peter as all let down together in a great sheet from Heaven, were denoted the people of the Gentile nations: So therefore here, though beasts and fowls and creeping things be named, do (I say)

diverse choose to understand men of such like conditions, but do not all in one manner apply them. Some understand them of such nations as were at open hostility then with *Israel*, and used to infect them and prey upon them, that the meaning of the words should be, that they should be secured from hurt by any such: I will cause (° faith a Learned Man) that the *Edomites, Ammonites and Moabites* shall not hurt them; an ancient ° Father, names *Persians, Medians, Babylonians* and the like. But these seeme to look on the persons spoken to, and of, and designed by the word *them, viz. the Israelites*, in another respect, and to apply them to another condition of theirs, and to other times then the Prophecy, according to the way which we have all along gone in, will admit, or be found to be fulfilled by, or have its due extent allowed it. For according to their exposition the promise would be that *Israel* according to the Flesh should be restored to their Land, and there live secure from molestation by such enemies (denoted here under the names of beasts and like hurtful creatures) as formerly infested them and were then Nations in being, as they are not now. But there was never yet any such restoration to *Israel*. The return of a small remnant of them mixed with the Jews after their deliverance from the Babylonish captivity, and so swallowed up among them as all to be accounted Jews and not a distinct people or Kingdome as before, can not be thought a general restoration of them; and if it were granted that that might goe for a restoration of them, yet cannot it be said that ever after that, they were secured from Enemies like to those by them named: though the Jews did for some time enjoy a respite from troubles, yet was that quiet again succeeded by such troubles from enemies which at last ended in the destruction of their Country and Nation, so that we cannot say that this promise which is for continuance, to have thereby had its completion. The Jews themselves do not think so, which makes them groundlessly look for a farther restoring to their Country, because they will not look on the benefits in Christ reached forth to believers. So that this covenant here promised to be made for *Israel*, cannot be said in that regard of their return with the Jews, ever to have been made good to them; and there is no ground to say or hope, that ever in such a way it shall be. We must therefore, as we have all along hitherto done, understand the time to which this prophecy belongs, to be the time of the Gospel, and the calling the persons spoken of by that, not to the repossession of any earthly Canaan,

Kimchi. Calv. Mont. Zanch. ° Riyet. ° Cyril. Theodoret. Hierom. Riber. Christ. à Castro. Riyet. &c. ° Grot. ° Cyril.

but a spiritual, the Kingdome of Christ; and then those persons to be both as many of *Israel's* posterity according to the Flesh, and together as many of other nations also as by believing in the hope of *Israel* are made worthy of the name of the *Israel* of God; then may we say, that this promise is made to such, all such, and only such, and that God will surely make it good to them in securing them from the hurt and violence of all such as are desirous, and otherwise without his covenant here mentioned, and his especial protection, would be able to annoy them and bring them to destruction, whether we understand it of malicious men, who are to other men as savage beasts, and serpents, yea worse than any so properly called, or ^p whether we yet further extend the figurative speech by an allegory to spiritual enemies also, Sin, and the Devil, that roaring Lyon, that old Serpent, and Dragon. From all can the same power of God defend and secure his faithful servants as well as from the least worime, and by vertue of this promise here, may we have assurance that he will, so that they need not fear what any of them can do to them, as long as they continue in faithful and close obedience to him; and so be such as those to whom the promise is made, are required to be. And then if we thus understand by the words not properly beasts, &c. but men likened to them, as great in malice and power to do hurt as they; the way to shew how they being so understood have been made good under the Gospel to those who have received it, the *Israel* of God and his faithful servants, true believers who embrace the word that he hath spoken to their hearts, and abandoning all other services, of Idols, Sin, and Satan, cleave steadfastly to him, and put their sole trust in him, will be much the same as it was, if it were properly understood of beasts; and the answer also to any such objection as was made from their being molested by them, much alike. If any thing more need to be said, that will be seasonably added, when we shall have considered the following words in the latter part of the verse, which fall in with these words so understood, and are as an explication of them so taken; which are, *And I will break the Bow and the Sword, and the battel out of the Earth.*

Agreeable to what he saith, *I will break the Bow and the Sword*, is what we have *Pf. 46. 9. He breaketh the Bow, and cutteth the Spear in sunder.* But to say, *I will break the Battel, or War*, may seem ^q not so proper a speech, and therefore do ^r some here supply something, as *Weapons*, viz. and all o-

ther weapons of War, and so an ancient Arabick Translation ^s *جميع آلات الحرب* and all instruments of War. The Chaldee interprets it, *And the Bow and the Sword and such as make War will I cause to cease out of the Land*, so that it will be all one in sense with what is said in the same forecited Psalm and verse, *He maketh War to cease unto the ends of the Earth*: and the whole till a promise of security and peace, and that they shall dwell safely or securely, as in the next words is expressed, *and will make them to lie down safely*; ^v others render to *Sleep*; others to ^w dwell, securely, confidently; the Greek and printed Arabick in hope, viz. of security and protection from God. All mean but the same thing, and give well enough the meaning, and we may well look on it as a ^x proverbial kind of speech, denoting great confidence, tranquillity and security, without fear of being molested or troubled by any; such a state as *David* likewise describes *Psal. 4. 8. I will not lay me down*, (the same word that is here used) *and Sleep, for thou Lord only makest me to dwell in safety.* But here again will recur, and be resumed, the former objection, against what we say that these promises belong to the times of Christ and the Gospel, viz. How it can be said that these things, this promise of so great peace and tranquillity, and security, were ever made good since the preaching of the Gospel, or are like probably, to be under it, when we see none exposed to greater hazards, greater troubles, and troubled with frequenter Wars and the ill effects thereof, then those that have embraced that doctrine, and the Christian Religion, both have been all along, and are still, and are likely to be molested and disquieted with? For answer to this question or cavil, besides what hath been but now said on the precedent words in this verse, we might remit the reader to what we have elsewhere said on *Micah. 4. 3.* as likewise *Isai. 2. 4.* where is a much like promise to the Church of Christ; but that I may not give him the trouble of sending him from place to place; and perhaps this may come into the hands of some, who have not that part, though printed before this, I shall here speak something to like purpose. Several answers are given, the scope of which I shall distinctly set down, because though any of them singly might suffice a sober mind, yet if a Jew or any that is obstinate may not acquiesce perhaps therein, by laying more of them together, he may be more fully convinced. The objection as from this place compared with those in *Isai.* and *Micah.* taken, may contain in it two branches, one

^p River. ^q Druf. ^r Aben Ezra. Kimchi. ^s See MS. in Hebrew letters, and see above chap. 1. v. 7. ^t Ab. Ez. ^v Vulg. Lat. ^w Cald. LXX. Ar. MS. & printed. ^x River.

one from their making War, and infesting others; the other from their being infested by others, and both would be answered. First therefore, we suppose it might suffice to say that the Spirit and Doctrine of the Gospel, is not like that of other Religions which even of necessity ingageth to War, but such as tendeth wholly to Peace, teacheth and requireth it. So that if Men would receive and follow the rules thereof all these things here mentioned would necessarily insue: they would neither injure, hurt nor trouble others, nor be in fear of hurt and molestation from others: and to such only as do receive that and give themselves to be directed and governed by it, is this promise made, *viz.* to such who receive those comfortable words which God speaketh to their heart (verse 14.) and who call him *Ishi*, keeping covenant with him, and abandoning all others, cleave stedfastly to him, and worship, serve and obey him with sincerity of heart, not to all in general or promiscuously. So that on Gods part who hath used such proper efficacious means for bringing this to pass, and for preparing them by alluring or perswading them (as in v. 14.) that it might take effect in them, there is nothing deficient: that those means have not taken generall effect, argues only the imperfection of men, not of the rule, which they profess to have received, but do not guide their actions, as they ought, by it. They do not know, at least not consider, what manner of spirit they are of, as our Saviour upbraids his two over hasty Disciples, *Luc. 9. 55.* The Flesh prevails in them too much and first warreth in them against the Spirit, and that is the too frequent occasion of breach of peace and of wars abroad; so learn we from St. James (c. 4. 1.) *From whence come wars and fightings among you? come they not hence, even of your Lusts that war in your members?* And it cannot be expected that it should be otherwise, as to the generallity, while Christians also are men, and so necessarily subject to defects and imperfections, except we should expect that God should change the state of the Church militant on earth, into the state of the Church triumphant in Heaven, and make men even in this life perfect Saints, impeccable, and leave them no power to dispose of themselves or their own actions in any thing. The Jew hath no more ground hence to except against the Gospel because all that are called Christians do not exactly conform themselves to the rule thereof, then he hath to except against the Law of Moses, because all that were called Jews did not exactly obey it. y The Law was still holy, and the Commandment holy, just and good, though it had not that effect in many

of them as to make them so. But ² it cannot be denied that the Gospel had apparently that effect here promised, after its promulgation in the World. It appears, by that so many of different nations and Sects, Jews, Israelites, Gentiles, and of all conditions high and low, being by the preaching thereof converted, putting of animosities, quarrels, hatred and discord which were before among them, became of one Heart and one Soul, (as it is sayd of them *Act. 4. 2.*) being all as joynt members of one Body, under one head Christ, putting on so peaceable a disposition that they neither did hurt to one another, nor to others, but as far as in them lay, did live peaceably among themselves, and with all others. As far as that doctrine diffused it self, so far did the desire of peace and charity; the whole multitude of Christians acknowledging themselves bound by their profession not to will, not to do, not to speak or think ill of any, to love their Enemies, not to hate any; and accordingly making it good in their practice in so much that though they were much more in number, and greater in strength, then their Enemies who oppressed them and exercised all manner of violence and cruelty toward them, so that they could easily not only have defended themselves, but have quite overcome those that so injuriously and despitefully used them, and have gotten even the Empire into their hands; yet because the present authority of the Magistrate was on the other side, they endeavour'd no such thing, but rather chose to suffer all injuries, then to take up the sword into their hands, lest they should offend against the discipline and rules of Christian Religion, which taught them that they ought rather *occidi quam occidere*, to be Slain, then to Slay, where they had not just authority, and that they ought not to use any armes which might be to the breach of Christs peace. This testimony given of them by an ancient writer, *Tertullian*, who flourished about 203. years after Christ, and confirmed by the History of those times sufficiently evidenceth that these prophecies had then an answerable effect, as no where else, so among the professors of the Christian Religion, whom we say they respect; and that among them was fulfilled, what is here said that the Bow and the Sword and batel had no place among them, and that the efficacious power of the Gospel did manifestly exert it self, by its disposing of them wholly to peace, when they, in the judgement of men, and if they had not gon on higher principles then those of other Religions did, had such provoking occasions to break it, and make use of armes. And how would they who refused to make use of them against their professed Enemies,

y Rom. 7. 12. 2 Tertul. Apolog. N. 36. Ed. Rig.

make use of them one against another, as many as professed the Religion of Christ common to them, however otherwise distinguished by difference of nation, or education?

But if it be farther objected, that though the Christians of those times so behaved themselves, as that what is said in these prophecies might be thought very applicable to them, and to be verified in them; why then it did not still continue so to be, but that in after times there have been such unappeasable dissensions and quarrels among them, such bloody Wars, of the justice of which no reason can be given (for that some Wars may be just, where there is lawful authority and a just and necessary cause, it can be no more doubted, then that too many are unjust, raised by them who have no right to invade others) as if the Gospel which they all profess were now become another Gospel, and instilled different principles from what it formerly did, whereas these prophecies seem to imply a continued state of peace? we have to answer, that this is no more then we were forewarn'd of in that ^a Gospel of peace, viz. *That in the latter daies, perillous times should come, ^b times of falling away from Christ, times wherein many should have ^c a forme of Godliness, but deny the power thereof, and ^d many professing to know God, should in works deny him, Times wherein ^e Faith should decrease, and ^f Charity wax cold, with like signs of Apostacy?* Nevertheless the foundation of God still standeth sure, and his Gospel the same, and drives still at the same end of disposing men to peace, not teaching the use of the Bow or Sword or art of War, but giving for its constant rule, to follow peace with all men, so that they in whom it hath not that effect, shew themselves not to live according to it, what ever profession they make of it. Nevertheless all of them, who seeme most to delight in War, will profess themselves to love peace, and that by the Christian religion they are bound so to do, and offend if they do otherwise, and therefore that they exercise their armes only for procuring it; which with how sincere intentions, and with how just meanes they do, God is Judge. They all will acknowledge it as an undoubted maxim that ^g *Blessed are the peace makers,* and that all that will be called the *Children of God* ought so to be; and meane while all that are truly so, all that in sincerity strive to live as becometh the Gospel of Christ, and truly believe it, alwaies have been, and are, and will be of that disposition, as to indeavour to the utmost of their power to live in peace among themselves, and follow peace with all men, and make it their continual prayer that

God would give into the hearts of all that are called by the name of Christ, to do so; so as that on their part there should be no occasion of Bow nor Sword, nor War in the Earth, but all should dwell safely: and therefore from the corruptions of some men there is no argument why this Prophecy should not be applied to the times of Christ and the Gospel, or to prove that Christ is not yet come, in answer to the first branch of the objection which is from Christians infesting others with War. As to the other branch, which is from their being infested by others; whereas the words seem expressly to promise to those whom they concern, that they should not by hurt of Armes or War be molested, but should lie down, or dwell, safely, in security and undisturbed peace, to the followers of Christ, they say, is no such thing made good, who have suffered alwaies in such kind as much as, if not more then, any. To this an answer will be easy and plain, if we consider first the nature of that peace which we say is in Christ promised and to be expected, and wherein the truest and highest peace and security doth consist, which we cannot better do then from Christs own words; some of whose sayings we shall therefore here mention by which we shall be able to judge of it. He promiseth to his, *peace, peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you, let not your heart be troubled, neither let it be afraid,* Jo. 14. 27. again Jo. 16. 33. *These things have I spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.* He promiseth likewise to his disciples, that nothing shall by any meanes hurt them, Luk. 10. 19. yet likewise, pronounceth them blessed, which are persecuted for righteousness sake, because theirs is the kingdom of Heaven, and *Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; Rejoyce and be exceeding glad, for great is your reward in Heaven,* Mat. 5. 10, 11, 12. He telleth them likewise that the time should come that whosoever killed them should think he did God service, Jo. 16. 2. but elsewhere biddeth them not fear them which kill the Body, but are not able to kill the Soul, Mat. 5. 28. and tells them they should hear of Wars and Rumors of Wars, but bids that they should not for that be troubled, Mat. 24. 6. and that they should be betrayed, both by Parents, and Brethren, and Kinsfolks, and that some of them they should cause to be put to death, and they should be hated of all men for his names

^a 2 Tim. 3. 1. ^b 2 Thes. 2. 3. ^c 2 Tim. 3. 5. ^d Tit. 1. 16. ^e Luk. 18. 8. ^f Mat. 24. 12. ^g Mat. 5. 9.

fake; but, notwithstanding there should not a hair of their head perish: and bids them therefore in their patience possess their Souls, *Luk.* 21. 16, 17, 18, 19. Out of these and like sayings of his, it is necessarily concluded that true peace and security, such as is by God promised in Christ, is according to him (the best interpreter of his Fathers Will and the nature of that which he was himself to bring and give to his) not so much outward and temporal peace (though that be a great blessing also from God, and such as he will also give to his as shall be for his glory and their good) as peace of a more excellent nature, and such as is even with loss of that at a cheape rate purchased, inward spiritual peace, peace with God, peace of mind out of assurance of his love and favours and the promised security consists not so much in being safe from the outward violence of men, as in assurance that all that they can do to their bodies, cannot hurt their Souls, nor separate them from the love of God in Christ, nor any way hinder their Salvation but rather shall promote it, and heighten their reward in Heaven, where they shall be in perpetual peace and security, which none shall be able to disturb; in confidence and expectation of which, they do not look on any thing that God suffers to befall them here, as any failing of his good word to them, but the best way of fulfilling it. Of this mind appear to have been the Apostles and holy men of old, who having obtained that inward peace, did shew in themselves manifest examples of the sense and enjoyment of greater joy, security, and tranquillity, in the midst of such things as are counted most vexations to other men, then any worldling can express in the most undisturbed enjoyment of outward peace and prosperity. So is it said of the Apostles that were beaten by the Jews, *They rejoiced that they were counted worthy to suffer shame for his name*, *Act.* 5. 41. So of *Peter* cast into Prison by *Herod*, that the same night before he was to have been brought forth to have suffered what that Tyrants cruelty, who had before killed *James* with a Sword, would have inflicted on him also, securely sleeping between two Souldiers, bound with two Chains; all that was fearful in this condition, could not hinder him from sleeping safely (as is here promised) till the Angel of the Lord awaked him, *Act.* 12. 6, 7. and with what great tranquility and quiet of mind the Proto-Martyr *Stephen* received the stones that were cast at him, and the death by them inflicted on him, that description of his suffering, *Act.* 7. 59, 60. sets forth, where we read, that while they stoned him, he called on God, saying, *Lord Jesus receive my Spirit; and kneeled down,*

and cryed with a loud voice; Lord lay not this Sin to their Charge, and when he had said thus fell asleep: how could the condition of one that securely should lay him down on his bed to sleep in safety, be in terms denoting greater security, described? ^a *St. Paul* a great persecutor of *Stephen*, being afterward converted, gives a like example of security in his own case, who when *Agabus* by his propheticall Spirit had foretold of great persecutions and evils that should befall him at *Jerusalem*, and his Friends sought therefore to dissuade him from going thither, reprehends them (as once Christ did *Peter*, dissuading him from entring on his sufferings, because he favoured not the things that were of God, but those that were of men) answering, *what mean ye to weep, and to break mine heart? for I am ready not to be bound only but also to die at Jerusalem, for the name of the Lord Jesus.* So that they were fain to cease from perswading him, saying the will of the Lord be done; in which will they saw him so far to acquiesce, that nothing which should according to that befall him, did seem grievous to him, or once move him, or hinder him from finishing his course with Joy. And what were the grounds which so supported them that they were not overcome with any things that they suffered, but looked on them rather as joyous then grievous, more a gain and advantage then hurt or damage to them, doth *St. Paul* discover: as, first, the inward peace that they felt, not to be disturbed by any outward annoyance. So saith he *Rom.* 5. 1. &c. *Therefore being justified by faith, we have peace with God.* By reason of the sense of which he saith, *We rejoyce in hope of the glory of God; and not only so but we glory in tribulation also, &c.* And again because they were assured that all things work together for good to them that love God, and to them who are called according to his purpose, *Rom.* 8. 28, 35. &c. and that nothing could separate them from the love of Christ, nor tribulation nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword; so that in all these things they were more then conquerors through him that loved them. Being perswaded that neither Death nor Life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature could be able to separate them from the love of God which is in Christ Jesus our Lord. Wherefore they without fear embraced that light (as he calls all outward) affliction, as working for them a far more exceeding and eternal weight of glory, *2 Cor.* 4. 17. that reward, that blessedness which (as we have seen) our Saviour himself promisseth to those that are persecuted for righteousness

^a *Act.* 21. 11. &c. * *Act.* 20. 24.

fake, *Mat. 5. 10.* in regard to which *St. Peter* also calleth those that suffer for righteousness fake happy, and bids them not to be afraid of the terrour of men, nor to be troubled, assuring them that none shall harme them who are followers of that which is good, *1 Pet. 3. 13, 14.* On these grounds all the noble army of Martyrs going, went with as great security to the torments, as others to their softest beds, and into the fire with as much alacrity as *Elijah* ascended into the fiery Chariot which convey'd him up to heaven: the fiercest beasts coming upon them with open mouths to devour them, were no more frightful to them, then the Lyons whose mouths God had shut, that they should not hurt him, were to *Daniell*, because innocency was found in him, and he believed in his God. The peace that they had with God, and so in themselves, their stedfast belief in him and his providence which should turn all to good for them, their assurance of his love to them, their sincere love to him, and zeal of promoting his glory by their witnessing to his truth, their joy in being made conformable to Christ in his sufferings, with like considerations, made that they were not at all moved with such things however terrible to other men, which he thought fit to suffer to befall them * *for tryal of their Faith*, and exercise of their patience, that they might be found unto praise, and honour and glory at the appearing of Jesus Christ, nor thought themselves at all hurt by them. Who shall deny the greatest security here promised to have been made good to them? and that with all the most savage beasts or hurtful creatures, God had made a covenant for them, and that the bow and sword and all instruments of cruelty, having their edges dulled, were broken, as to them, and that without fear from any of them, they alwaies laid them down or dwelt safely? This language will be justified by what we read, *Isaiah. 28. 15.* where we hear some secure ones who forgat and contemned God, saying, *We have made a covenant with Death, and with Hell we are at agreement* when the overflowing scourge shall pass through, it shall not come unto us. *i. e.* we are in no fear of hurt from them, but as secure as if by a covenant of agreement with us, they were bound up from annoying us. Their covenant was a groundless one, made by themselves, who had no power to do it; and therefore failed them in their need, and did but make those things more fearful and hurtful to them in the end; and they should be *no* *ten* *down* *by* *them*, *v. 18.* But this here made by God for his faithful servants, with those fearful things,

did, though not hinder them from assaulting them, yet keep them of from hurting them, and turn all that they could do, for good and advantage to them; so that they had even in this respect great reason to insult over death it self the fearfulest of them, the king of terrors, and boldly challenge it, when most strongly armed against them, in the words out of our prophet cited and applied by the Apostle *1 Cor. 15. 55. O Death where is thy sting! O Grave (or Hell) where is thy victory?* which he concludes with, *Thanks be to God who giveth us the victory through our Lord Jesus Christ.* Against all that Death or Hell it self can do with all their most cruel instruments of mischief, the victory hath still stood, and shall stand still, on the faithful Christians side, and they have never been able greatly to hurt him, but have all ended in advantage to him. On the same grounds and out of like considerations all Gods *Israel*, faithful believers, have allwaies esteemed their happiness not from their outward, and easie to be disturb'd, security, though God hath granted them in greatest measure to enjoy it, but from their inward and spiritual peace which no outward thing can disturb. So that if God give them that, how shall any say that he hath not made good to them this promise, the expressions of which though figurative, are not then Hyperbolical, or exceeding the reallity of the thing, but giving us by what is less, but more sensible to men, to understand and conceive what is greater? He that giveth far greater things cannot be said to have failed of his promise which hath expressed only what are less. And of that more excellent peace have we all reason to understand these words, the scope of which is to assure them of great peace, security, and tranquillity, considering the nature of Christs Kingdom, to which we say they have respect, which is not of this world, but spiritual: it being manifest and as a general rule that under notions of inferior corporal and carnal things (especially in matters concerning the Kingdom of Christ) Spiritual things of an higher nature are often represented to us, as before we have seen made good by examples. The Learnedst Jewish Doctor *Maimonides* having confess'd that such expressions as this, of things to be expected under the Messias, are *parabolical*, or figurative (to express that things should be in as good or better posture, as, or then, they could be if that were done which the letter sounds, though it be never so brought to pass, and his subjects in as great security with the wicked of the world,) then saith that the meaning of them, or what is pointed out by them, shall then truly be per-


* *1 Pet. 1. 7.* † *River.* * *Flacc. Illyr. de rat cognoscendi litteras sacras, Tract. 1.* * *הם משלים*
 ובימות המלך המשיח יורע לכל לא זה רבר היה משל ומה ענין רמז בהם
 Yad. tr. Melacch. c. 12.
 ceived,

ceived, when he, in whom they were to be made good, is come, we therefore knowing him to be already come, and that there is no other to be looked for, and having by experience seen how they are made good, see all reason so to interpret them. If a Jew except against our way of so understanding them, viz. by this promise of peace and security, to be denoted spiritual inward peace, arising from assurance of Gods favour, ordering all things for good and advantage to his; let him answer how Gods promise to ¹ *Josiah* that he should be gathered into his Grave in peace, was made good, whereas he was slain in war, and taken away by a violent death? a rational Heathen will not deny the reasonableness of it, or think it improper language. We have from ^m one of them this saying, that grief, poverty, ignominy, imprisonment, banishment, and whatsoever elsewhere is terrible, when they meet with a wife (or good) man are tame and gentle; to wit, because they do not disturb the quiet temper of his mind, whatever effects they may have on his body: and therefore compares them in respect of him who knows how to tame all evils, to Lions, Tigers, and the like fierce beasts which are so tamed, as that their Masters can put their hands into their mouths without fear. What is this less then to say that with all these things there is a covenant made for them, in the Prophets language here, and that the violence of them, as to them, is broken out of the Earth, and that they can ly down safely without fear of an annoyance from any of them: it would not seem to him an improper language to express firm inward peace and security by such notions. If any, yet obstinate, shall persist to require a more literal completion of the things specify'd in these words, for proof that he is come to whose times they had respect; although we have no reason to think there is any such thing requisite farther, then in the manner already described, yet if we shall so far yield to them as to suppose there were, we have a ready answer which will take away all advantage from them who make that objection; namely that the times of Christ to which we refer this prophecy, are of large extent, and of as long duration as the world it self; so that if any thing promised to be done under him and in his times be supposed not yet to be done, there is still time left for the fulfilling of it, and no need of expecting another Messias or Christ, as the Jews would have it, under whom it should be fulfilled. Adde to this, that the time of his Kingdom (which is a spiritual kingdom, and commonly called the kingdom of grace) in this world, where-

in ⁿ *he must reign, till he hath put all his enemies under his feet*, shall be concluded, and succeeded by another Kingdom of his, that called his Kingdom of glory, wherein what may seem here more imperfectly fulfilled, shall be in the highest and perfectest degree completed. And that is by ^o some, and well may be by us, looked on as an answer to all exceptions that can be made against the more imperfect fulfilling of such pophecys, as this, in this life, caused by the imperfection of the best of men in it; that the completion of good things, promised under the Kingdom of Christ, are in this life (as we have before said on the former part of the verse) only inchoative and in part: but the full and perfect completion of them is to be expected in the life to come, the time of perfect peace and uninterrupted security, and tranquillity both of mind and body, where shall be no more fear of any hurtful thing or enemy that may give trouble, grief, or disturbance. After the strictest enquiry then, and on all considerations we see still reason to fix these promises and this prophecy to the times of Christ, and no other, and to affirm that under him, and by his coming, they have been, still are, and shall be made good to true Believers in him, to whom only they pertain.

I have in what hath been said, followed our translation, which is doubtless of all the plainest, and most agreeable to the words, and most generally received. Yet is there in some a little difference, whilst instead of, *for them*, they read, *with them*; *a league with the beasts of the field*, &c. So in divers copies of the vulgar Latin, which yet ^a some of the Romish Church note as an error anciently crept in, into the copies thereof, yet do ^r others even of Protestants maintain that rendering. However in the exposition and meaning, this makes no difference, tending all to denote, that God being in covenant with them, will cause all other creatures, to be as it were so too, to work for good, and not evil to them. But there is a Jewish Doctor (*Abarbinel*, often by us cited) who gives an exposition far wide from others, as from the truth also: He refers the words, *for them*, not to the Israelites, as others do, but to the *Baalim*, or *Baals* before mentioned, and thus expounds it, *I will make a covenant for them*, i. e. those *Baals* by which he understands, the Sun, the Moon, and the Stars, so as that those superior Lords or Princes (as he calls them) shall have no more to do in influencing or guiding the nation (spoken of) any more, but it shall be taken care of by Gods peculiar providence, and its guidance shall not be according to the disposition of the Stars: but

¹ 2 Kings. 22. 20. ^m Senec. Ep. 87. Dolor, egestas, ignominia, carcer, exilium, ubicunque horrenda, cum ad hunc pervenire mansueti sunt. ⁿ 1 Cor. 15. 25. ^o Par. & Rivet. & see Pet. à Fig. ^p Rev. 21. 4. ^q Riber. & Munst. & Fig.

those indications from above, shall in that time reach only to irrational creatures, not to men, which shall all be appropriated to to the guidance of the divine providence, according to what is said in the Prophet, *And the Lord shall be King over all the Earth; in that day shall there be one Lord, and his name one*, Zach. 14. 9. and again, *the God of the whole Earth shall be called*, 11. 54. 5. And by the covenant here mentioned to be made  *La hem, for them, (or to them) i. e. those Baals*, he will have to be understood, Gods confining of their guidance or rule to the beasts of the field, and other brute creatures, so that it shall not be extended to mankind: and that therefore, where he saith, *the Bow, and the Sword and War will I break* (or cause to cease) *out of the Earth*, the meaning is, that the Planet *Mars* or other Stars shall no more portend war to the Earth, or Sword, or Slaughter, and destruction, because he by his providence shall cause them to cease; and whereas he farther saith, *and I will make them to lye down safely*; that, he saith, may be applied either to those beasts which he mentioned, that they shall not do hurt and mischief one to another, but according to the saying of *Isaiah The Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, &c.* Because there shall not only be peace in the earth between men, but also between beasts. Or that else it may be interpreted of the nations, according to that of the Prophet, *Nation shall not lift up a Sword against Nation, neither shall they learn swar any more*, so that as what he saith, *I will cause to cease the Bow, the Sword and War*, belongeth to all nations, in their countries and according to their nations, so do these last words also, *that they shall all lye down in safety, every one under his Vine, and under his Figtree*, their affairs being not necessitated by the power of the Stars. To this purpose doth he expound the words by a strange and uncouth exposition, blinded with strange astrological notions, which, I suppose, he, as others of them, founds on a false interpretation of those words, Deut. 4. 19. *The Sun, the Moon, and the Stars, even all the host of Heaven, which the Lord thy God hath divided unto all nations under the whole Heaven*; as if those words did import, that then all other nations were ruled by the guidance of the Stars, those heavenly bodys, except *Israel* alone, who were Gods immediate peculiar care, but these words here that from the time here spoken off it should be no more so, but God would take all nations into his beculiar care and tuition. Yet from his words do we gain this concession that the promise here made doth not con-

cern the *Israelitish* nation alone, but other nations also, which is that which we say; yet not with that Latitude which he doth, as if it belonged to all of that nation, and all of other nations promiscuously; but only to such of *Israel* as should be converted sincerely to God, and all such of other nations as should likewise be converted to him, and so obtain the name and priviledges of the *Israel* of God, among whom through their partaking of one common faith, there is no farther distinction of *Israelite* or *Gentile*, Jew or Greek, they being all one in *Christ Jesus*, Gal. 3. 28. To all such and only such do we say this promise belongeth, and so those that follow.

19. 20. *I will betroth thee unto me for ever; yea, I will betroth thee unto me in Righteousness, and in Judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.*

Verses 18, 19. *And I will betroth thee unto me for ever, &c.] thee, O Israel.* The congregation or church of *Israel* is that person, (if so we may call an aggregate body) that being resembled to a woman, is all along in this chapter spoken sometimes of, in the third person, and that sometimes in the singular, sometimes in the plural number, as in one capacity one, in another more, as consisting of many singulars, sometimes too (as here) in the second person. The things spoken concerning her, are of different nature, some, heavy threats and denunciations of sore judgments and punishments, others, gracious promises of mercy and great kindness; the reason of which will be perceived by considering different circumstances of the persons time and place, and their diverse qualifications; they had been, and were when the prophet uttered these prophecies to them, a rebellious, and very wicked people, bearing the name hitherto of Gods people, but now having nothing but the bare name, being become for the generallity deserters of God and his worship, and zealous followers of *Idols*; for which their iniquity he threatens them with his heavy judgments, which he would bring upon them, as by other means so by the hands of the *Assyrians*, who should overthrow their kingdom, lay their country waste, and carry them captives and disperse them among other nations; even those also of them which did yet acknowledge God and cleave to his worship, as members of the same politick body then bearing that name of *Israel*, and so involved in those outward ca-

lamities which the crying sins of the chief and greater part had brought on the whole; but after these Judgments he professeth again that there should come a time when he would find them out wherever dispersed, or their posterity, though not the present persons to whom the prophet then spake, being still by succession as the same body, and of the same name, represented under the same notion of a woman, and allure them and invite them to return by repentance to him, and will speak to their heart, and so far persuade them, and work on them, that they should come in to him and be converted, and forsaking Idols and all false worships acknowledge him alone, and cleave steadfastly to him as a chaste and loving wife to her husband. And to them, this converted and renewed Israel thus qualified, do the promises of his great mercy and loving kindness here made, pertain: and to them particularly though Israel in general be named, as that name is common to all, both converted and unconverted, true and false Israelites. But though the name be, the privileges are not common, not what is spiritual in them, though in what is carnal and temporal, they may oft have share by reason of their outward communion with the other. Farther the name of Israel do's as sometimes import those that were of the stock of Israel according to the flesh, so, (as hath been above made evident) sometimes again comprehend such others who though not of the race of Israel, yet being made partakers of the same faith, become partakers of that name also and the privileges belonging to it, as being now all one body, fellow-members quickened by one spirit under one head Christ, having all communion with him, and so communion one with another. Now the evils in this chapter denounced do (we say) peculiarly concern Israel after the flesh, that carnal Israel, though written for example to others also and applicable to them; but the good promises to all those that by one common faith are made the Israel of God, spiritual Israel. And why we so say, the reason is manifest: because those evils especially concern them in respect to that state, and those relations which they had formerly been in to God, which they by their deserting him had forfeited, and provoked him to deprive them of those privileges which they had enjoyed by virtue thereof, as having been by God chosen and made a peculiar people to himself, and so distinguished from all other Nations, and seated in a land before promised to their fathers, *Abraham, Isaac, and Jacob*, and their seed alone, with privileges confined to their Nation in that Land. But the good things promised are upon another new account chiefly spiritual, not so confined to that land, as being to be per-

formed to them being cast out of that Land, and such therefore which any other Nations all the world over might enjoy as well as they, and partake with them in them, being chiefly spiritual things though with temporal also: as for instance, in particular, in that which concerns the promise in these two verses made. In the second verse of this chapter, it is said, *She is not my wife, neither am I her husband*; there is (as it were) a plain bill of divorce, given by God to her, whom he had before looked on as his wife; this properly may be applyed to Israel according to the flesh, the whole congregation of them, in as much as God had before espoused them to himself, and called himself her husband: but of other Nations whom he had never formerly taken into that relation to himself, it cannot be so properly said. They who were never espoused cannot be said to be divorced: it may be only said that they never had been his wife. But now what he saith, *I will betroth thee to me for ever*, may be properly spoken of any that never before had been his Spouse or Wife, of all that should by him be received into that relation; such as are all of what Nation soever, which should be converted, and give up their names to him, and be owned by him. And these by coming unto him, and adhering to him, and owned by him, are all reputed his Israel, as others who were Israel according to the flesh, by departing from him, loose as well the name and privileges of Israel, as of being Gods espoused, and are lost among the Gentiles, and reputed as Gentiles. So that whereas *Abarbinel*, who confesseth some of the good promises in the foregoing verse, to belong as well to other Nations as Israel, but would have these, in these two verses, to belong only to the Nation of Israel, and to contain such privileges as belong only to them above other Nations, and to none besides them: he is plainly in an error, and these are also such as belong to all the Israel of God made so by faith, whether of that Nation or any other, there being on their sincere conversion to God made no more any difference between them in Gods sight. Such of Israel as have forsaken God, and will not be converted are no more reputed Israel; Such of other Nations as shall turn unto God, are together with such of natural Israel as do so, owned by God for his Israel, and they all united to make one body, are the person, *Thee*, here spoken to, and to which the promise is here made. And having thus cleared what concerns the person, which was necessary that we might keep up the Exposition of these prophecies, may we proceed to see what it is that is in these words promised, *I will Betroth thee unto me for ever*, &c. A promise of the greatest mercy and loving kindness imaginable, such whereby they shall

be brought so near, and to so nigh a relation to him, as that he will be even one with them, and they shall be one with him. So doth the word, *betroth*, plainly import, which denotes a mans espousing or receiving a woman into contract or covenant of marriage with himself, whereby he becomes thence-forward wholly hers, and she his, in a nearer conjunction then is by any other relation between any, as parents and children, or whatsoever is accounted nearest, yea so as to become one and no more twain, according to what is said at the first institution of marriage, *Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh.* (Gen. 2. 24.) which our Saviour citing and expounding, saith, *wherefore they are no more twain, but one flesh*: Mat. 19. 6. whence it is manifest, that as she that is betrothed passeth wholly into the right and power of him that hath betrothed her, so she likewise is made partaker with him of all good things which are in his power, and hath assurance given her, of his constant love, defence, and protection, and that she shall not want of any thing belonging to her well-being, that he can confer on her, or do for her: if he make not these privileges good to her, he violates the due laws of Espousals and Matrimony. So that God, in saying that he will betroth her unto himself, gives her all possible security, that he will bestow upon her all things necessary for her good in all kinds, and defend her from all things that may annoy her, that he will be concerned in all her affairs, as if they concerned himself: so that she cannot but promise to her self all things, that he shall see to be, and so really shall be, conducing to her good, whether in respect to her temporal, or spiritual concerns, this life or the other, he being faithful in his promise, and all being in his power, and none able to hinder or restrain him from doing what he hath promised; and therefore neither to make her doubt of receiving it, or frustrate her hopes or expectations, she continuing faithful to him. This weight hath the word, *betroth*, in it, and much more, as the things pertaining to God are of higher nature then any can be said of men, subject to many imperfections the best and greatest of them, so that they may either fail of their word, or be hindred of performing it, though desirous to make it good. Much weight seems *St Jerome* to observe in it, while he saith, that God doth not say, that he will be reconciled to her, after she had forsaken him, and provoked him, but that he will betroth her to himself, which others also observing, say that it is to denote, that it is no ordinary or vulgar mercy, and such as is usually found among men. If a man should again be reconciled to a spouse

or wife that had forsaken him, and committed lewdness with others, and been therefore divorced by him, though she shewed never so great signs of hearty repentance, and resolutions of behaving her self chastly and faithfully for the time to come, this would be a rare and great mercy and kindness, yea greater then the law did permit, according to what we read, Jer. 3. 1. *They say if a man put away his wife, and she go from him, and become another mans, shall he return unto her again? shall not that land be greatly polluted?* when then the Lord, keeping to himself mercy above what he will permit men to shew, shall say, as he doth there to Judah, and oft made it good to them upon their repentance, *but thou hast played the harlot with many lovers, yet return again unto me saith the Lord*; this certainly might deserve a word, that might express greater kindness, then that of ordinary reconciliation; and so here, if he should promise to *Israel* to receive her again after she had plaid the harlot, and he for her lewdness had given her a bill of divorce, and put her from him, it might not seem strange, that he should express this extraordinary kindness in more then ordinary language; but sure there is something more and greater here, that this word, *I will betroth thee*, suggests to our consideration, and that is, that what God here promiseth to do, is not a receiving *Israel*, whom for their Idolatries and wicked courses he had cast off, again into favour upon account of that former contract and covenant, by which they had been, at the giving the law on *Sinai*, and under it, espoused to him, and by a renewing again that league, but the making of a new league or contract with them, as if they had not by virtue of that old one any thing more to do with him: such a receiving of them again into favour, had been properly expressed by a term implying reconciliation; but the using the word of *betrothing* or *espousing*, denotes, that what good promises he now makes to them, and what things by virtue thereof they are henceforth to expect from him, are not to be expected by virtue of that former covenant and ancient dispensation, but by virtue of this new one. Such a distinction between that old covenant, and a new one, we have by himself given Jer. 31. 31, 32. *Behold the daies come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, &c. In that he saith a new covenant, he hath made the first old, and so makes it evident that what he will thence forward perform to those with whom he should make this new*

* Calvin, Rivet. † Heb. 8. 13.

Covenant, should be on account of that, not on account of the old: and that of this Covenant therefore, in which all things are new, he here speaks, doth the using of the word of *betrothing*, and not of being reconciled, plainly intimate: and it is apposite to the business, as in this regard, so farther, because the word *reconcile*, or the like, would restrain the promise of this new covenant or contract to be made to those onely, who had been by the other of old, under the Law of *Moses*, taken into relation to God, which was onely the people of *Israel*, *Abraham's* seed according to the flesh; but this, belonging to the times of *Christ*, and the Gospel, is in its way according to its nature of a far greater extent, belonging to all the *Israel* of God; not onely to *Abraham's* seed according to the flesh, but all his seed according to faith, which were to make up an *Israel* in number as the sand of the Sea which cannot be measured or numbred, though those with which the former covenant was made, were become by breach of that, *Lo ammi*, no more the people of God by virtue of that; even to as many of them as should be converted, taken in upon the account of this new covenant, together with as many of all other Nations, which, though never partakers of the privileges of that former, should be received by this into the number of the Sons, yea and made all one Spouse, of God, who promiseth to betroth them to himself. That word is so proper to express the business, that in the New Testament, wherein the nature of this new covenant is described, and the privileges thereof set forth, the like notion is us'd for that end. *John Baptist* therefore likeneth the Church to a Bride, and *Christ* to the Bridegroom, *Joh. 3. 29.* and she is called the Lambs wife, *Rev. 21. 9.* and *St. Paul*, to express that entire love and affection, and nearest conjunction which ought to be between man and wife, likens it to that of *Christ* to his Church, *Eph. 5. 25. &c.* and to shew unto what near relation to *Christ* he had by preaching to the *Corinthians* brought them, expresseth it by saying, that he had espoused them to him as their Husband, *2 Cor. 11. 2.* Where, by the way, from what God saith here to his Church, *I will betroth thee to my self*, and from what is said in the New Testament, that the Church is *Christ's bride, wife, spouse, betrothed to him*, is an evident argument² that *Christ* is the true God who spake by this and the other Prophets.

Much might here be said for magnifying the greatness of the mercy and benefits by God here promised, by enlarging on the nature of such a covenant, as was made by espousing or betrothing; on the privileges and

benefits which the party betroth'd is by virtue of that compact assured of, and obtaineth, according to the quality and dignity of the person that betrotheth her to himself; the great condescension and loving-kindness of God in betrothing any to himself, more than is to be parallel'd by any thing done among men, though one express'd by the other; the difference between this new contract of God with his Church under the Gospel from that of old made under the Law with *Israel*; and the excellency of this new above that old, and the like³ circumstances: but this would be matter rather for an Homilical discourse, than a literal Commentary; I shall therefore confine my self to a brief exposition of those terms, by which the nature and manner of this new covenant is here described; the first of which concerns the durableness and indissolubility of it, in that he saith, *I will betroth thee unto me for ever.*

That the word *לעולם* *Leolam*, signifies for ever, is no doubt: yet that it doth not always signify so, viz. perpetuity of duration, is as little to be doubted: for many examples occur both in the Law, and other Books of Scripture, in which that word is applied to such things as were to continue but for a certain space of time, and then to have an end, whether that time be left undetermined, or else have a bound set to it. And in such places it rather signifies that such things as are spoken of, were of such a right as was not alterable by men, and at their pleasure, but were constantly to be observ'd, while the nature of the thing would permit, and to remain firm as long as God had appointed, and were to have their end determin'd onely by him. But here the scope of the place, and the nature of the thing spoken of require, that it should be taken in the utmost extent of the word, and to signify perpetuity, and unalterable or indissoluble stability; and so that oft mention'd Jewish Doctor *Abarbanel* manifestly takes it, while he saith that here is a promise, that she shall attain *לחיי העולם הבא* *Sho'eh ha'chaim ha'ba'im* i. e. to the life of the world to come, which is absolute eternity or perpetuity. In that he restrains this promise to the Nation of *Israel*, or *Israel* according to the flesh alone, he is manifestly in an error: but he is in expounding the word, *לעולם* *Leolam*, of eternity, in the right; and that there is likewise by this an assurance given to those spoken to by God, and whom he saith he will betroth, of eternal life, is manifest, to wit, by necessary consequence; for the Spouse is to be had into the house of him that hath betroth'd her, for consummation of the marriage, which in this marriage are those

¹ ch. 1. 10. ² Zanch. & River. ³ On some of which Zanch. and River do in their Commentaries on this place enlarge. ⁴ Examples and proofs of this in Joseph Albo, in his book, *Ikkarim*, part. 3. c. 16.

heavenly Tabernacles, into which the Lambs Bride, or Christ's Spouse his Church here spoken of, shall be brought to live with him for ever; that so it may be made good what he saith, *I will betroth thee to me for ever.* ^c For it is necessary for the verifying of this, that both parties should remain together for ever; and so will here necessarily be included in this covenant, a proof both of the resurrection of the dead, and a life everlasting.

But though this assurance do by necessary consequence follow on what is here said, and is included therein, together with all those other priviledges and benefits, of which that indeed is the complement, which, by virtue of this espousal or matrimonial contract, they that are so betrothed to God have right to, and assurance of; yet we do not look on it as that which is the sole or primary scope of the words, but that what is spoken, is to shew the excellency of this new betrothing or covenant, promised under the times of the Messiah and the Gospel, in respect of its duration and stability, and so the precellence of it in this regard, above that, by which *Israel* after the flesh, was betrothed by and under the Law of *Moses*: for that, however firmly made on Gods part, was now by their default come to an end, and rescinded, as the Espousals of one that proved an Adulteress, and brake, on her part, the covenant made with her, and deprived her self of all priviledges, which by vertue thereof she might have challenged; in so much that God saith of her, *She is not my wife, neither am I her husband,* (v. 2.) but this he saith shall be for ever; he will so order it, that it shall not on either part be made void; so that it is as much as to say, that there shall never fail to be a Church which shall be his Spouse, with which will agree what our Saviour saith, that ^d he will build his Church on so firm a rock, that *the gates of hell shall not prevail against it*, it shall never be destroyed, and likewise what he saith to his Disciples, that he will *be with them always even unto the end of the world,* (*Mat.* 28. 20) and what *St. Paul* saith, that nothing shall be able to separate them from the love of God which is in Christ Jesus, (*Rom.* 8. 39.)

This difference betwixt that of old and this new betrothing or covenant, in respect of the duration, we have plainly given us in that forecited place of ^e *Jeremy*, and in ^f *St. Paul*, citing and explaining it; viz. that the new covenant, which God would make with the house of *Israel*, and the house of *Judah*, should not be according to the covenant which he made with their fathers, when he took them by the hand to lead them out of the land of *Egypt*, because they continued not in his co-

venant, although by vertue thereof he was an husband unto them; but by reason of their false dealing and breach of it could no more continue an husband to them, but regarded them no more, but abhorred and rejected them, (that so we may take in all ^g the renderings and expositions, which those last words are capable of, and are given one in the text of our Translation, the second in the Margin in the place in *Jeremy*, and the third by *St. Paul*, *Heb.* 8. 9. and the matter here admits or requires all:) whence necessarily must be inferred, that he will so order it, that the new covenant shall not be so broken, as that he will set light by them, or no more have regard to them, but that he will continue an husband to them for ever: for (saith he) *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people*: so that, though on their parts there was before a failure, which rescinded and made null the Espousals, the matrimonial contract between him and them then dealt withall (viz. *Israel* according to the flesh,) yet he will now provide, that, as on his part there cannot be, so neither shall be on the part of those now spoken of, (viz. the true *Israel* of God according to the Spirit and by faith) any such failure as shall rescind this contract, that it ^h should decay and vanish away as that of old did: This therefore the ⁱ Apostle calls a *better covenant*, *established on better promises*. Great certainly must necessarily be the priviledges belonging to them, to whom he promiseth, that by so firm and unalterable a covenant he will receive into so nigh a relation to himself; great the benefits that they have thereby assurance of to themselves, of all things conducing to their good in this life and the life to come, all which he can and will make good to them, and make them capable of. The promise is to those all, who are comprehended in the word, *thee*, which, as we have shewed, is the whole Church of God, his *Israel*: and that being a complex body consisting of many particular members, such as are all true believers of what Nation soever according to the flesh, all those particulars have, by vertue of this promise of God's betrothing to himself the whole of which they are members, right to and assurance of those priviledges and benefits to themselves, by vertue of their being true members of that body, as firmly as if they had been made to them in particular; viz. that God is theirs, and they are Gods, and shall continue so for ever; he will never fail them nor forsake them, nothing shall ever separate them from his love, he will support them here with his Grace, and hereafter receive them to live and remain

^c Rivet. ^d *Mat.* 16. 18. ^e *Jer.* 31. 31, 32. ^f *Heb.* 8. 8. &c. ^g See *Porta Mosis*. ^h *Heb.* 8. 13. ⁱ *Ib.* v. 6.

with him in everlasting habitations, and to a perpetual fruition of his glory.

That they may have the better assurance of the firmness and unalterableness of this covenant, into which he will take them, by betrothing them to himself, he proceeds to declare in what manner, and on what terms and conditions he will do it, saying he will do it *in righteousness and in judgment, and in mercy and loving kindness, and in faithfulness*: of which words, and in applying them to the matter, we have among Expositors great difference, of some of which that we may take notice, we shall take the terms in order as they are put, onely premising a word or two concerning the use of the words in general, without respect to the signification here fastened upon them. The two words צדק *Tzedek* and מישפט *Mishpat*, rendered *Righteousness* (or *Justice*) and *Judgment*, are as here, so elsewhere found joyned together, and sometimes attributed to God, sometimes to men; to God, as *Pf. 97. 2. צדק ומשפט Tzedek umishpat, Righteousness and Judgment are the habitation of his throne*; to men, as *Gen. 18. 19. they shall keep the way of the Lord, to do צדקה זקנה Tzedekah umishpat, Justice and Judgment*: and *Prov. 1. 3. to receive the instruction of wisdom צדק ומשפט Tzedek umishpat, of Justice and Judgment*; as likewise *c. 2. 9. Then shalt thou understand צדק ומשפט Tzedek umishpat Righteousness and Judgment*. The following two words also חסד *Chesed*, and רחמים *Rachamim*, rendered *Loving kindness and mercies*, so joyned as here, as well as singly, are likewise attributed both to God and men; so to God, *Pf. 103. 4. Who crowneth thee חסד ורחמים Chesed urachamim with loving kindness and tender mercies*; and to men, *Zach. 7. 9, Shew חסד ורחמים Chesed urachamim mercy and compassions, every man to his brother*. And so likewise the word אמונה *Eemunah*, rendered *faithfulness*, is attributed to God: he is called אל אמונה *a God of truth* (or *faithfulness*), *Deut. 32. 4.* and to men, *2 Chr. 34. 12, And the men did the work באמונה Beemunah faithfully* (or with *faithfulness*), with several other Examples in both kinds.

Now then, it being possible that these words, all of them may be attributed to God, and to men also, and the matter is to be determined according to what is most agreeable to the scope of the place where they are used; hence ariseth diversity of Expositions, according as the Expositors think most agreeable to the sense, to apply them to either of the persons, either him that betroths, or her that is betrothed; and in this they differ, some applying all to him that saith he will betroth her, others all to her that is to be betrothed, others dividing the conditions express'd, so as that

some should belong to God on his part, others to *Israel* or the party spoken to under the person of a woman: such difference is there among the Jewish, and among Christian Expositors.

If we look first among the Jews, Rabbi *Salomo Jarchi* looks upon the first words, *Righteousness and Judgment*, as spoken of such as should be in them, or exercised by them. and then, on *loving kindness*, as such as God should therefore for their being so qualified shew towards them; taking for a ground of what he saith, that which God saith of *Abraham, Gen. 18. 19. I know him that he will command his children to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him*; and in respect to these he gave (saith he) *loving kindness and mercies to his children*. When they ceas'd to do Justice and Judgment, God took away from them his loving kindness and mercies; when they shall return to do Justice and Judgment, God will again shew loving kindness and mercy, and make a Crown of these four, which he will put upon their head. Rabbi *Aben Ezra*, having respect to this Exposition, or some like it, saith, There be who say or expound it, *Thou shalt do righteousness and judgment, and I will shew loving kindness and mercies*, but there is no need so to do; I suppose he means no need to attribute some of these to God, others to them, but all to one and the same party; what party he means, he doth not express, perhaps he would have it to be God, who should both do righteousness and judgment, and also shew loving kindness and mercies. Yet doth *Kimchi* also, who was after him, (running into the same error with Rabbi *Salomo*, of ascribing that to their own merit, which God promiseth of free mercy, for which he is well by * one censured,) expound the *Righteousness and Judgment*, as likewise the *loving kindness and mercies* mention'd, of such, *שהיה הם עושים*, which they should do; for that, though they were not formerly found in them, when God had before betrothed them to himself, or when he brought them out of *Egypt* and from the *Babylonish* Captivity, yet they should now turn and repent, and do better, when he should again betroth them, in bringing them back from the captivity they are now in. *Abarbinel* understands, such Justice and Judgment, such loving kindness and mercies as were taught them by the precepts of the Law, wherein God had instructed *Israel* above other Nations concerning both; and so plainly seems to expound them of such acts as should be found in them, taught by God, and by them exercis'd towards one another; not of such as God should exercise towards them. As

* Pet. à Figuero.

for the other word, or property, **אֱמוּנָה** Emunah, *faithfulness*, (which may be render'd also, as occasion requires, *truth*, and *faith*, and *firmness* or *stability*;) that also doth Rabbi Salomo understand of the faith of the person betroth'd; expounding it, For a reward of *thy* faith, because in thy captivity thou believest the promises made by my Prophets: *Aben Ezra* also of their *faithfulness*, expounding it, Thou shalt be to me alone in faith, or faithfulness. *Kimchi* expounds it, *in stability*, which shall never be moved, or fail, by which, I suppose, he means God's faithfulness. *Abarbinel* plainly understands it of *their* faith, whereby they should rightly believe in God, as appears by his describing it, to mean, that the people of *Israel* should be sound or perfect in their faith or belief, and in the knowledge of Divine principles, or fundamentals, without such perplexities as other Nations are in concerning their belief; and his extolling it as the chief and most excellent among the virtues or properties named, and commending it as the ground of all other perfections, and that, by virtue of which, their Ancestors obtain'd to be redeem'd out of *Egypt*, and *Abraham* to inherit both this world and the world to come: as it is said, *He believ'd in the Lord, Gen. 15. 6.* and that for reward of their faith whereby they believed, the Holy Spirit came upon them, and they were inspired to sing that Song *Ex. 14. 31. 15. 1.* and the like. These are the chief Expositions which we find among the Jews. Among Christian Expositors there is yet more variety, according to the acceptions or significations, in which they take the Attributes here mention'd, (as there is latitude in them,) and look on them, some as Attributes exerted by God in his betrothing his Spouse, others as gifts bestowed by him on her, or graces wrought in her.

¹ Some therefore expound, *Righteousness*, or the *Justice and Judgment* here named, of that whereby he would save them, and destroy the power of the Devil; and by *loving kindness and mercies*, that free love and compassion, whereby (and not by the desert of any works of theirs) he was moved to do this; and by *Faithfulness*, or *Faith*, that faith in them, whereby they are brought to a nearness of Spiritual relation to him. ^m Others, according to much the like notion, *I will betroth thee in justice*, i. e. *justificando*, i. e. by justifying thee, (because thou canst not be loved by me, except thou be just,) and *in judgment*, by judging between thee and him, who did before injuriously detain thee, viz. the Devil; and by redeeming thee by the price of my blood, from all right that he can claim in thee; and this by shewing to thee the greatest mercy and

kindness, in setting thee free from the miseries thou wert in, not for any deserts of thine, but of my sole mercy, (the greatness of which is by putting these words *loving kindness* and *mercies* together, express'd;) and this thou shalt obtain by faith in me, not by the works of the Law.

ⁿ Others by *Justice and Judgment*, will have the two parts of right *Judgment* to be understood, viz. *Justice*, by which he will protect and defend the innocent, and *Judgment*, by which he will punish and take out of the way the wicked; so that they would have the promise to be, that he will set up his Tribunal of Judgment among them, and his Throne, of which Justice and Judgment are the establishment, *Pf. 89. 14.* so that he will defend and protect them from those that would hurt them, and will condemn and destroy those; and then by *loving kindness* and *mercy* joyn'd, to be express'd his exceeding great compassion, out of which he will do above what he is bound to do; and by *faithfulness*, his truth and constancy in performing his promises. To which I suppose is reducible what others say. *In Justice &c. i. e.* I will justify thee, and Judg thee, i. e. judg for thee, or on thy side, as *Psal. 43. 1.* so ^a one notes it must be understood, that it may be accommodable to the matter in hand. ^r Others, in (or by) *righteousness* and *Justice* which I will bestow on thee, whereby thou shalt be just, and *Judgment*, whereby thou shalt judg thy self, and remembring what thou hast been, and now art, mayst know how with Judgment to please thy Husband; or else, *with Judgment*, not as a blind Lover, but discerning whom I admit to my self, among all those who are called, and seem to be in the number of those who make up the body of my Spouse; and in *faith*, by giving to her faith, such as consists not onely in believing, but worketh by love, by which she shall really obtain what is promised. ^r Others, by *Righteousness*, understand the righteousness of Christ by which we are justified, not that of the Law; and *Judgment*, to comprehend the freeing of the righteous, and punishment of the wicked; by **חֶסֶד** *Chesed*, or *loving kindness*, his beneficence, whereby he will adorn her with many and great gifts; by **רַחֲמִים** *Rachamim*, or *mercies*, his mercy whereby he pitieth them in dangers, and himself beareth part in their afflictions. So that all these are to be looked on as things that God will bestow on her, whom he promiseth to betroth, so as that he will justify her in Christ, defend her from the injuries of her enemies, set her free, and have compassion on her: and these things will he do **בְּאֱמוּנָה** *Beemunah*, *with faithfulness*, and certainly, and constant-

¹ Cyrill. ^m Ribera; and see Pet. à Fig. ⁿ Chr. à Castro. ^o See Schind. in **צֶדֶק**. ^r See in Calv. Zanch. & à Lapide. ^a Rivet. ^r Pet. à Fig. and Ar. Mont. ^r Mercer.

ly, so as that she shall not fail, or be deceived in her expectation of them. * Another, by *righteousness*, i. e. by faith, by which men are justified; * by *judgment*, i. e. justice towards their neighbour; so that here is described the duty of a Christian, who ought to be just toward God and his neighbour, and kind and merciful: and by *faith*, to wit, true and firm faith, by which we know God, and are made the Spouse of Christ. Others thus, *I will betroth thee to me in justice* (or *righteousness* &c.) i. e. conferring on thee the gifts of righteousness, and of judgment, and loving kindness, and mercy, and will so joyn thee to my self that thou mayst perceive (or receive) those gifts proceeding from me, by faith, which shall increase to all knowledge of me. * Another taking much the same way, expounds that *righteousness* or justice either of God's righteousness, consisting in not imputing her own unrighteousness, and imputing to her anothers, to wit, Christ's righteousness; and *judgment* of an *ἐνταξία*, or putting into right order, and reforming things with her, by sanctification, and regeneration, and renovation, or renewing a right spirit in her; and *loving kindness*, of his beneficence, by which he will continually do her good, and heap up his graces and favours, that so overcome by his benefits she may contain her self in his love, and not dare to commit fornications with others; and *mercies*, his mercy whereby he will cover her daily sins and slips, that so notwithstanding them, the bond of wedlock may continue perpetual between them: and *faithfulness*, or faith, of that faith which is necessary for receiving and retaining those benefits, which faith he promiseth to give constantly to her, that she may not fall off from him: or else (which way he seems to prefer) 1. by *righteousness*, he faith may be meant such as God will write or put into her heart, i. e. integrity, and sincerity, or uprightness of heart which he will give her, contrary to that falseness, impurity, and wickedness of heart, through which the formerly fell off from him. 2. By *judgment*, a right judgment, whereby she shall be able to discern, and judge aright of things, what is good for her, and what otherwise, contrary to that blindness of heart and ignorance through which she formerly miscarried. 3. By *loving kindness*, a sense that he will work in her, that he is in mercy returned and reconciled to her, having pardoned her sins past, contrary to that doubting which she, conscious of her own unworthiness and past faults, might otherwise have of his Love, and think him to hate her, and be thereby tempted to follow others, who the thought would love her. 4. By *mercies*, a sense, or being sensible, that he hath not onely

pardoned her past offences, but will also in great mercy cover her future daily sins of weakness, and not impute them to her, which may keep her from that despair, which might else arise in her out of a sense of her weakness, and tempt her to forsake a rigorous Husband, and embrace others; and that, to shew the greatness of this mercy, and that it is able to pardon many sins, the Noun is put in the plural Number, *mercies*. 5. By *faith*, constancy in conjugal faith, contrary to levity and inconstancy, through which his former Spouse loathed him, and turn'd to others. But now to this he will give such constancy of mind, as that she shall adhere to him and his worship, and by no means depart from the love of him. * Others likewise looking on these as qualities to be found in the Spouse, expound 1. *Justice*, as that quality whereby men are called just: 2. *Judgment*, when we do that which is due, right: 3. *Loving kindness*, when we do more than what the Law requires: 4. *Mercy*, that which respects the poor and afflicted, and that is it here meant, that in this new wedlock she shall not onely do Justice and Judgment, but also shew kindness and mercy, which is taxed by *Tarnovius* as a Legal more than an Evangelical Explication: he himself expounds it, in *righteousness*, by imputing to thee my righteousness, and in *justification* and in *judgment*, by absolving thee when the wicked shall be condemned, and by avenging such wrongs as shall be done to thee, and bringing thee by the Cross to eternal light; and by *loving kindness* and *mercies*, he understands also those of the Lord, shewed in his benefits, and passing by her sins. Yet * another, not much unlike the former in Exposition of the words, to prevent an Objection which might be made, viz. How God faith, he will betroth her in justice and judgment, whereas the work is wholly of mercy, whereby all our righteousness and merit is prevented, faith, that by *in justice* (or *righteousness*) is to be understood, to *justice*, to performance of which he would betroth his Church to himself, that the sense may be, *I will betroth thee to me*, so as to cause that as a wife to her husband, thou shalt be answerable to me in all kind of virtues, doing justice and judgment, not doing wrong to any, and moreover exercising works of mercy towards thy neighbours. * Another looks upon it as the best Exposition to look on the words as describing such a way of reconciliation, in which God's great justice and judgment shall manifestly appear. God will do nothing against his justice, which requires that sinners be punished with death; and therefore will so pardon sins, and receive sinners into favour, as that a full satisfaction

t Var. ed. 4^o & 8^o. u Zanchius, who is very large in explaining the terms to that purpose. w Druf.
x Estius. y Paræus.

for sins shall intervene, and be made by his Son their Mediator, whom he hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, &c. Rom. 3. 25. And he gave himself a ransom for all, 1 Tim. 2. 6. then his adding, in loving-kindness and mercies, is to shew an admirable mixture of justice and mercy in this work of reconciliation, whilst God will take satisfaction for sins in justice and judgment, but not of them, but of Christ the Mediator for them; remitting to them for his ransom their sins in loving kindness and mercy, i. e. freely: and then by faithfulness, he understands the faith of the Elect, which is the instrument whereby this great benefit is applied to themselves, and received by them. And this his Exposition he doth not barely set down, but comparatively prefer it before another, which he saith is more commonly received, viz. that by the words, in righteousness (or justice) and judgment, should be signified the rectitude or uprightness and sincerity of this covenant, and that there should be no fraud or false dealing in it; by, in loving kindness and mercies, that it should be gratuitous or of free mercy; by faith (or faithfulness,) that it should be firm and stable; and that the words do often so signify, as they are in this interpretation understood, he confesseth, but prefers his own as more accommodable to the Gospel. ² Yet are there who do not agree with him in this, nor think his notion of justice and judgment, in taking it for vindicative justice, to agree well to the scope of this place, where is mention of betrothing and marriage; and therefore would prefer the notion of sincerity, equity, and uprightness, such a marriage wherein there is no obliquity, falseness, or fraud, but all fair dealing, (according to which ^a other very learned men expound here the words,) as ^b others also do justice by goodness, (or doing good to;) and judgment, by giving that which is due by law, or by ^c moderation of his judgments; and ^d loving kindness and mercy, love and free good will, or ^e mercy shewed in pardoning offences; and faithfulness, by constancy of love and firmness, and truth in making good all promises. These, though expressions of divers men, and in different words, yet being easily reconcilable, and tending all to the same scope, we have put together.

And so with some tediousness, if not too much, have we given the chief Expositions which are given of these words, to which others as occur will be reducible. I thought it necessary to set them severally down, because all abetted by the authority of Learned men, that we might the better discern, and judge of

them, and between them; for which end it will be convenient to adde yet something to what we have already said, concerning the use of the words here used.

And first concerning the construction of the word ארשתי Araatti, I have betrothed, with the Preposition ב Be, rendred in, I suppose it will not be found in the Scripture elsewhere, onely in that place, 2 Sam. 3. 14. where David saith of Mical, אשר ארשתי לי כמאור אשר ארשתי לי ערלות פלשתים Asher aratti li bemeah orloth peluthum, which I espoused (or betrothed) to me for an hundred foreskins of the Philistines: where ב Be, which is here rendred in, is rendred for, and it doth promiscuously signify in, with, or for, and the like, according as the sense of the place requires. That which we may observe from that construction of the words there, is, that the Preposition so added to that Verb must denote something done for the Spouse by him that betrothed her, or the manner in which he betrothed her, and not any thing which he receiveth from her; the man did so or so, the woman was onely to receive his terms, and therefore that those of the Jews above cited, or any that go the same way, in making the righteousness and judgment &c. mentioned to be hers, as if for merit of them he did betroth her to himself, do not give a proper explication of the place according to the nature, and manner, or custom of Espousals, by which Gods purpose and promise of favour to them spoken to, is here expressed. Farther, we note that the words rendred, righteousness and judgment, as they may be applicable to all those ways or meanings, which are by Expositors (as we have seen) mentioned, (which we will not call in question,) so that the common and most known notion of justice and righteousness, is a dealing sincerely and uprightly, fairly and honestly in all things, and an yielding to all what is in any way due to them; and then if we will distinguish judgment, which is otherwise the performance of such justice, from it, that doth also denote the manner of doing what is just, or Justice, the doing it with discretion in due manner and convenient measure, and all circumstances considered, so as may conduce to the good of the person to whom it is done, and be best agreeable to his condition, as manifestly it must signify Jer. 10. 24. where he saith, correct me, but in, or with judgment, not in thy anger &c.

As for חסד Chesed, rendred loving kindness, it imports ^a an amplitude of goodness or beneficence, a doing more than in strict justice might be challenged as due, whereas Justice is fulfilled by doing to any כפי

² Rivet. ^a See Calv. and Lively. ^b Grot. ^c Stokes ^d Lively. ^e Grot. ^f Pl. 112. 5. ^g Nic. Fuller. cap. concord ^h Abarb. on the place.

שורה הריק as the Hebrews speak) according to the line or bound of justice, i. e. so much as that necessarily requires; this is doing that which is *לפנים מן השורה* forward of, or beyond that line or bound, more than that in strictness requires, or before that requires it: and such certainly have men need of from God, who else would deserve in justice to find little good at his hand. The word *רחמים* *Rachamim*, rendred mercies, joynd here (as often) with it, greatly addeth to the signification and extent of it; and if we distinguish it from it, signifies *bowels of mercy*, (according to the derivation of the word) exceeding tender affection and compassion, whereby he in whom it is, is moved not onely to give to, or do for, such towards whom he exerciseth it, more of good than in justice is due to them, but withall is touched with a feeling of their infirmities, with much tenderness to compassionate their weaknes, and pass over or pardon their defects and infirmities; and so respecting his own goodness, not their merits, not onely (I say) to give to them such good as they do not deserve, but to keep or withhold from them such evils as in justice they might deserve, and not suffer their want of desert to break off his kindness and compassions from them, or stop him from doing good to them. As for the word *אמונה* *Emunah*, rendred here by ours, *faithfulness*, there is no doubt, but that it may be according to the nature of the place where it is used, rendred either *faith*, (as it is *Habbak. 2. 4.*) or *faithfulness*, (as here;) and that *faithfulness* imports both an entire fulfilling of what is by any promised without fraud or deceit, and also firmness, constancy, and stability, without change, alteration, ceasing, or failing.

It is also farther to be observed, that the words here used, are to be taken in such notions as may agree, and be well appliable to Espousals, betrothing, or taking into conjugal covenant, by which God expresseth here that relation into which he promiseth here to take the person spoken to, unto himself. Which being heeded to, if it be demanded what Exposition then of the words we should fix for the right meaning of them; I answer, that as to those Expositions of the *Jews*, besides what hath been already said, there will be by and by occasion to say more, to shew the error of them; and as to those of *Christians*, the most of them, though they may be looked on as pious thoughts and truths, which the words may suggest to us, yet that they are not proper or close Interpretations of them; but that the plainest way of giving the meaning of them, will, much agreeable to the opinion of those whose Expositions, re-

duced to one, we gave as the last of those cited, be Paraphrastically thus. *I will betroth thee unto me in righte usness and judgment*, i. e. with such equity, goodness, sincerity, truth, and uprightness, as that whatsoever a betrothed woman may by vertue of her Espousals, in justice challenge as due to her from her husband, or him that hath betrothed her, according to the condition of his person, thou mayest with assurance expect from me, and I will make it good to thee; and that with discretion, and in such manner, as shall be best and most convenient for thee; and withall in *loving kindness*, so as to give thee of great and free bounty more good things than in strict justice thou mayst challenge as due to thee, or canst deserve; and in *mercies*, so as to be merciful to thine infirmities, to pardon thy defects, and *unworthiness*, and not rigorously to deal with thee, so as to make every offence an occasion of rescinding my covenant, or making void my league and contract with thee; which shall be also made in *faithfulness*, with purpose and promise of constancy, which I will in all ways make good and firm without change or alteration, or failing. That contract which shall be firm, immutable and perpetual, must on such terms and with such conditions be made; and that which is in such manner made will, as far as to the power and ability of the person contracting, on his part be so; and this here spoken of being so made by him, who is able to perform and make good whatsoever he saith, himself immutable and eternal, no doubt that it shall be so as he saith, and indure for ever. But how then (may it be asked) came it to pass, that that covenant or contract made by him with *Israel* according to the flesh under the Law of *Moses*, was not so stable and durable, which cannot be denied to have been also made in *righteousness* and in *judgment*, and in *loving kindness*, and in *mercy*, and in *faithfulness*? Most true; on his part it was so, but the failure was on their side; according to what we have in the forecited *Jer. 31. 32.* where he saith, speaking of it, *which my covenant they brake*, which thing now he will take care of in this covenant, that it be not so broken by them that are received into it, but firm on their part also: which by what means it shall so come to pass, and so what makes that difference between the two covenants, that the first failed, the second shall not fail, the consideration of the next words will give us to perceive, which are, *and thou shalt know the Lord.*

We find of these words Translations something different from ours, as *ut agnoscas Jehovah*; That thou mayst acknowledge the

i Pf. 143. 2. * Often therefore in Greek rendred *καταγγα*. l Heb. 4. 15. m Rivet. n Diodat.

o Lively. p Jun. Trem.

Lord: and another, with a supply of what he thinks understood, *Efficiamque ut cognoscas, and I will cause that thou shalt know the Lord.* The Author of the first of these two, follows another way of expounding the words, then that which we do, as we have above seen, and so makes a different connexion of the words, (as others also according to their several ways,) but it may well enough be fitted to that which we take; and so will fall in as one with the second, both making what is here said, a necessary effect in them of God's betrothing them in such manner as he hath said: it shall follow and come to pass, on his so betrothing them, on his part, that on their part they shall know the Lord. *They shall know him;* by this experience of his goodness and loving kindness, to be the Lord *Jehovah*, the powerful God, that ever doth really make good what he hath sayd, which is the chief notion and reason of the name of *Jehovah*; as one paraphraseth the words. Thus would it follow (as we have sayd) as an effect in them towards God, on his so dealing first with them, which no doubt it is: yet a plainer way will be, following the reading of our own Translation, to look on the words as an injunction to them for, or explication of, what God having shewed what on his part he would do toward them, requires on their part to be done toward him, by them; that the conjugal contract or covenant now to be made, may be, as he promiseth it shall be, perpetual. For no doubt in conjugal contracts there were conditions on both sides required to be observed, that they might continue firm and inviolable; and if on either part there were false dealing, or failing in the performance, the contract would be violated, and the fault be on that side: and so it was in the former covenant betwixt God and Israel, as he saith, *which my covenant they brake*, so that he no more would regard them, nor continue an husband to them. Now that it may not be so in these new Espousals, he sheweth in this word what it is, that on their part he requires to be observed, and which by saying they *shall* do, he shews that he will effect in them, and so bring to pass that they shall do it; and that is, that they shall know the Lord. That there was failing of this on their part, and that they did not retain the knowledge of the Lord under the former covenant, it appears, by what goes before in this chapter, v. 8. *She did not know that I gave her corn and wine, &c.* and v. 13. *She went after her lovers and forgot me, saith the Lord.* So that as he speaks, c. 4. v. 1. he had a controversy with them, because there was no knowledge of God in the Land, and v. 6. they

were destroyed for want of knowledge; they rejected the knowledge of God, and forgot his Law, therefore he rejected them, and made null that covenant which was between them. Now that this new covenant may not by such default on their side be broken, he both (as we said) requires, and in requiring it plainly intimates, that they *shall*, he will so order it that they shall, know the Lord, and not for want of it break with him, or cause him to reject them. This the forecited words and promise, *Jer. 31. 33, 34.* which we have made use of for illustration of these, plainly confirm, and shew by what means it shall so come to pass: *This shall be the covenant that I will make with the house of Israel, after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord.* Out of which words are plainly inferred the three things that we insist on. 1. That the cause of the breach of that former covenant was on their part, because they did not know the Lord. 2. That that which God requires of his Spouse on her part, that the covenant may remain firm and inviolable between them, is, that she know the Lord. 3. That, that this contract which he will now make may remain so, he will cause her to know him, by putting his Laws into their minds, and writing them in their hearts; by illuminating their minds, that they may know him, and renewing their hearts, giving them grace that they may persist in, and retain the knowledge of him, as elsewhere he promiseth, that they shall *all be taught of God*, as our Saviour citeth it, *Jo. 6. 45.* out of *Isa. 54. 13.* and *Jer. 24. 7.* *I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God.* Out of which respect we may well conclude, as the Apostle doth in the 8th. Chapter of the *Hebrews*, where he makes use of the words of *Jeremy*, first cited to prove the excellency and stability of the new covenant above the old, that it is a better covenant, established on better promises, viz. not onely of making good such things as are by himself to be performed toward them, but of enabling and inclining them also to perform such things as are by them to be performed, that so conditions being on both parts observed, the covenant may endure for ever. Now the conditions on their part required being comprehended under the name of the knowledge of him, (the excellency of which our Saviour shews by saying, *it is eternal life, Jo. 17. 3.*) will give us ne-

cessarily to perceive, that by this knowledg is meant, not only a bare knowledg of God, but together such a due acknowledgment of him, as hath influence on the practice, to direct them that pretend to know him, in all their ways to a ready obedience, and to endeavour to conform themselves in all things to him, and to answer his love to them with sincere love to him: * it will comprehend all the fruits of faith, and sincere obedience to his commands. *Is not this to know me, saith the Lord?* Jer. 22. 16. So that although we do not agree with them, who interpret all those forenamed properties of *righteousness, judgment, loving kindness, mercies, and faithfulness*, as there named, to be meant of such as should be found in them, (as we have said,) but of such as God will exert in his betrothing them; yet doth this knowledg require that in them on their part, in conformity to him, and that they may be like to him in behaviour as a loving Spouse, conforming her self to the manners of her husband, all these be according to their measure found. To his righteousness and judgment, so explained as we have seen, must in his Spouse, answer righteousness in yielding to him faithful service, and all things from her due to him, and in such manner as he requires. To his loving kindness and mercies, piety, * as the word חסד *Chesed*, spoken of men towards God, will signifie; and * love, (as רחמים *Rachamim*, will also in like regard denote) to him. And to faithfulness in him towards her, faithfulness also in her toward him, by adhering constantly to him in faith, trust, and sincere obedience, without forsaking him and his ways for any other respects. Thus must and will it be in their behaviour to him, and consequently also in their behaviour among themselves, as all members of that body which is his Spouse, and towards others, that they may shew their relation to him by their likeness to him; uprightness and equity in all their dealings, mercy and loving kindness and compassion towards all, and faithfulness in all their words and deeds, and constancy in well doing, and so in all things an endeavour to be perfect, as their heavenly Father and husband is perfect. Where is a true knowledg and acknowledgment of God, a sincere endeavour after all these things will be found, and God requires it should be so in his Spouse, and will enable her by putting his Laws, his customs, and manners into her heart, and giving her his grace to perform them; and so there shall be on both sides correspondence in veracity and true dealing, and a good understanding, and the covenant between them therefore necessarily perpetual, and firm for e-

ver: whereas the former to which this is opposed, through defect of these things on the Spouses side, remained not. To this Exposition of the words, *ye shall know*, well agrees that of the Chaldee Paraphrast, who renders, *and ye shall know to fear before the Lord*.

This may suffice for the meaning of the words in these two verses. Yet before we leave them, it may be not inconvenient to take notice of a question, though not otherwise necessary, because by so many made, both of Jews and Christians, as it is; namely, for what reason it may be thought the word ארשתי *Arahti*, *I will betroth*, is here thrice repeated? R. David Kimchi saith, that it is in respect to three Captivities of the *Israelites*; the first in *Egypt*, the second in *Babylon*, the third that which they are now in, as (saith he) when at any time he brought them out of Captivity, he may be said to have anew betrothed, or espoused them. The first of these (saith he) was not perpetual, for they were afterwards carried into banishment; in opposition to which therefore he saith, *I will betroth thee unto me for ever*. The second, after their being brought from *Babylon* was not in justice and judgment; for there was much ill dealing among them, as is described in the Books of *Ezra* and *Nehemiah*: there was not among them justice and judgments nor loving kindness and mercy, in opposition to which he saith, *I will betroth thee in righteousness and in judgment, and in loving kindness, and mercies*. The third then having all these things shall be firm and stable: wherefore he saith, *I will betroth thee to me in faithfulness*. In which answer of his, to the question by himself made, a Learned man observes him to be peccant in two things; first in his confounding two Captivities, the one of the *Israelites* of the ten Tribes by the *Assyrians*, the other of the *Jews* by the *Romans*. The first he indeed makes no mention of, although the ten Tribes in this place are more peculiarly here meant; but refers all to the *Jews* in this lasting Captivity, into which they were by the *Romans* brought, not at all here spoken of; of a restauration from which why he should understand any thing here spoken or promised, there is at all no ground, as we have above seen; and so he passeth by the times of Christ, to which these things (as other things in this Chapter) properly belong, unmentioned. The other thing wherein he observes him to be peccant is, that those Attributes of God, *Righteousness and Judgment, &c.* he makes to be theirs, as if it were for the merit of those in them, that God would betroth them, whereas it is all of God's free mercy.

Abarbinel thinks it to be so repeated seve-

* Par. and River. * As חסיד is Holy, or Pious, Ps. 86. 2. and oft elsewhere. * So ארחמך *I will love thee*, O Lord. Ps. 118. 1. y Pet. 2 Fig.

rally, to usher in three preeminences of *Israel* (who shall particularly be united to him) above other Nations, consisting in those things to which it is prefixed. 1. Eternal life, 2. Justice, Judgment, and mercy, 3. Faith, so expounded by him as we have above seen; or else in respect of, or opposition to, three houses (as he speaks) that were past: 1. the Tabernacle, which *Moses* made for a time in the Wilderness, till they could come into a place of rest, which was not a lasting house: 2. the Temple which *Solomon* built: 3. that which was built by *Zorobabel*, and renewed and perfected by *Herod*: with opposition to the Tabernacle, he saith, *I will betroth thee to me for ever*; because the House to be built hereafter shall be everlasting, and of perpetual duration, not for a short time as that was; in opposition to *Solomon's* Temple, in time of which there was not justice and judgment, loving kindness and mercy, ² (as *Amos* saith,) he saith, *I will betroth thee in righteousness and judgment, and loving kindness and mercies*, because as to the Temple which is hereafter to be built, righteousness shall lodge in it, and great mercies of men one to another, not as in that former; and in opposition to that Temple which *Herod* built, in the time of which, Sadduces, and Hereticks, and Epicureans, and such as ascribed corporeity to God, multiplied, he saith, *I will betroth thee in faith*, because in the Temple to be built, men shall be right in faith, and in the knowledge of God, which is that which he saith, *and thou shalt know the Lord*.

In which answers of his, besides that he also makes those Attributes which belong to God, to be spoken of such as should be found in men, he runs into the common error of the Jews concerning a restauration of them to their Land again, and a third Temple there to be built at the coming of a Messiah yet to be expected, as if nothing of this Prophecy or Promise were yet fulfilled, which manifestly was fulfilled in the time of our true Messiah, the Lord Christ, by calling God's *Israel*, consisting both of believing Jews and *Israelites*, and Gentiles of all Nations into the Church, and continues still in fulfilling, and shall continue till the end of the world, and then shall the Marriage be perfected in the world to come, when the Lamb's Bride shall be all glorious, and so to endure for ever, received into his everlasting habitations, his Bride-chamber, the heavenly Jerusalem, of which the Lord God Almighty and the Lamb are the Temple, (*Rev.* 21. 22.) besides which no other third Temple is to be expected.

Among Christians, *St. Jerom* making this question, answereth, that it is, because here is mention made of three betrothings or Es-

pousals: the first which was in *Abraham*, or in *Egypt*, when he betrothed her to be a Spouse to him for ever; the second in Mount *Sinai*, giving for tokens and pledges of Espousals the righteousness and judgment of the Law, and mercy joyned to the Law, upon repentance; the third, that which was at the coming of Christ in the flesh, in whom being crucified and rising from the dead, she was espoused, not in the righteousness of the Law, but in the faith and grace of the Gospel.

But the infidelity of this opinion is plainly discovered by what is noted by several both Jews and Christians, viz that the word here used, and so repeated, is of the future signification, and so necessarily to be understood of things then to come, when this was spoken, and not of any thing that was already past, *I will betroth thee*, not, *I have betrothed thee*, and therefore all to be understood of one betrothing under the Gospel, wherein those several conditions should be observed, and so it be made on better and surer terms than that under the Law had been.

^b Several Christians look on this trebling of the word to point out the blessed Trinity, and to shew, that the Church is the Spouse of the Father, and of the Son, and of the Holy Ghost, by each espoused, of which Espousal we receive the Sacrament in Baptisme, being baptized in the name of all three persons; as if he should here say, *I the Father will betroth thee to me for ever*; *I the Son, in righteousness and judgment, in loving kindness and mercies*; *I the Holy Ghost, in faith*. This may perhaps be looked on as a pious meditation in such as acknowledge the Trinity, but I doubt will not be an argument to convince a Jew, or any that denies it. It may suffice us therefore in a plainer way to take it, as an assurance of the truth and stability of the Promise made, that certainly it should be made good in all the parts thereof, to which the Chalde Paraphrast may seem to have had an eye, while what is said, *I will betroth thee*, he renders, *I will make you firm to me*; which well agrees to the scope of this promise, which is (as we have seen) that he will not onely remain firm to her, and not break covenants with her, but (otherwise than was in the former covenant) so order things by his goodness, that she also may remain firm to him, and not break covenants with him, that so the contract between them may be perpetual and inviolable for ever. ^d And there may seem to have been but need of this repetition and inculcation of it, in respect to the condition of those spoken to, being under a sense of God's displeasure, and conscious of their own unworthiness, who had by their sins alienated

² Am. 5. 7. ^a Rā. Tanc. Abarb. qu. 6. on the first part of the Prophecy of Hosee. Per. à Fig. & Chr. à Castro. ^b Ar. Mont. Pet. à Fig. Tarnov. and see River. ^c Chr. à Castro. and River. ^d See Calv. and River. them.

themselves from God, and little deserved any more to be acknowledged or received into favour by him, and not apt or easie to believe that they should. And thus have we seen what may make for the illustration of God's gracious promise to his *Israel*, his Church, made in these two Verses; there follows in the next words another.

v. 21, 22. *And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn and the wine and the oyl, and they shall hear Jezreel.*

This promise kindly and even necessarily flows from that foregoing, which is as the fountain of all blessings to the Church, God's Spouse, and all the members thereof. He having promised to receive her to himself in a firm and inviolable conjugal league and covenant, how shall she but with confidence expect from him, in whose power are all things, to receive whatsoever shall be conducive to her welfare, whither of Spiritual or temporal good things. By vertue of her interest in him, the hath right to them all.

These words seem, according to the letter, to promise particularly temporal benefits, but they being the least valuable part of her dowry, and such indeed as are not peculiar to her, but such as those who are most aliens from God have oft from him, who *maketh his Sun to rise on the evil as well as on the good, and sendeth rain as well to the unjust as just, as great, nay sometimes a greater share of than they who are neer and dear to him, have had; yea so, as that these have often wanted them, when those have enjoyed them in great abundance, 'tis hath made it seem to some questionable, whether the words are to be understood according to the sound of the letter, or rather in a ^a Spiritual sense, viz. of ^a Spiritual good things, metaphorically or figuratively covered under terms which seem to promise temporal; and so the things chiefly understood to be, an 'effusion of Spiritual blessings and graces on this Spouse. They are ^a rules grounded on good reason, which are given by Expositors, that when that which is promised to the Citizens of Christ's Kingdom is more excellent or greater than what hath been perform'd as to temporal concerns to them, it is necessarily to be understood of such Spiritual good things as shall in Christ be bestowed on them. Again, that with promises of temporal things, is often mingled so much concerning spiritual; that

the truth and certainty of the Promises cannot be had, except part of them be interpreted of spiritual things, and especially of such benefits as are by the true Messiah Jesus Christ to be conferred. And certainly it is convenient, when we hear of earthly or temporal good things promised, to raise our minds to the contemplation and assurance of heavenly and spiritual; and so particularly here, where the communication of the things promised is by vertue of an eternal covenant, it is likewise congruous that we look on that also as eternal, and so cannot be made good by merely temporal good things, but somewhat above and beyond them is to be thought and looked on, and such as may savour of greater than common mercy to them. Yet certain it is withall, that 'Godliness hath the promises as well of the life that now is, as of that which is to come; and our Saviour hath assured those that ^m first seek the Kingdom of God, and his righteousness, that food and raiment, and the good things pertaining to this life, shall all be added to them. And though God hath sometimes suffered his Church, or the choicest members therefore to suffer want and penury, or other afflictions for reasons best known to himself, conducing to his glory, and ending always in good to them, and manifested by the consequence and issue to be tokens of his love to them, not of any neglect or disregard (not now to speak of such as have been occasioned by any sin, neglect, or disregard to him,) yet if we look on his ordinary governance of things in the course of the world, and affairs of men, where no occasion intervenes for which God shall see convenient for the ^{*} present to alter it, we cannot doubt but that his care and providence over his, for supplying them with all things necessary and good for them in what concerns this life, and their temporal condition, hath always been conspicuous, above what it is over others, so far, that it hath fared the better with others for their sakes, and that he will not leave them destitute in such kinds: so that they may lawfully pray for sufficiency of such things (called their *daily bread*,) and by vertue of this and many like promises have confidence and assurance of obtaining them from him. Which being according to the first sound, the scope of the words, we have good reason accordingly to expound them, as a promise of all temporal good things, so as shall conduce to their well-being, and comfort, and assurance in seeking after better things, to those whom he promiseth to receive into covenant with himself, and tokens of his particular love to, and care over, them.

The words, as here put, seem to stand in op-

^e Mar. 5. 45. ^f See Riv. r. ^g Pet à Fig. ^h See Ch. à Castro. ⁱ Ste Cyril. Riber. ^k See Rivet. ^l 1 Tim. 4. 8. ^m Mar. 6. 33. ^{*} *לדוראית שעה* As the Rabbins speak.

position to what is said, *v. 9.* as a menace to those whom he had rejected, *I will take away my corn in the time thereof, and my wine in the season thereof, &c.* and again, *v. 12.* *I will destroy her vines, and her figtrees, &c.* as to those who forsook and forgot him, and brake covenant with him, and were therefore rejected by him, and ^o were no more looked on by him as his wife, neither would he be to them an husband, so he threateneth it should be: but now to those whom he will betroth to himself *for ever in righteousness, and in judgment, &c.* and who should truly ^o know and acknowledge him, shall it be otherwise; he will with all sufficiency supply them with all things necessary and convenient for their subsistence and well-being, all comprehended under the names of *corn, and wine, and oyl;* and for that end will ^p by his providence so order and dispose all intermediate causes, which he hath ordained for conveying them from him to them, the heavens and the earth, as shall conduce for producing them in abundance to them.

The distinction between the times and persons, those before, and these now spoken of, he points out by saying, *It shall come to pass in that day (or ^q that time,* for that latitude hath the word *day,* not restrained to one single day) namely, that time when I shall betroth thee in the manner describ'd: that is the time, to which this promise belongeth, and the persons to whom it belongeth distinct from the former, those who as genuine members make up the complex body of his new Spouse, of whom, who they are, we have seen in looking whom the word (*thee*) there comprehends, and shall farther see in the name (*Jezreel*) in these. To them he promiseth for their good, and out of his providential care over them, to which by covenant he hath bound himself, *I will hear, saith the Lord, I will hear the heavens, &c.*

That the terms in which this promise is given, are figurative, there is no question; there being in them a manifest *Prosopopæia*, or fiction of persons, while they represent those insensible creatures, the corn, and wine, and oyl, the earth, and the heavens, as having sense, and hearing one another, and speaking to God; as if the corn, wine, and oyl, perceiving *Jezreels* need and desire of them, (by a kind of speech usual also in other languages, as Expositors shew, by bringing Examples both out of Greek and Latin Authors, and as it would not be improper in our own language to say, That the parched earth craveth or asketh for rain, or the like,) should beg of the earth that it would afford them due nourishment, that they should be able to grow

and multiply for her use, and the earth hearing their petition, and not able to grant it, though willing to do it, without the assistance of the heavens influencing her, and watering her with kindly dews and rains to make her fruitful, should petition them, and they also willing to help, should receive their petition, and put it up unto God, who saith, he will hear them, and grant what they shall ask, and they in order again hear and answer one another.

This form of speech here onely shews the dependance of the second causes one on another, in such order as God hath placed them to be instrumental for good to men, and conveying his blessings to them, and that they all depend so on God's blessing, and his impowering them so to do, as that without his ordering and disposing them for it they cannot at all do good to man, and all his industry and endeavours in seeking to procure from them that vertue, which naturally and usually according to God's disposal is found in them, without God's blessing cannot profit him. He may till and dress the earth, sow corn, plant vines and olives, and water them with greatest diligence; but except God shall adde his blessing, and give the increase, his labour is but lost. He that giveth to these inferiour causes that vertue, whereby in the natural course of things they do supply the necessity of man, and bring that to pass which shall satisfy his needs and desires, can take it away, or restrain it, so as that they shall not be able to do him good, as appears by what he saith *Deut. 28. 23.* *The heaven that is over thy head shall be brass, and the earth that is under thee shall be iron; The Lord shall make the rain of thy land powder and dust, &c.* They shall no more afford vertue to do them good, than if they were so: 'tis he that ordereth them all, so as to be able or not able to do them good. Here he promiseth so to order them, as that they shall do good to his, and supply them in abundance with all things necessary to their well-being in this life, which he expresseth, by saying, *I will hear, saith the Lord, I will hear the heavens, &c.* which, if we take away the Figure in the language, will be plainly as much as to say, that he will hear the prayers of *Jezreel*, and in answer to them cause the heavens and the other causes to concur in such order, as shall produce such effects as shall be for the fulfilling what they desire, and is useful to them. Not as if *Jezreel* did make, or were to make request to the creatures, but using her industry in ordering and cultivating them, (for it is not to be thought, that without her honest labour these things should be given) should together put up her prayers to God,

ⁿ vers. 2. ^o vers. 20. ^p Abarb. ^q River.

to give his blessing, that things might prosper; and God would hear her prayer, and order all things, so as to conduce to that end.

I will hear, saith the Lord, I will hear the heavens. After the word, *hear*, in the first place, is not named whom he will hear. The Chalde Paraphrast therefore supplies it by what he thinks understood, rendring it thus, *I will receive your prayers, saith the Lord: I will command the heavens, and they shall send down rain upon the earth; and the earth shall multiply corn, and wine, and oyl, and they shall suffice (or satisfy) the captivity of my people:* much to the same purpose which we have said, viz. that the petition is sent up by *Jezreel* to the Lord, which are the two extreme terms, the below, and he above; upon the hearing of which all those intermediate things are employed and enabled to produce that which shall be for the satisfying her with the things she hath need of, and desires. Others will have that reiterating of the word in the first place to be onely for confirmation's sake, or assurance of the thing, as in other places such repetitions are. The word rendred, *I will hear*, is *אֶנְהָא* Eeneh, *I will answer*, or grant, so hear as to receive and grant the petition: that is an usual signification of it; which is much the same with what others will have it to signifie, *I will attend*, or have regard to, or take care of, viz. those creatures, so as that they shall have regard one to supply the other with that which shall be necessary for their joynt supply of *Jezreel*, and all in their severall order, as it were, intend it, and propose it to themselves so to do. So that the import of all, is, (as we at first said) to assure those spoken to of God's continual providence over, and loving kindness to, them; by which both the heaven, and earth, and all things by them produced, shall by his command concur in their severall order to do them good, and be ready instruments of conveying his blessings to them, for supplying them with all things necessary to them, or convenient for them, as if they all desired to serve them who serve him. If they continue his people, he will approve himself their God in doing them good, and making all his creatures instrumental in conveying it to them: and if he will so readily and liberally supply them with temporal things, his common blessings, how much more with Spiritual, the proper blessings and privileges of his Church and people?

They of whom he will take this care, are here called *Jezreel*; of which name, what is in this place the import, is to be inquired. We have met with it above, c. i. more than once, as verses 4. and 5th. and 11th. and we saw it

to be the name of both a person and place, and because it is so used as to seem to have in it an allusion to the derivation of the word, and its signification according to that, we have in those places inquired into that also, and seen it according to the opinion of Expositors to admit a threefold meaning: as 1. to import the exerting of God's arm, and shewing the power of that, whether in punishing, or in working salvation, from *זרע* Zera, arm, and *אל* El, God; 2. the dispersion of God, or that God would disperse or scatter; 3. the seed or sowing of God, or that he would sow them who are so called, the Verb *זרע* Zara signifying both to scatter and to sow. With allusion to which of these the name is in those former places used, we have there seen, and what is here alluded to in it, is now to be seen. It is evidently put as a name of persons or people so called; the same that under the notion of a woman in the 14th. verse, and the rest hitherto, God saith, *he will allure, &c.* and that (speaking to her in the second person feminine) *he will betroth her to himself, &c.* and in the following verse, that *he will sow her unto himself, &c.* by observing which it will appear to be all one as to these comprehended under it with *Israel*, as that name denotes, not onely *Israel* after the flesh, but all God's Spiritual *Israel*, *Israel* by faith and grace, according to what we have seen concerning those to whom these promises here are made. But why they are so named, is enquired, and according to either of the notions formerly given may a good meaning of it here be made. If old *Israel* might be called *Jezreel*, (as some will) because they formerly inhabited that place, or for any other reason; the new *Israel* also may succeed into one name of theirs as well as into the other. If we look on *Israel* as so called, because they were dispersed by God, they may now also be so called, though again gathered, to put them in mind of their former condition, that they may know and acknowledge that it is of his mercy that it is now otherwise with them, and they cannot but see the power of his arm exerted, in now gathering them together, and saving them, as it was formerly in scattering and punishing them. This notion the Chalde Paraphrast seems to have taken it in.

But more proper to this place is the allusion to the notion of Seed or sowing and the name of God, that so it may import the seed or sowing of God, and include all those whom now God will call into his Church, and betroth to himself: and so though the name be the same that was before given, as an indication of evil to those then spoken of, yet is it changed in its signification, and imports an assurance

r R. Tanch. &c. Drus. s Abu Walid. R. Tanch. t See Luc. i. 51. v See on ch. i. v. 4. & 11. w Pise. x Abarb. y See Kimchi, though he be out in restraining it to the Jews in their own Land; and Jun. Trem. Ar. Mon.

of good to them, and of God's care over them here spoken of for their preservation and increase, which is confirmed and made evident in the words immediately following in the next verse, where he saith, that he will sow them to him in the earth.

v. 23. *And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.*

The former words promise to them the conferring on them such things without them, as should be good for them, and ordering them for the best to them: These shew for their persons themselves, how he will order them, and dispose of them. And they are plainly a promise concerning the multiplying and establishing the Church of God, denoted by the name *Jezreel*, because he will so deal with it: זרעיה *Zeratiha*, *I will sow her*, saith he. The root of the word hath in it two notions, the one of scattering, or casting forth, and dispersing; the other of sowing, which hath in it added to the other a care of what is scattered, that it be not lost, but be so cast upon the earth, as that it may take root in it, and grow up and multiply; so that it may in this notion agree with planting or setting, as an ancient Version out of Hebrew into Arabick here renders it, افسها *Agresoha*, *I will plant her*: and it is so used *Isa.* 17. 10. where a * Learned ancient Grammarian observes, that by זרעני *Tizraenu*, which is properly, *thou shalt sow it*, he means افسها *Tagresoho*, *thalt plant it*, and to be all one, as if he should have said טעני *T'it'enu*, which so signifies, and is accordingly in our Translation rendred, *thalt set it with strange slips*. To the same purpose would be also, εὐφραδους, *thalt plant*, by which *Shindler* saith the Greek there renders it. But I know not what Copy he followed; for in the ordinary Copies is no such word, nor any other answering to the Hebrew *Tizraenu*. And in this notion the Chalde Paraphrast here takes it, while he renders it, ואקמנכון *Veakayemencun*, and *I will establish you before me &c.* whereas in that place of *Isaiah*, he renders it by, to multiply, אסני *Asgeit*, *hast multiplied*, as by the same word *Isa.* 49. 24. and both these also do concur in the notion of sowing; Seeds are sown that they may not perish, but be preserved, and multiply, and spread; and both these are here evidently understood, that his Church he will sow, plant,

establish, and multiply. And so for explication in one respect may this place be compared with what he saith, *Isa.* 61. 10. that they should be called trees of righteousness, the planting of the Lord; and in the other, with what he saith, *Jer.* 31. 27. *Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beasts, i. e. as one well saith, ut sementem multiplicabo, "I will multiply them as seed sown: where the Chaldee again renders, I will multiply, and I will prosper; and so do the Jewish Expositors here understand, by sowing her, the multiplying and causing her to increase, and to become many as the seed of the earth, as hath been already above intimated, wherein we so far agree, though in the persons spoken of, and manner, we differ from them, as will appear in going over the following words.*

The persons here spoken of are pointed out by the Pronoun or word, *her*, which must necessarily be by the consequence of the words, *Jezreel*, and her whom he sayd he would betroth to himself, and is so set forth in the person of a woman, as the Pronouns relating to that name being the Feminine gender demonstrate; whereas then that name, where imposed on that son of the Prophet which was so named, to import God's judgments against the house of *Israel*, (c. 1. 4.) is put in the Masculine gender, but here in the Feminine, it is manifest that the person is changed; and so likewise by what is here sayd, the import of the name. There it boded ill, scattering and breaking, by the power of God in judgment, the rebellious Nation of *Israel*; here good; sowing, multiplying, and establishing by the same power in loving kindness and mercy, believing *Israel*, the whole Church of God, made up of many members, one Spouse of his. His saying, he will sow her to him in the earth, shews the same increase, or multiplying, by not restraining his Church, as formerly, to the narrow limits of the Land of *Canaan*; as some Jews would have it to signify a restoring the Jews and Israelites to their own land, with those that they shall have converted to their Religion there planting them: for he doth not say בארצם *Beartzam*, (as they do,) in their land, but בארץ *Baaretz*, in the earth: the whole earth is the field for this new Plantation, wherein he will sow to himself, plant, establish, cause to increase, and mightily multiply his Church. To this explication of the word, *Earth*, may well enough be applied, though perhaps not so by him meant, that of the Chalde Paraphrast, *In the earth* (or land) of the house of my Majestatick presence: for that should in that time be no more confined

* AbuWa'id. z And see ch. 60. 21. a Lively on this place. b Ab. Ezra, and Kimchi. c Ar. Mont. Pet. à Fig. d See Kimchi on vers. 22. and Abarb.

to *Jerusalem*. And by this multiplying of believers of several Nations, as well as the *Israelitish*, is to be looked on as made good that which he before promiseth, *c. i. v. 10.* that notwithstanding his rejecting and dispeopling the then carnal *Israel*, yet the number of the children of *Israel* (true Spiritual *Israel*) should be as the sand of the Sea, which cannot be measured or numbred.

Concerning the manner of this sowing, and the effect thereof, or means whereby he would so multiply the number of believers, the Jews thus give their notion, *viz.* that it should be by God's sowing or scattering the Jews in the lands of the Nations, and they should there convert to their Religion many Profelites; so that they should be as a measure of seed which a man sows, that he may receive many measures of increase. But sure this is a thing that was never yet done: I mean, the making of so many Profelites of the Nations converted by the Jews being sowed among them; and in vain do they hope that it ever should be so fulfilled. It will be found that their harvest hath been very thin, and that they have lost more than they have gained, many more of them being converted to other Religions than they have converted of others to theirs. But the true manner of this sowing here spoken of, and the multiplying of *Jezreel* or God's seed, whereby this Prophecy hath been truly fulfilled, and is in fulfilling, is shewed by the next words, *viz.* to be by God's having mercy upon *Lo-rumah*, her that had not obtained mercy, and saying to them which were not his people, *Thou art my people*, *i.e.* by his free act of grace and mercy, calling into the Kingdom of Christ, his Church, such who before were aliens from him, all sorts of Nations over the whole world, in such multitudes as if they grew up and increased like seed sown in the earth, in good and fertile ground. This was first effected by the Apostles, and other of Christ's messengers, his Seeds-men dispersing themselves among diverse Nations, and sowing among them the seed of his word, the Gospel, by which received and rooted in their hearts, they grew up as good seed in the good ground of God's field in so great abundance, as to fulfill more and more all along that Prophecy; and it is, and shall be still in effecting, as God hath pleased or shall please to increase the number of believers; and so is in all respects the Metaphor or figurative use of the word, *sowing*, and *seed*, very apposite and applicable to the matter of God's multiplying, and causing to take firm root, and establishing his Church, his *Jezreel*, his Spouse spoken of; and according to the present expression we may say in other equivalent Scripture-terms, God is the

Husbandman, (*Joh. 15. 1.*) *Jezreel* or his elect his husbandry, (*1 Cor. 3. 9.*) the field is the world, (*Matth. 13. 24.*)

On whom those names of *Lo Rubamah*, here rendred, *her that had not obtained mercy*; and *Lo Ammi*, rendred, *them that were not my people*, were more particularly imposed, we have *c. i. v. 6. viz.* on *Israel*, by their rebellious falling from God's mercy, and from being his people, there typified by a Daughter, and Son by *Gomer* born to the Prophet. But in themselves they are names common to all Nations, that did not before truly believe in God, nor were by him acknowledged for his; and that to them they are here extended, appears by the Apostle's applying what is said here, to them, as well as to the Nation of *Israel*, and shewing, that to the Gentiles as well as to the Israelites this change of names from *Lo Rubamah* to *Rubamah*, and from *Lo Ammi* to *Ammi*, did belong as a promise of mercy, and was made good by their conversion and calling into the Church. So he puts what is here said, and what above, *c. i. 10.* as a proof of God's mercy shewed to them, and his purpose of calling them also into his Church, before declared, saying, *Rom. 9. 23.* that God made known the riches of his glory on the vessels of mercy, which he had before prepared unto glory; even us whom he called, not of the Jews only, but also of the Gentiles. As he had said in *Osee*, *I will call them my people which were not my people, and her beloved which was not beloved. And it shall come to pass, that in the place where it was said unto them, ye are not my people, there they shall be called the children of the living God.* Whereby the way, to take away any scruple, may be observed, that the Apostle doth not put the words just in the same order that they are here in the Prophet, but those, *I will call them my people which were not my people*, in the first place, which are here in the second; and those, *and her beloved which was not beloved*, after them, which are here before them; which he seeing more convenient for prosecuting what he was speaking of, might well have liberty to do, the scope and sense of the place being nothing thereby altered: Again it is observable, that whereas there we read in the Apostle, *her beloved which was not beloved*, here we read in the Prophet, *I will have mercy upon her that had not obtained mercy*; as also it is in the 1 of *Pet. 2. 10.* where this place is alluded to, and the members of the sentence so placed as in *St. Paul*, *which had not obtained mercy, but now have obtained mercy*; what should be the reason of this variety, it will not be of much concernment to enquire: it is sufficient, that the Apostle *St. Paul* gave the scope and meaning of the place, though not the same punctual words, which was as

* Yalk. Kimchi, and Abarb.

much as made to his purpose, which is to shew how and when this Prophecy had its accomplishment. We shall not need to say that he followed the reading of the Greek of the Seventies Version, and not the Hebrew, for then it may be as well said, that that read otherwise, because St. *Peter* follows another reading. Except we say, that there were then in different Copies different Readings, as now indeed there are found, and that St. *Paul* followed one Copy, St. *Peter* another. But I think it not absurd to say, that there is no necessity to affirm, that the Apostles followed the Greek Version, but gave what they thought agreeable to the meaning of the Hebrew, in which tongue there is no doubt, but that the root or Verb **רחם** *Racham*, from which the words (both Verb and Noun) by the Prophet used, (*viz.* **רחמתי** *Richamti*, and **רחמה** *Ruchamah*) are, signifies both *to love*, and *to have mercy*; and those two acts go so inseparably together, and concur, that the one being named the other is necessarily understood, so that he that shall render the word by either, may be said to give the true, yea the same meaning of them without difference in the sense, though in different sounds or terms. And it may perhaps be thought, that the now different readings in the Copies of the Seventies Version, were not so from of old, but from that some finding how St. *Paul* rendred the words differently from what was in his Copy, might note it in the Margin; and the next writer, if not he himself, put the words which are found in St. *Paul*, in place of the other which were before in the usual Copies; and in St. *Paul*, in the vulgar Latin, both are put.

This being by the way onely observed, to return to what we said, that the Apostle citing this place, and giving the meaning of the words, shews them to belong as well to the calling of the Gentiles, as Jews and Israelites, and necessarily to include both, and require both that the Prophecy and Promise therein given may be made good, *viz.* a calling of both, Israelites, and Jews, and Gentiles, all these come, before their being called, under the name of *Lo Ruhamah*, and *Lo Ammi*, and now, by being called, under the names of *Ruchamah* and *Ammi*. The Gentiles were always before so, *viz.* *Lo Ruhamah* and *Lo Ammi*, having not obtained mercy, nor ever been acknowledged by God for his people, but *without God in the world*, a no people: *Israel* had obtained mercy, and had been his people, but had forsaken their own mercy, and forfeited their priviledges of being God's people, were degenerated, and become as Heathens: so that now the case was alike between them, in be-

ing not beloved, and cast out from mercy; and so therefore God now purposing of his unlimited goodness again to shew mercy, and anew to take to himself a people, so far extendeth his mercy as to call them to that priviledg of being his people, and made partakers of it, not onely those that had once enjoyed it, and lost it, but such also of all Nations, who had not before enjoyed it, that should come in at his call, by which he will invite them without farther distinction between Jew and Gentile, circumcision and uncircumcision, *Israel* and other Nations, making them *all* one in Christ, all one *Jezreel*, one Spouse to himself, one *Israel* of God, and that in this also they may be alike. The Apostles, attesting hereby the truth of God's calling of Gentiles as well as of Jews and Israelites, is to us an unquestionable warrant for the applying all along hitherto, in God's gracious Promises in this Prophet made, to believing Gentiles, as well as to such of the Israelitish Nation that should be converted to Christ. For he, whose authority we follow in it, was guided by the same Spirit for right understanding and applying this Prophecy, as the Prophet was in uttering it: and he produced it as an undeniable testimony, in such a time, when he was accused for communicating the invitations of the Gospel to the Gentiles, for espousing them to Christ, which they of the circumcision thought did not belong to them, but that they ought to be excluded from that mercy. So that certainly he would not have made use of any proof in their behalf, which had not undoubtedly and of right belonged to them, and necessarily comprehend them; especially he himself being an *Israelite*, and an *Hebrew of the Hebrews*, a man so zealous for his brethren, his Kinsmen after the flesh, * that he could even have wished himself *accursed from Christ* for their sakes: but if God will have mercy on whom he will have mercy, without farther respect of persons or Nations, he must proclaim it to them, and call upon them to come in and accept of it. If God will call his people, all whom he will so make and call, he must not exclude any, but strive to win as many as he can, and bring them into the Church, that they may be so acknowledged; though they be not of his brethren and Kinsmen after the flesh, he must look on them as so in the Spirit. † For this end the Gospel of the uncircumcision was committed unto him, and God was *mighty in him towards the Gentiles* for their conversion: ‡ he therefore magnifies his office, as the Apostle of the Gentiles, in asserting God's mercy to them also, as well as to the Jews or Israelites. And very great is the

† v. 1. of this Chapter. § Eph. 2. 12. Rom. 10. 19. and Deut. 32. 21. ¶ Rom. 11. 30, 31, 32 and see Eph. 2. 12, 13, 14. † Phil. 3. 5. * Rom. 9. 3. † Gal. 2. 7. ‡ Rom. 11. 13. and see Eph. 3. 8.

mercy expressed in these words, which he shews to comprehend them also, * by the change of these three names, imposed at first to denounce God's heavy judgments, viz. *Jezreel, Lo Ruhamah, and Lo Ammi*, by the change of the signification of the first, without any alteration of the sound, from importing of scattering and dispersing in wrath, to denoting sowing and planting in mercy; the other by taking away the Negative, from *having not obtained mercy*, to *having obtained mercy*, and from *not my people*, to *my people*; and mercy therein rejoiceth against judgment, and triumpheth greatly over it, in that it is more extensive than it. The names, as denoting judgment, were at first imposition restrained to rebellious *Israel* of the ten Tribes, but now in their change to denote mercy, made common to all other Nations who should be converted; all are comprehended under them, being all God's seed, all having obtained mercy, all such to whom God will say, *Thou art my people*. How shall the Jews deny these names to be thus comprehensive of all called by God, when they themselves confess the Promise to concern such as should be made Profelytes by the *Israelites* sown among them? and how shall they all that are called in Christ, and have received this favour of being called his people, but without farther emulation, whether of *Israel* or other Nations, seeing God hath taken away all former distinction between them, and made them partakers of that common privilege, saying to them all, *Thou art my people*; but congratulating one another as brethren in God, *Ammi*, and as Sisters, *Ruhamah*, (as v. 1.) and all with joynt hearts acknowledging God's great goodness to them and accepting of it, and endeavouring on their parts with all thankfulness and obedience to answer it, say to him, *Thou art my God*? That is it which he saith they should do; *And they shall say*. It is in the Hebrew, *He shall say, my God*. He, that is, That people, or He that is now made God's people, comprehending those before spoken of in the foregoing verses, sometimes in the Feminine Gender and Singular Number, *her*, and *she*, as a congregation or body of people, personated by a woman; and v. 22. called *Jezreel*; sometimes in the Plural Number and Masculine Gender, as *them*, v. 18. as consisting of more, who make up one complex body, and here in the Masculine Gender and Singular Number, as agreeing with *People*. Which variety makes no difference in the sense, it being indifferent and * usual in Scripture to speak of a Nation, Church, or Congregation, or people, in either Gender or Number.

Thou art my God: the words, *Thou art*, are

not in the Original, but put in to supply the sense, which if they were left out, would not be obscure, and perhaps more Emphatical, to shew a ready compliance with him, and an acknowledging and acceptation of him, and assent in obedience to him as such, as in that short answer of *Thomas* to our Saviour, *My Lord, and my God*. As for the scope and meaning of them, we may look on them either as a continuance of his good promise to them, that they should by his grace be wrought on readily to answer his call, and conform to him as a willing people, or an injunction to them, requiring that they should so do. Either way will it be much like to what is said v. 20. *and thou shalt know the Lord*. To say, *my God*, will necessarily import a due acknowledgment of him, faith in him, reliance on him, steadfast adherence, and constant obedience to him, (so *Abarbanel* says that it means, that they shall all cleave to God, and serve him with a perfect heart, and willing mind :) where those things are not found and made good, there may be a verbal profession of God, but can be no real proof of any peculiar right or interest in him. Now then when God saith, they shall so say; what can it be but a promise, that he will so effect it in them by the power of his grace, that they shall be such who may truly so say; otherwise how should they who were aliens from him, and not his people, come so to say? It must needs be the work of his grace, according to what in the place of *Jeremy*, formerly cited and made use of, he promiseth, *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* ^q *And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall return unto me with their whole heart;* so that when he saith, they shall so say, it is an evident promise (as we said) that he will bring it to pass that they shall, by his illuminating their minds that they may know him, and inclining their hearts that they may readily acknowledg him, comply with him, and obey him: and where there is this work of his grace, they will readily so do, and cannot but look on it as required by him from them that they should. Till by so doing they say, *my God*, they cannot with any grounds look on themselves as his people, nor give assurance to others, or to their own hearts, that they are so, or take comfort in that relation to him: *Dicere Dei est efficere, dicere nostrum est fides & obedientia nostra*, saith * one; *Gods saying is to effect or bring to pass that it shall so be: their saying is to acknowledge, believe, and obey*. When there is a concurrence of both parties, thus saying, own-

^h See Hierom. * See c. 4. on the two last verses. 11. 19. and 36. 27.

ⁱ Pareus.

^o Jo. 20. 28. ^p Jer. 31. 33. ^q Jer. 24. 7. See Ezek.

ing, and owned, by each other, there is happily fulfilled this Promise and Prophecy here written, an happy union between God and his Church, the preserving of which it is the duty, as of the whole Church, so of every particular member thereof, to endeavour by a ready compliance with, and constant obedience to God, both in word and deed answering his call, and shewing that as well with his heart as with his mouth he saith, *my God*. For what is that but to acknowledge him, to be *all in all* to him, and to profess, that he desires to render his all, his whole man to him?

Here endeth, according to *Abarbinel's* division, the first of five Prophecies, which this Book of the Prophet *Hosea* doth contain; and he saith, that the scope of it is to give warning of the captivity of the children of *Judah* and *Jerusalem*, and of the visitation of the second House (or Temple,) and of a future redemption (or restoring from Captivity.) His words are, כִּנְתָּ הַנְּבוּאָה הַזֹּאת לֵיעָר, עַל גְּלוֹת בְּנֵי יִהּוּדָה וִירוּשָׁלַם וְעַל פְּקִידַת בֵּית שְׁנֵי וְעַל הַנְּאֻלָּה הָעֲתִידָה. But afterwards he saith again, that the general intention of it is to give warning of the Captivity of the Kingdom of *Israel*, and also of the Captivity of the children of *Judah* and *Jerusalem*, and also to give warning of the visitation of the second House, (I suppose he means a restauration of the Jews at the building of the second Temple,) and that the ten Tribes should not return in it: and likewise to give notice of this last Captivity, into which the children of the second Temple are gone; and to warn that in the end of days (or the latter times) God will have mercy on *Israel*, and on *Judah*, and will gather the Captivities (or such as are dispersed in Captivity) all into the Holy Land, and they shall be no more two Kingdoms, but shall be united into one Kingdom, and their Posterity shall multiply greatly by *the Divine adhesion, (or conjunction of God,) and by the blessing of the fruits (of the Earth) more than ever was in former days. The difference which is between these two sayings in him, in respect that in the former *Israel* is left out, which in the second is mention'd, I could think were from the fault of the Printer omitting it, because I cannot see how he could leave it out. But however he is manifestly out in both, in making the words chiefly to concern the children of *Judah*, or the two Tribes, and to be spoken with respect to that Captivity they are now in, and to the times of a third Temple to be built, and a restauration of all the twelve Tribes then to be brought again to their own Land, and made again one flourishing temporal Kingdom;

as if none of the Promises for good were yet fulfilled in any part, but the fulfilling of them then to be expected: whereas it is manifest, the Prophecy was then when it was spoken more particularly directed to the ten Tribes of *Israel*, and forewarned them of that Captivity which they should shortly after be led into by the *Assyrians*; but withall promised to them, that God would in his good time visit them again in mercy, and bring them into a new relation to himself; not by restoring them to their former Country and temporal Kingdom, but by calling them into his Church, the Spiritual Kingdom of Christ, into which as many of them as should come at his call, and be converted, should find him a propitious God, that would bestow on them all things conducing to make them truly happy. The threats of evil are such as more particularly concern them; the promises of good, such as concern and are common to both Jews and Gentiles also, as many, as hearkning to God's call should be converted and come into his Church, all making up as so many members united into one body under one head Christ, one Spouse to him.

If it be asked why we say the Judgments denounced do more particularly concern *Israel*, but the good Promises, as much all the other, both Jews and Gentiles, which should be converted unto Christ, and come into his Church, the reason is manifest: The Nation of *Israel* had been *Rubamah* and *Ammi*, had obtained mercy, and been God's peculiar people; but now for their rebellions were deprived of mercy, and cast off from being his people, and so made in condition like those other Nations, which had never before obtained mercy, nor been owned by God for his people. The effect of the Judgments was to bring them to this condition, who had been then looked on as otherwise, and could not be threatned to them which were in it before; but now they, both *Israel* and other Nations, being become as to this all alike, when God shall promise and pronounce that he will have mercy on those that were without mercy, and say to them which were not his people, *Thou art my people*, it will be proper to apply this as well to other Nations as to *Israel*, and the Apostle teacheth us so to do. The words are so general, as not to exclude *Israel*, nor yet to be restrained to them alone, but withall to take in of other Nations as many as the Lord should call, and they be converted to him; so that thenceforward there should be no further distinction in this kind between them, but all partakers of the same mercy in Christ, one people of God.

When and how this Prophecy began to be

כִּרְכּוּק הָאֱלֹהִי *

fulfilled,

fulfilled, viz. by the preaching of the Gospel to all Nations, and how it is still in fulfilling, and shall still be so as long as the world lasteth, and it shall please God to adde still to the number of his people: any either of Israelites, Gentiles, or Jews, (who also by rejecting Christ became rejected from being God's people, as till then they were) is I suppose in our explication of the words all along as they concern this matter, made evident; and all this by vertue of a new covenant, not that of old by which *Israel* was made his people, but had broken and made it null.

I have been long in the Exposition of these things, and it was necessary so to be, that we

might keep up all things in an even tenor, as to the circumstances of persons and time, without the settling and fixing of which we shall not be able to judg, when and in what manner this Prophecy hath been fulfill'd, or is farther to be fulfill'd, and so be driven to groundless conjectures, like those of the Jews, who being perversly set to deny the Messiah, by whose coming they were to be fulfill'd, to be come, are forc'd to fain to themselves a third Temple, under which *Judah* and *Israel* are to be restored to a temporal Kingdom, which neither they have, nor we can have, from this or any other Prophecy, grounds to expect.

C H A P. III.

VER. I. Then said the Lord unto me, Go yet, love a woman (beloved of her friend, yet an adulteress) according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.

THIS Chapter, according to the formentioned division of *Abarbinel*, contains the second Prophecy of this Book, and the scope of it, he saith, is to declare what shall happen to *Israel* in their Captivity, and how things shall stand between God and them, viz. that God, even then when they shall be in the Land of their enemies, will not subtract his providence from them, and that they, while they are there, shall not serve other Gods as they did in their own Land, but whatever other sins they shall be guilty of, shall beware of that of Idolatry, and that at the end of their Captivity they shall return and ** seek the Lord their God, and David their King.*

Manifestly there are in it given us, to take notice of, first, the condition of *Israel* which they were in, when this Prophecy was uttered, as to matters of their Religion, viz. that they were given much to Idolatry, verse the first: Secondly, what mean condition they should be brought to in that Captivity, which they should be given up to for that sin, not long after, in the three following verses: Thirdly, what should be their happy condition after that, when they should be converted to God in the latter days, verse the fifth.

The form of speech in which these things

are declared being Typical, or Parabolical and much like that which we had before Chapter the first, and the second verse &c. is to be understood in the same manner as that was, and the same questions are made as concerning that, as namely whether that which the Prophet is said to have been commanded, and to have done, were actually and really done, or whether in Prophetical Vision onely, or whether not so much as so, but that which is said to have been done, were onely a Parable put by God into the mouth of the Prophet, in which by representing or supposing a thing done by him, he might make them sensible of what was really done by them. That way which we find Expositors to have taken there, the same shall we find them generally to take here: onely we shall take notice that *Abarbinel*, who there is earnest to have what was said there, to be understood as really so done, saith, that what is here said, may be understood as done onely in Prophetical Vision, or rather as a Parable, according to the Chalde Paraphrast's mind, because there the Text saith that he did so, speaking of the Prophet in the third person; but here speaks of him onely in the first person, saying, *so I bought*, as relating what perhaps in Vision onely he saw, or thought himself to do. If the Reader therefore would consider more of those different ways, I shall refer him to what hath been largely said there, without trouble of repeating it. Which way soever any shall take, it must be looked on as a Parable, wherein are the *משל* *Ma-shal*, and the *נמשל* *Nimshal*, the Similitude or thing represented as done, and that which

a In his Premises to the 12 lesser Prophets, and again on the present Chapter. * v. ult.

is assimilated and represented by it, as certainly to be done according to that manner and purpose, in and to which the other is said to have been done; so that in it are persons with their actions, personating, and personated, representing and represented; the collation between which is here so expressly made in this Prophecy, by applying the main of them one to the other, that the scope of the whole is manifest, whatever difference there may be in the explication of the particular terms, and applying them to the persons. For that here by the Prophet's supposed carriage towards an adulterous woman beloved of her friend, the chief persons named in the similitude, is represented that behaviour which God would use towards *Israel*, is not left for any to doubt. However about the woman and the friend personating God in the similitude, who or what they are to be said to be; and likewise in the application, who is meant by *Israel* personated by the Adulterers, there be questions raised, which we shall take notice of in their place, in going over the words: all make the scope and intention of the whole put together to be the same, viz. to shew how God will deal with *Israel*, and what her condition shall be first and last.

To proceed therefore more particularly to the explication of the words, which we must labour so to interpret, as that those in the one part of this Parabolical narration may fitly answer to those in the other, and the things representing to those represented by them.

Then said the Lord unto me, go yet &c. The same Lord that spake unto him in the foregoing Prophecy. He is still acted by the same Spirit, and commissioned by the authority of the same Lord. I shall not need to observe, that the particule *עוד* *Odh*, i. e. yet, farther, or again, is by some referred and joyned to the preceding words, thus, *The Lord said unto me again*; So in the ordinary Translation of the Chaldee Paraphrase it is put, *Dixit ad me Dominus iterum, vade &c.* And so it seems to be in an Arabic Version, done out of Hebrew,

وقال الله لي ايضا امض Wakala

llaho li aidan &c. And the Lord said unto me also (or, again) go &c. although I know not why in the Chaldee words the distinction should be so made any more than in the Hebrew, the same word being in them retain'd that in the Hebrew, and so placed also; and is therefore by another Learned man in translating them so placed, viz. *Et dixit mihi Dominus, rursus vade &c.* and that Arabick Translator, though he use a word which usually refers to something going before in the order

of speech, yet perhaps might so mean it as to refer to what follows: thus, *also go &c.* only that he might place the words so as they stand in the Hebrew, without regard to the more accustomed use of that dialect. It is usually by Interpreters, and that aptly, referred not to the Verb, *said*, but the word, *go*. The matter is either way indifferent, tending to the same purpose, viz. that besides what the Lord had before bidden him to do, he now bids him farther to do what he here saith, and so shews, that this is a new Type or Parable different from what before he was bid to make use of to them, for making them the more sensible, ^b seeing the former had not wrought that good effect on them which it should have had, or not been laid to heart, or ^c duly thought on and remembered as it ought to have been. Much alike is the scope of both: wherein they differ, will be discerned by reading both, and comparing them together. This is manifest, that in this latter there is a more large declaration of the condition of *Israel*, and of God's dealing with them, in the middle while, between God's rejection of them and his receiving them, after a long time again into perfect favour, which is such, as that therein shall be evidently declared both his justice and mercy; his justice by reducing them to straits, and a mean or a hard condition, his mercy by his sustaining them the mean while, and not utterly withdrawing his care and providence over them, nor suffering them finally to perish. It is commanded him from God, *Go yet, love a woman*: what the import of the word, *love*, here is, will better be discerned, when we shall have seen who is meant by the woman that he is bid to love. And concerning her there is much and not easily reconcileable difference between Expositors. ^e Some will have it to be the same that was spoken of in the first Chapter, and there called *Gomer*; In which opinion there is nothing much absurd or inconvenient, and the words may seem to favour it, in regard that he is not here bid expressly to take unto him for a wife, or marry, her, but to love her, which may seem to import, that he had before taken her to wife. ^f What some object, Whence shall it appear, that *Gomer* did, after she was married, return to her whoredoms? seems of no great moment. The description of her in the first Chapter rather intimates, that she continued to play the whore, but withall it appears not to be necessary to understand it of her, this being a new Type or Parable for representing the condition of *Israel* different from the former, and so might suppose a thing done by a different person. What difficulty might arise from arguments for it, or against it, if it be

^b Tarnov. ^c Urfin. ^d Abarb. & Ar. Mont. ^e Riber. and see Drus. and Rivet in chap. 1. ^f Urfin.

as ^a some will have, looked on as a narration of a thing really done, will be taken away by looking on it (which is, as we have in that Chapter shewed, the more probable way) as a thing represented in Propheticall Vision, or rather a Parable. For if so, no inconvenience will be in introducing for the doing things supposed to be done, at divers times, either the same or a different person; nor will there be any difficulty in allowing or not allowing such circumstances and space of time, which for the real transaction of things would necessarily be required in an ordinary way. As first, for the Prophets marrying a wife of fornications, and having by her three children, and staying the weaning of them before he could utter his first Prophecy to the people; and then for his doing again what he is here bid and said to do: but in a Vision or Parable all these may be represented and set as it were before the eyes together, as in *Pharaoh's Butlers dream*, the Vine was represented as budding, blossoming, and bringing forth Grapes all in an instant, which to have been really done would, we know, have required some moneths, except in case of *Aaron's rod*, *Numb. 17.8.* which all together budded, and brought forth buds, and bloomed blossoms, and yielded Almonds: but here is no mention of a miracle, but a Vision or Parable, in which that may be represented together as done, which for the real doing would require the stay of several years. So that if what is here said to be done, be understood as done by or to the same person, as that in the first Chapter, it will not put us to enquire how many years interceded betwixt the uttering of this Prophecy and the former, as it will if we understand the thing really done, nor make way for other difficulties, to which the understanding it so makes liable, as we have on the first Chapter seen. So that the looking on it as a Parabolical representation onely, on the Prophet's side, of what was really done between God and Israel, seems much the more probable and convenient way.

^b Others also, who take a different way of Exposition, yet think the same person to be here meant by this woman, as was by *Gomer* in the first Chapter, *viz.* not one that was really dishonest, and a Strumpet; but the Prophet's own former, and still honest, wife, which yet for making *Israel* sensible of their really abominable condition, he is content to traduce and set forth as a lewd Strumpet, which notwithstanding her ill carriage he still loved, and would not clean put her away. But this Exposition, as we did not before, so neither can we here incline to. It would be too harsh a dealing with an honest woman, who by this

means though she were not really dishonest, yet would be really traduced and made infamous as such. And if we shall think the crimes onely feigned or supposed, why may we not rather think the person to be so, than feigned crimes cast on a real person not guilty of them?

ⁱ Others take a different way, and say, that by this woman here is meant the wife of another man, which having plaid the Adulteress, was yet loved of her husband, so that he was loth to put her away; and that the Prophet as a common friend to both should deal with her, and hire her to stay at home with him for a good while; not that he should make use of her, which had been a great wickedness, but that she should there live solitary and chaste, neither using the company of others, nor of her own husband, till after a long time having bethought her self of her former folly, and grown better, she might again be brought to her husband, and live with him.

A Learned man, who looks on this as the truest Exposition, refutes that which by the woman means *Gomer*, because it cannot be expressly made out of the Text. The same exception I suppose may be made against his: for he makes here three persons to be represented; the person of an husband, which must represent God, and the person of an adulterous wife representing *Israel*, and then the Prophet, as a friend, which, out of love to both the husband and wife, shall seek means of reconciling and bringing them together again, which he saith represents him that lead *Israel* captive into that Captivity wherein she fate solitary, and as in widowhood, *viz.* the *Assyrian*. For besides that here cannot well be, according to the words without forcing them, a third person at all introduced, neither in the similitude, nor the application, but onely two in each, the Prophet and an adulterous wife in the one, God and *Israel* in the other, as we shall by and by see; how shall the *Assyrian*, who neither loved God nor *Israel*, nor did what he did out of kindness to either, but rather in opposition to the one, and out of despight to the other, seeking not certainly the final good of *Israel*, but her utter destruction (however God made better use of him as the instrument of his chastisement) be represented by the Prophet in what he should do out of love to both, seeking at once God's glory and *Israel's* good, and to make up the breach between them? This will not easily be deduced from the Text, nor well accommodated to it, or the intent of it. To omit what ^k others object against it, *viz.* that this love, wherewith he is bid to love this woman, cannot be understood of any but

^a Riber. ^b Tarnov. following Luther, &c. ⁱ Chr. à Castro. ^k Rivet.

conjugal love, because he is bid to love a woman *beloved of her friend, according to the love of the Lord towards the children of Israel*: now the love wherewith God loved the children of Israel was conjugal love; for being aware of such an objection, he saith, that the words, *according to the love of the Lord towards Israel*, bear not respect to the words, *love a woman*, but to the other, *beloved of her friend, i. e.* saith he, her husband, with such love as the Lord loveth the children of Israel. However by this he may seem to put off that objection, I suppose the other which we have given doth plainly shew, that this Exposition is not aptly accommodable to the Text; in giving the meaning of which, the application of the similitude or thing represented, plainly here expressed, must be (as he himself notes) our direction for rightly understanding the nature of the similitude representing, and the terms in it used for that end; and these here laid together will evidently shew both, that the Prophet in this comparison bears the person of God, and that the love to him commanded is to represent the love not onely of a common friend, that wisheth well to another man and his wife, and would seek to do good, in making peace and procuring love between them, but the love of a man to one espoused to himself, whom he continues to love, though she behave her self unworthily to him, so that he cannot but use some severity to her, and out of his love would try all possible means to reduce her to better order, that so he might again express more love to her in admitting her anew into his favour.

Others look on this woman as one that had a loving husband but was false to him, and that the Prophet was commanded to make love to her, still remaining another man's wife: and because this would be a great wickedness, they think this taken off, by saying that it was not really acted, but propos'd as in a Parable onely. But we may not think that any thing that God should either have represented to him in Vision, or bid him use as a Parable, should be such as might require any appearance of sin committed by the Prophet; that would have made both him and his doctrine (so expressed) obnoxious to the cavil of the hearers, and to be disregarded of them, and besides would not correspond with the thing to be represented by this Parable, *viz.* God's love towards Israel, whom he loved not as another's wife, but his own.

Others yet understand it as spoken of one that had indeed been another man's wife, and been dearly beloved by him, but had committed adultery; and was now either by the death of her husband, or being divorced from

him free, and that the Prophet was bid now to love her, notwithstanding her ill carriage to her former husband, and to contract her to himself: that after she had been separated for a good while from her evil company, and lewd doings, she might be received to him; and this they will have to be really done. But besides, that the Type so understood will not so well be applicable in other regards to what is represented by it, there is manifestly in it this default, that it supposeth in the sign two husbands, a former and the Prophet, whereas in the thing signified there is but one, *viz.* God alone, who was before an husband to Israel, and still bears such love to her, though she hath played the strumpet, that he will not utterly cast her off, and will trie means to work upon her, that she may anew be received by him.

It remains therefore that this woman be understood of a wife of the Prophet's own, whether *Gomer*, whom before (Chapter the first) he had married, or because this is a new Parabolical narration, some other which he had either espoused (as some choose to express it) or married, (as *Aben-Ezra* saith, the words, *love a woman*, import, Take her to wife, for that the word *אִשָּׁה* *Ishah*, woman, implies a wife) yet because she had been false to him, did for a good while sequester himself from her, and her both from others and himself, that so he might accustom her to live honestly, and then (as it were) on a new account admit of her again, being not willing quite to abandon her as she deserved to be, out of a constant love that he had to her. Which Exposition will well agree with what was said Chapter the second, verse 16, 17, 19, 20. and is that which the Chalde Paraphrase here follows, who thus gives the meaning, *And the Lord said unto me again, Go, utter a prophecy against the house of Israel, which, (or, that they) are like a woman that is beloved of her husband, and committeth whoredom under him, yet he notwithstanding loveth her, and is not willing to put her away: such is the love of God towards the children of Israel, but they turn after the Idols of the nations.*

Of this woman is here put as an Epithet, *beloved of her friend*: who is meant by this friend is here questioned. Some will have by it meant her husband, some another with whom she is much in love, and committeth adultery. The word *רֵעָה* *Rea*, is indifferently applicable to both, signifying more generally a friend, and any lover; yet sometimes particularly spoken of an husband, as is proved by example for both, out of *Jeremy*, Chapter the 31. where in the first *v* we read, *Thou hast played the harlot with רֵעִים רַבִּים* *Reim*

^l P. reus, and see River. ^m Sanct. See Chr. à Castro.

ⁿ Lively. ^p See River.

& Corn. à Lapide, & Menoch. ^o Riber.

rabbim, that is, saith *Kimchi*, אהבים *Ohebim*, *lovers*, as ours render, *with many lovers*, so that there it is necessarily taken in the notion of a *friend* or *lover* in general, but *v. 20.* as a wife treacherously departeth from רעה *Reah*, her friend, i. e. as *Kimchi* expounds it, and ours in the Margin have it, *her husband*, to him in particular restraining that otherwise more common word. Accordingly is the word *friend* in our language applicable both to an husband, and to another which a woman shall love besides her husband. In which kind therefore is it here used? who is meant by her *friend*, of whom she is said to be *beloved*? Her Husband, say some: so, as we have seen, the Chaldee, so *R. Salomo Jarchi*, so *Kimchi*, the Prophet himself who should marry her; so among Christians many, that so this may be an aggravation of her fault, in that she sinned not onely against an husband, but an husband of whom she was still beloved.

Others, not a few, understand it of some other friend which she loveth, and is beloved of, besides her husband, so as to belong to the description of her lewdness, which is in the other words, *yet an adulteress*, more plainly expressed. So among the Jews *Aben Ezra*, who saith, that by it is meant אחר אדם *Adam acher*, *an other man*, (*viz.* besides the Prophet, who in the word *love* is bid to take her for a wife) with whom she shall commit adultery. In the like manner, of Christians not a few. Whichsoever of these wayes we take, it will according to that Exposition which we follow, come much to the same end. The first perhaps will be the more applicable to what follows in the explication of the similitude, and accommodation of it to what is represented by it; and it is perhaps well observed, that the title of *friend* is here appositely used, because the marriage-knot being by the adultery of the woman dissolved, his good will that he still bears to her, makes that he deserves the title of her *friend*, but she cannot lay challenge to him under the name of *husband*, till he shall by a second contract anew betroth her, and receive her to the right of conjugal priviledges.

Before we pass from these words, we may observe that which is by most Expositors observed, that we have in the Greek Version of the Septuagint, a clean different reading or rendring of them, *viz.* in stead of *beloved of her friend*, the words ἀγαπῶνται τὸν κακόν, *loving evil things*; in which reading also the Syriac and printed Arabic version follow them. Their rendring seems to depend on their reading, as if instead of רעה *Reah*, which signifies *a friend*, they, with change of the vowel, read *Ra*, which signifies *evil*, and to the Passive Par-

ticipale gave the signification of the Active; or else there also in stead of אהבת *Ahuvath*, with change of the vowels read *Ohebet*; or perhaps the meaning seeming so plainer to them, and to be the import of being *beloved by a friend*, applied to another besides her lawful husband, though they read it as it is now read, they thought fit so to express it. We have no reason however, because of their so reading it, to doubt of the generally received reading in all the Hebrew Copies, or to depart from the proper significations of the words so read.

There follows to shew what is represented by the Prophets being commanded so to do as is expressed, *viz.* the love of God to Israel, and Israel's idolatrous condition; the one by the Prophet's loving an *adulterous wife*, the other by her being called an *adulteress*, in these words, *according to the love of the Lord towards the children of Israel, who look to other gods, and love flagons of wine.* For understanding of which is first to be enquired, who are meant by the children of Israel, here represented by such a woman. And here is diversity of opinions. Some think, that as the former Prophecy concerned more particularly the ten Tribes of Israel, so this doth the other two of Judah and Benjamin. Others that it concerns rather the whole twelve Tribes; but I think it more agreeable to the words and context, that this also, as others will, be looked on as more especially still concerning the ten Tribes, both because his saying, *Go yet, or again*, seems to intimate that this address was made by the Prophet to the same that the former was; and again because the description of that state and condition, to which she, represented by the woman that the Prophet was bid to love, was to be brought, given in the 4th verse, well agrees to that which the ten Tribes were brought to after the Assyrian Captivity, (as in due place will appear) not to any that the two Tribes were ever in till they were rejected for rejecting Christ, and not for Idolatry, which is the sin expressed, for which the children of Israel were to suffer such things as are by the Prophet here denounced: and therefore though the words otherwise are applicable to the condition they are now in, yet do they not properly agree to them, nor these present times, nor any former sufferings of theirs, who before Christ's time were never totally deprived of their Kings and Priests, and since have not been guilty of Idolatry.

Here is by some another question raised, whether what is said, and the good therein promised, belong then to all Israel of those Tribes, or onely to the elect among them?

* Var. Calv. Par. Druf. Piscat. Rivet. Chr. à Castro. Tirin. &c. Tarn. & Grot. † Pet. à Fig. Lively. Castal. &c.

‡ Hutchinson. § Var. See Pet. à Fig. || Jer. Sa. & Riber. w Mercer. Chr. à Castro, and Rivet. * Zanch. & Rivet.

But this question I suppose need not here be nicely urged: the words are of the whole complete body of *Israel*, indefinitely spoken; and y what if some of them did not believe, shall therefore the promise of God fail of its due effect? God forbid. The evils denounced are in general terms denounced, as to the whole body of them, because of the abounding of wickedness among them, though we may not doubt but there were some good, and of God's elect among them: and the good promised is so likewise generally promised, although it cannot be thought but that there were many wicked, and cast-aways among them. In the eyes of men perhaps may be no visible distinction betwixt them, or their condition; but God who can distinguish, will so order things, as that all of them shall have their several portions according to their ways, and yet not one word of his promise, so made, fail. Where none is excluded but by his own fault, if all enjoy not the benefit, it's not to be charged on the promise; all that duly lay hold on it, shall find it faithfully made good to them. Properly therefore it is made in general terms, to all, without exception of such particulars as should not embrace it. As to the outward part of the covenant, that is offered to all in general, and means used too for converting all.

God's love to the children of *Israel* is represented by the Prophet's loving a woman: which will confirm among the forementioned Expositions that which interprets it of one that was before his Spouse or wife; for so was *Israel* before her forsaking him by her adultery. It is that which in the ² foregoing Chapter hath been put all along as a ground of what is spoken, and likewise makes it probable, that by her friend is to be, in the words *beloved of her friend*, or companion, understood her husband, rather than another friend; because in God's love to the children of *Israel* it was so. Though she was false to him, and had by her breach of the marriage-covenant, on her part made it null, and deserved utterly to be hated and abandoned by him, and he was much displeased at her, and had shewed great tokens thereof, as if she were no more his wife, but utterly rejected by him; yet did he profess, and will by this Parable have it to be signified, that he hath ^a still a kindness for her, his love being without repentance, and that he may express that his unchangeable love and kindness, will therefore try yet means to reduce her, so as that he may make her capable of being again received into his favour, and enjoying new kindnesses from him. Mean while, as for their present con-

dition, it is resembled by that womans being an *adulteress*; and for what reason she is looked on as so, is here expressed, viz. by reason of her Idolatry, a sin usually likened to adultery, and so called: so saith he, *who look to other gods, and love flagons of wine*

If with others we look on, as meant by that friend, another whom she was loved by besides her husband, and with whom the committed adultery, then will all those words together, *beloved of her friend*, and an *adulteress*, whereby the womans lewdness is described, represent *Israel*, as *looking to other gods, and loving flagons of wine*, which all describe her Idolatry, and love of it. The first words, *who look to other gods*, are plain, shewing how forsaking God and his service, she loved idols, and served, and honoured, and set her mind on, them, and thought her self beloved by them, and to receive all her good things that she enjoyed, from them, as appears she did, by what is said in the foregoing chapter, where verse the fifth she saith, *I will follow after my lovers, that give me my bread, &c.* and verse the 8th, that *she did not know that God gave her corn, and wine, &c.* and verse the 12th, that she said of her vines and fig-trees, *these are my rewards that my lovers have given me.* But the last words, though plainly still tending to the description of her Idolatrous courses, yet are more obscure, or made so by the different rendrings or expositions of them. That which ours with ^b others render *flagons of wine*, (or *c grapes*, as ours have in the Margin, and the word properly signifies) the vulgar Latin renders *Vinacia*, and *love the kernels of grapes*, as the Doway English Translation hath it. What example there is for that signification of the word *אֲשִׁיבָה* *Asibbe*, I know not, and if *Vinacia* be here taken in that its proper signification of kernels of Grapes, or husks of Grapes, out of which all the liquor is squeezed or pressed, as it should appear from *Jerom*, from whom it proceeded, I know not what reason he had so to render it here, or what authority he followed in it: it may be he had as much for giving that notion to the word, as others had for giving other significations to it, but he hath not transmitted it to us, and so we are ignorant of it, in as much as none either Jews or others acknowledg that signification. He seems to have taken directions from some Greek Translations which he consulted, whiles he tells us, that *Aquila* (of whose Translation we have nothing but some fragments, cited by him, and others, left) readred it *παλαια*, *old things*, and *ἀειδμενα*, such as were *barren*, and *unfruitful*; and to such things, viz. old and unuseful husks or kernels of grapes, he compares the traditions of the Jews. But if

⁷ Rom. 3.3. ² See ch. 1. 2. cā. 2. 2. — 7. &c. ^a Rom. 11. 28. 29. ^b Jun. Trem. See Grot. ^c Munster.

this interpretation of the word be taken, I suppose the best exposition of the words is that which is by some given; that, as by a Proverbial expression he denotes the vanity and unprofitableness of those other gods, which they looked after, and those Idols which they served, as hoping for good from them, by comparing them to husks or kernel of grapes, that are for no use or profit but to be cast away; and to these perhaps, as ^aa Learned man notes, did St. *Jerom* think it to be referred, whilst by another Exposition he compares to such refuse of grapes the Apostate Angels, which void of all grace are become as such husks; and the Idolaters did in their Idols worship Devils and evil Angels: 'though some understanding thereby not so much the husks or kernels themselves, as a base sort of wine or liquor that was made by infusion of water on them, after all the good juice was squeezed out of them, take it as spoken in derision to those that idolatrously run after those false gods, and assembling to their worship were content then to have such liquor given them, there being not good wine to give to so great a multitude as came thither, as if they took any thing well that was as a token to them that they were respected, as Votaries to them.

The Greek Version of the Septuagint hath *πίμματα* *πῦ* *sapidor*, or, as other Copies, *sapidon*, *junkets*, or *cakes with raisins*, except the Translators take the word indifferently for any grapes, though it properly signifies dried ones, or raisins; though there the common Latin Translation of the Greek have also *cum Vinaciis*, which we cannot then think ought to be taken in its proper signification for dry husks or kernels of grapes, for they would be no pleasing ingredient for junketing cakes; and *Jerom* seems to take it for raisins, while he saith *cakes which are eaten, cum uvis five vinaciis*, with grapes or *vinacia*, as if it were indifferent which word were used, and they were much used to the same purpose. According to much the same notion do they *viz.* the LXX, though no where else using the same word, render it in other places where it occurs, as namely 2 *Sam.* 6. 19. where what is said *וַאֲשִׁישָׁה אַחַת* *Veasishah Echah*, they render *ἡ λαβανὸν ἐκ τοῦ πανός*, and a *cake from the pan*; and the 1 *Chron.* 16. 3. where the same story is repeated, and the same word used in the Hebrew, they render it, *ἀμώστω*, a *sweet cake*; and alike, if *Drusius* his conjecture may hold, *Cant.* 2. 5, where for what is in the Hebrew *stay me באִשִּׁישׁוֹת* *Beasishoth*, is commonly in them read *ἐν αἰσώτοις*, with *sweet ointments*, he conjectures should be

read *ἐν αἰσώτοις*, with *sweet cakes*. The Syriac Version doth here much concur with the Greek *ܕܒܘܫܬܐ ܕܥܥܝܬܐ* *Dabushe deph-shotho*, *sweet cakes*, or like *junkets with raisins in them*, (*plum-cakes*); as also the printed Arabic *المقونات مع الزبيب*

Almaltutat mea-z'zabib, *cakes kneaded or mingled with raisins*. Something doth likewise an Hebrew Arabic Glossary confer to the confirming of this signification of the word, who among the significations of the word *אִשִּׁישָׁה* *Asishah*, reckons *bread*, or a sort of bread, fetching his authority out of the *Talmud*, where by one of their Doctors it is expounded, a cake made of the sixth part of an Ephah of flower, although he is contradicted there by another Doctor, who saith it signifies a vessel or flagon of wine; but in the marginal Gloss also there is put for explication of it *גְּלוּסְקָה גְּדוּלָּה* *a great cake*; and in the Chaldee Paraphrase ascribed to *Jonathan*, *Ex.* 16. 31. the Hebrew word *צַפִּיחִית* *wasers*, is rendred by *אִשִּׁישִׁין* *Asishion*. In the Arabic language likewise *أش* *Osh*, signifies *bread*, but ^b properly *dry bread*. Now as for such cakes, they seem to have been of use in their Idolatrous worships and services, either to be offered to the Idols, as *Jerom* saith on this place, and we may have good grounds to think so, from what we read *Jer.* 7. 18. *The women knead their dough to make cakes to the Queen of heaven: and chapter 44. 19. Did we make cakes to worship her*, (although that prove nothing to the signification of the word here, because it is another word there used, but to the matter it doth) and among those things they offered to their gods, are reckon'd *πίμματα*, the word here used in the Greek; or because such cakes were distributed to them, that assembled to the Idols worship, as ^cothers think.

But now, most, both of the Jewish Expositors, and Christians also, except the forenamed, prefer to render it, as ours do, to denote *flagons* or like vessels of wine, though in different words or names for them, which it will be needless singly to reckon up, or to inquire into their several measures, and quantities or differences between them, except we had more punctual assurance than we have, which of them the word did peculiarly signify. It will be sufficient, if we can make it clear, that it were some vessels for holding wine, which in their Idol-meetings or services were ordinarily made use of; whether bigger, which held more wine, out of which they might be supplied with it; or lesser flagons or bowls, such as they used in giving it about, or drink-

^a Pet. à Fig. ^e See Chr. à Castro, and Corn. à Lapide. ^f Jesu Bar Ali, and Bar Bahlul. ^g Pefachim, c. 2. and Buxt. Lex. ^h Komus. ⁱ See Chr. à Castro.

ing it. For this I suppose, if it be granted that it signifie any such vessels, it will be granted that here is understood wine, and to say *flagons of grapes*, will be as much as to say *flagons of wine*, or the bloud or liquor of grapes.

Now that it doth signifie some such vessel as we said, is first affirmed by most of the Jewish writers. So *R. Salomo Jarchi*, citing an ancient Doctor, *R. Menachem*, saith, that he interpreted it, *נְבִיעֵי יַיִן* cups of wine, that the meaning may be, that they loved to make themselves drunk with wine, and did not give themselves to the study or doing of the Law; so, saith he, we elsewhere find that he punished them, because they drank in *bowls of wine*. Amos 6. 6. And besides the authority of that Talmudical Doctor, which we have above seen, elsewhere also it is used in the¹ Talmud for a cup or vessel. *Aben Ezra* also, and *R. D. Kimchi*, plainly so take it; and *R. Tanchum* renders it *قناني* *Kanani* in Arabic, which is *flagons*, or like vessels; as also he doth in the places of 2 Sam. 6. 19. and Cant. 2. 5. before cited; as^m others also of the forementioned do. And though the printed Arabic render here as we have seen, yet in 2 Samuel he hath *كاس خمر* a cup of wine; and another Arabic Version done out of the Hebrew renders it, *دساةج* *dasatiga*, which by the Arabian Lexicographers is explained, *vessels that may be taken up in the hand*, or handed; andⁿ another in that place of Sam. *قنينة* *Kaninah*, a *flagon*, or *glass-bottle*, or the like. *Abarbinel* also, though he think it elsewhere to have other significations, as of some thing to be eaten, in Sam. and sweet odors, in *Canticles*; yet here thinks it to signifie such vessels as we speak of, and that therefore he adds here the word *ענבים* of grapes or wine, to restrain it particularly to this notion, and exclude those other notions of it: and to him it seems that the Chaldee Paraphrase so took it also, though his words at first sight seem not to express any such thing. His words in his Paraphrase are, *They look or turn themselves after the idols of the heathen, but if they repent it shall be forgiven them, and they shall be like a man which sins through error, and hath spoken words* *בְּחִבְרֵי* *Bechabreh*, against his friend, (as^o ordinary Editions have it) or as^p others perhaps better, *בְּחִמְרֵי* *Bechamreh*, in his wine. So that the words according to him, besides what he adds,

should import they were like men who loved to drink up flagons, or vessels of wine, so as to make themselves so drunk or sottish thereby, that they knew not what they did; so were they besotted with the love of Idols, as to do they knew not what. So that according to this explication, and *love flagons of wine*, should be a Proverbial speech, to express that they were^a drunken in their adulteries; wherefore he saith, that those sins upon their repentance should be looked on as sins of drunken men, who knew not what they did, and so should be more easily pardoned.

I stand not farther to examine the meaning of the Chaldee, onely that by what he saith to have been his meaning, it appears that he took the word *Ashishe* to signifie *flagons*, or some other such like vessels of wine. As for himself that so he takes it, he farther yet shews, saying that for his part he thinks they be not here upbraided with drunkenness, but the objecting to them their love of flagons of wine to be in respect of another idolatrous custom, viz. a sort of Divination by^r such cups or vessels of wine, and that they followed after Devils and Spirits, which they saw in those vessels by a kind of Magick, seeing as they thought in them Devils ascending and descending in such postures and figures, as might represent to them things to come; in which doing the vessel is more regarded, or had respect to, than the wine, and that therefore that he saith not, and *love wine*, but *flagons of grapes or wine*. But this being his single conjecture, I leave it to himself.

By what hath been said appears, how generally the Jews understand by the word *אֲשִׁישֵׁי* *Ashishe*, in this place, *flagons* or *vessels of wine*; and if we look among modern Translations either in Latin, or other Languages, we shall find them for the most part taking that way, though (as we said) expressing by several names these vessels.

The Tigurin Version indeed retains, with the Vulgar Latin, *Vivacia*, which what it properly signifies, and how *St. Jerom* (from whom we have^s that ancient Latin Version) understands it, we have seen: otherwise there be who would have us, by that word also to understand vessels of wine. And why we should take the word in the Hebrew so to signifie here, besides the authority of so many Interpreters and Expositors, there is very good reason, from the ancient custom of Idolaters, and the necessary conjunction of those two sins, idolatry and drunkenness, as hath been by^v Learned men observed, that the

^k R. Tanch. Aben Ezra. R. D. Kimchi ¹ Bababathrac 9. f. 144. See Buxt. Lexic. ^m See R. Isaiah, on the place cited, and R. Joseph in his Arabic Comment on Canticles. ⁿ Camus. ^o Vener. Bom. Buxtorf. Coddæus. ^p MS. of Kimchi, Abarb. and Pet. à Fig. q Expressing the effect, Drunkenness, by its cause, Wine. ^r Compare Gen. 44. 5. ^s Yer 10, as that some think it was not his. Tarnov. &c. ^t Lyra, vasa vinorum contentiva. ^v Livey.

idolaters were wont to revel and make banquets at their Sacrifices, as appears *Judg.* 9. 27. and *Amos* 2. 8. and by what the Apostle saith, *1 Cor.* 10. 7. and 21. where such cups are called the *cup of Devils*, for another reason than that which we have seen out of *Abarbinel*.

If after all this there remain yet any doubt left as to the interpretation of the word, we shall not find much help or directions from those several Etymologies which are brought of it, and drawn to their side, according as some fancy one signification, others another; as namely that *אִישׁוּר* should come from *אָחָד* Achad, * *one*, and *שִׁישׁ* Shisha, *six*, as denoting the sixth part of an Ephah, whether of flower if it be a cake, or of wine if it be a vessel; or from * *שׁוּשׁ* Sus, *to be glad*, which may be applicable to junkets or cups of wine, both which may be said to exhilarate; or from the root *אָשׁ*, either as it hath the notion of *corroborating* and strengthening, so to denote either cakes or wine; or of *y fundamentum*, the *foundation*, or that which is at the bottom, and so applicable to husks or kernels of grapes, which are at the bottom of vessels of wine, and so be rendred *vinacia*; or of * *אֵשׁ* Esh, *fire*, to denote cakes baked on or by fire; or *שֵׁשׁ* Shaiish, which signifies *marble*, of which of old they built houses and temples, which *Abarbinel* commends from *Aben Caspi*, but then he must mean vessels or pots made of marble, to put wine in. But all these, and the like, are but playing with the word, and are no solid proof of any of the significations attributed to the word, nor have we from * such languages as are of affinity with the Hebrew, such helps here, as oft we have for other words: yet as to the signification of *flagons*, I suppose the Arabick affords us good probability; in which the word *عَسَاس* Esas, which well answers to the Hebrew *אִישׁוּר*, (onely by change of the letter *Alef* into *Ain*, which is not unusual, they being letters of the same organ, and of the same sound, onely the one somewhat more harsh than the other, and *sh* into *f*, which is very usual between those languages, as we have an example in the word *אֵרָשׁ* Aras, *to espouse*, from which the Arabs say, *عَرَسَ* Ers, *a spouse*.) signifies *great goblets or bowls*. If after all this we be left at some uncertainty as

to the signification of the word, yet we have what may well incline us to prefer that which our Translators follow: whichsoever of the forenamed or others, if they occur, any shall follow, this must necessarily be acknowledged, that there was something consequent on, or joined with their idolatry, which was like the doings of an adulterous woman, and made them hereto be resembled by one; which probably is well expressed by *b* some learned Jews to be their leaving the service of God, and making themselves like to idolatrous Nations, in following after bodily delights and pleasures, as drunkenness, gluttony, and the like, which the service of those Idols did permit, yea require, as out of the places above cited may appear; or perhaps it is a farther expression of their following Idols, by the love to their feasts, and the wine drank at their sacrifices, and in this will both the Greek Translation, and all such as agree with ours, concur.

v. 2. *So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half-homer of barley.*

In the former verse the Prophet declares a command from God to him for doing what we have seen described, with a declaration of what he was to represent in so doing; now doth he tell us what he represented himself to have done in obedience to that command, after which also follows a declaration of what was signified by his doing it.

So, *i. e.* in obedience to what the Lord said unto me, *I bought her to me*. Her, *i. e.* the woman before spoken of. *I bought*; in the same sense of the word do, as *d* most of the Hebrew Expositors, so most Translations agree, except perhaps the old vulgar Latin, which hath, *Fodi eam*, (which the Doway Translators render) *I digged her unto me*, though in the Margin they put, *bought*. That the word doth signifie *to dig*, there is no question; nor more, that it signifies likewise, *to buy*; but that Translator choosing to render it by the notion of *digging*, hath put some, who follow and defend him, to inquire after some reasons why he should choose to render it by that word. And * some think it so meant as if they therein took an allusion to be had to a vine-

* Talmud. Pefach. c. 2. fol. 36. See Grot. * See in Rivet. y *أساس* in Arabic. and see Ribera. ² Druf. in conject. ^a What Pet. à Fig. saith, that a Persian told him, that in that language, *Ashish*, signifies a Flagon, would be farther enquired into. ^b R. Tanch. and R. D. Kimchi. ^c *تشبههم بالدم* ^d Aben Ezra gainfays, and takes it otherwise, and not to be from *כָּרָה* Carah, but from *נָכַר*, to acknowledge; but R. Tanch. saith he is out in it. ^e See Jerom. and Pet. à Fig.

yard, and the pains and cost that the owner is at in cultivating it, and reducing it to good: but this seems very far fetched. ^f Others look upon it as an allusion had to that digging or boring through the ear of a servant, (man or maid,) of which mention is made ^g *Exod.* 21. 6. by which means that servant was obliged to serve his master for ever: but this seeming to others not clear neither, ^h they think it a better way to say, that plainly by *digging* they meant *buying*; and ⁱ some give a rule (which may be observed for reconciling the Latin to the Hebrew in some other places) that whereas an Hebrew word hath two or more different significations, that which doth not so well agree to the place which is interpreted, is sometimes taken; but then to be understood according to the latitude of the Hebrew word, in that sense which is most proper for the place, and in stead of the other, though it would not elsewhere so signify; so it being done here by them, there is in this no quarrel against ours and the like Translations. The Greek of the Septuagint here hath *ἐμισθωσαυτοῦς*, *I hired her to my self*, and so the printed Arabic following them; whereas another Arabic Translation, done out of Hebrew, hath *اذهبها لي* *Athbattoha li*, *I made her firm to me*. This rendring is so near in sense to that of, *I bought her*, as buying and hiring for a price are, (both signifying the getting of a thing into their own right or possession by a price,) that one would scarce make any question about it; yet doth a ^k learned man hence take occasion to affirm, that the Septuagint did read otherwise than is now read in the Original Hebrew, to wit, not *ואכרה* *Veeccereha*, and *I bought her*, but *ואשכרה* *Veeschereha*, from *שכר* *Shacar*, which signifies *hire*. But we have no reason to comply with him in it, as, for the reason already given from the nearness of the sense of one of those words with the other in such a case as that here mentioned, so also, because we cannot doubt but the Hebrew word *כרה* *Carah*, did as well signify to *hire* for a price, as to *sell*, it being a very usual and known signification in the Arabic language, which is of great affinity with the Hebrew, of the same root *כרי* *Carah*, which hath in it the signification as of *digging*, as in the Hebrew it hath, so also of *hiring for a price*. But if the word be so taken for *buying*, there seems to lie from it an objection against the exposition which we follow; in taking, by the woman here spoken of, to be meant such a one as the Prophet had before married or espoused to himself, and she

had under him committed adultery. For what need had there been of new buying her that was his own? and he might by right of the former dowry given to or for her, have still challeng'd dominion over her, having not put her away by bill of divorce. ^l But to this the answer will be easie; that indeed, supposing the matter really acted as it is here described, he had not lost his right to her, although she had played false with him, and forsaken him, and on her part dissolved the marriage-knot, and might by force have called her back: but he out of the kindness that he still bare to her that had shewed such unkindness to him, dealt with her as is here said, and that he might perswade her to a better mind, and to bring her to such a condition as that she might be fit, (as at present she was not, and therefore he would for a time abstain from her,) to be again received by him, and live with him, allotted her such a portion to live on in an honest, though not such a luxurious manner as she before did, till upon her repentance and amendment he should again admit her; which admittance of his would be as a new espousing or a new marriage of her, who for her part had forfeited and lost that right and title, which by vertue of her former espousal she had in him. And this is agreeable to what is by God said, *c. 2. 14. and 19.* that he would *allure her*, and *speak comfortably to her*, and would anew *betroth her*, who having formerly been his wife, was through her whoredome and adulteries now become not his wife, *v. 2.* So that we shall not need farther to look to what this buying or hiring her with such a price, had respect; whether to such a coemption, as ^m some will, whereby of old among some people, man and wife were said to buy one another, (which I know not whether in this Prophets time it was known to the Jews) or to the known custom among the Jews, of giving dowries for their wife, as ⁿ others. For the price which he is here said to buy her with, seems not as a dowry, whereby he should first purchase her for a wife; but such a portion, as though, through the power he had over her, he might for her ill deserts have quite put her away for ever, or (if he had been so minded) have by rigor taken her, and shut her close up, and used all severity and hardship toward her, he did notwithstanding allow her, to maintain her, not in luxury but in a competent manner, so as she could not but be sensible at once both of his displeasure in cutting her so short, and of his great kindness in allowing her so much who deserved nothing, till upon her bethinking herself, for which he allowed her a good time, he should

^f Oecolamp. Ar. Mont. ^g Deut. 15. 17. ^h Sa. ⁱ Riber. & Sanct. ^k Lud. Capell. Crit. sac. p. 276. ^l See Riber. Rivet and Tarnov. ^m See Riber. and Grot. ⁿ Vat.

again receive her to the full privileges of a wife; which reception might (as we said) be well looked on as a new marriage, and his allowance to her as a buying of her; though not so much a purchasing to himself a right in her, as a buying or hiring her to be honest, and fit to be received again by him, and not cause him quite to abandon and disclaim that his right in her, as she had on her part forfeited that right which she had in him, and could not have pleaded any, had not he by great and extraordinary kindness been pleased still to own her, and look after her for good, even in his shewing of his displeasure for her ill doings. And this being considered, there will be nothing in the use of the word *buying*, which may cross our understanding of the woman described, for such a one as had been formerly his wife, but becoming an adulteress was thus again bought from her self and her lewdness, or hired with a price to be honest; in which kind dealing and love to her, yet he may appear to have used his power over her; for it is not mentioned, that she was willing to consent to it, but he gave her that allowance, and required her to do as follows in the next verse: but we have before that, in this verse, mentioned the price wherewith he so bought her, or the portion of maintenance that he allowed her, which is said to be *fifteen pieces of Silver, and an Homer and half Homer of barley, or Lethec*, (as in the margin.) The pieces of Silver are understood by divers to be Shekels; the word being indefinitely put seems to denote the ordinary coin then among them, whether (as most probable) Shekels, or otherwise: so do they usually understand *ἀργύρια*, *Mat. 26. 15.* which literally answers to the Hebrew כסף *Ceseph* here; and if those thirty pieces there, were the value of four pounds ten shillings, as is observed, then will this Silver here amount but to fourty five shillings. As for the חמר *Homer*, which is also called כור *Cor*, 1 Kings 4. 22. and so rendred here by the ancient Latin, *Corus*,^p the Jews say of it, that it contained thirty Seahs, and a Lethec fifteen Seahs; so that a Lethec was half an Homer, as it is by ours rendred, and that thirty Seahs are ten Ephas, (the name of a measure often met with in the Scripture) every three Seahs making an Ephah, and a Seah 144 Egges, and so an Ephah the measure of 432 Egges. ^q Others giving the measure of it by weight, say it contained the weight of seventy two thousand Drachmes, that is, five hundred common Rotals, and so consequently a Lethec thirty six thousand Drachmes, or two hundred and

fifty Rotals, and that an Homer is the greatest measure they have, as an Egge the least.

If there be any thing dubious in their account, or difficulty in bringing the Hebrew measures to ours, it is not that which need much disturb us, being to look on the allowance here made as sufficient, according to the custom of those times, to her spoken of, for that purpose which he would effect on her.

Now as to the number of these pieces of Silver, and the measures here assign'd, together with the matter or nature of the grain by those measures given, such strange Allegorical or Mystical expositions are by Interpreters, both Jews and Christians brought, and those so many and so different, that to recite but some of them will be tedious, and to insist farther on them certainly to little purpose, and nothing at all to the meaning of the words or scope of the place. ^s It cannot be that they should all have hit the right, or be all true or apposite, and very probable that none of them have so. The Chaldee Paraphrast takes the words as spoken by God, and understands by the fifteen pieces of Silver the fifteenth day of *Nisan*, in which he redeemed them by his word, *i. e.* brought them out of *Egypt*, thus rendring the whole verse; *And I redeemed them by my word on the fifteenth day of Nisan, and gave silver in weight for the redemption of their souls, and commanded that they should offer before me the wave-sheaf of the fruit of barley:* which words of his, because I find not the Jews to make any clear sense of, I shall not adventure on it. They bring others as unintelligible, while ^t they would discover to us, agreeable to the Chaldee, from the number of the pieces of Silver and of the Seahs, which an Homer and a Lethec do contain, the fifteenth of *Nisan*, in which the children of *Israel* came out of *Egypt*; and of fourty five days, which they spent in going to Mount *Sinai* where they received the Law; and that by barley, which is food for beasts, is intimated that great part of the people that came out of *Egypt*, till they received the Law, were as Horse and Mule which have no understanding, but that after they received the Law their eyes were opened, and the spirit of understanding rested on them; ^v or that it should have in it an allusion to the ^wvaluations set on persons by vertue of a vow; ^x or that by the fifteen pieces should be meant the righteousness of *Abraham*, *Isaac*, and *Jacob*, and the twelve Tribes, and the same by fifteen Ephas contained in the Homer and the Lethec; or as ^y others, that the Homer and Lethec, making fifteen Ephas, intimate *Moses*, *Aaron*, and

^o See Dr Hammond. ^p Maimon. Jad. tr. Eracin. c. 4. & R. Joseph. Ben Akkanin. M. S. ^q Abu Walid and R. Tanchum. ^r See insworb on Gen. 18. 6. and in him on Exod 30. 23. are out of Alphesi reckon'd up several measures, reduc'd to Egges, according to what Ben Akkanin bath. ^s Chr. à Castro. ^t Kimchi. ^v Id. & Sol. Jarchi from R. Hai. ^w Lev. 22. 9. &c. ^x Kimchi. ^y R. Saadia in Kimchi.

Miriam, and the twelve Princes (of the Tribes) that went out of *Egypt*; or as ^aanother, that the Parable concerns *Judah*, and the fifteen pieces of Silver denote the fifteen Kings of *Judah*, of which *Rehoboam* was the first, and the *Homer* and *Lethec* the High Priests, which were in the Kingdom of *Judah* in *Jerusalem*. Or as others, ^a that by fifteen pieces is meant fifteen Prophets, who prophesied of the Jews redemption yet to come from captivity, viz. *David*, *Isaiah*, *Jeremiah*, *Ezekiel*, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Micah*, *Habbakuk*, *Zephaniah*, *Daniel*, *Haggai*, *Zachariah*, *Malachi* (for though *Balaam* also prophesied of the same, yet he is not to be reckoned with them, seeing he was not of the children of *Israel*) and that these are called *Cesaphim*, pieces of Silver, or *Silverlings*, is from the import of that word which signifies *desireable*, and the desires of *Israel* are to or on them, and their good Promises and Prophecies. And as for the *Homer* and half *Homer* of barley, which they would rather have to be rendred according to another notion of the word, an heap and half heap, or great measure, that it should point to the many curses in the Law denounced, of which are half so many in one place mentioned as in another, as *Lev.* 25. forty nine curses, *Deut.* 27 &c. ninety eight; and that in the name of *barley*, should be an allusion to another signification of a neighbouring root סער *Saar*, which signifies a *tempest*, because those curses were as a destructive tempest to *Israel*; by considering which curses in the Law denounced, and the good Promises in those fifteen Promises, they learn to acknowledge both God's Justice, and Providence, and Mercy, and are armed with patience for enduring the afflictions of their long captivity, and hope for deliverance out of them; or that by them is declared the number of years which the afflictions of the Jews should last from *Jehu's* time untill the expected time of their deliverance to come.

These and the like mystical Expositions of these words have we from the Jews, in which to trace them, would be to wander with them in a wilderness wherein is no way. If the meaning of any of them be asked, I know not what to say, but that I suppose they themselves knew not what they meant. They seem to have set their fancies on work, which lead them on till they knew not where they were, and then they fixed on any thing that had the number of fifteen upon it, and any thing that they could imagine to contain the same number or measure howsoever made up, with an *Homer* and *Lethec*, or any way agree with the name or nature of *Barley*, thought that to bethething meant by the Prophet. *Abar-*

binel confesseth of what is said by others, that there is in them מרחולשו רוחקים *much weakness and straitness, or straining*; and perhaps would not deny the same of what himself brings of his own in that kind, seeing he confesseth, that he did for that cause onely bring such allegorical Expositions, because all other Expositors before him had so done; and, it seems, not liking of what they brought, would himself try what he could do. We may justly wonder at these; but how shall we then but wonder more to find Christians of great learning and note, no less extravagant in their expounding these words, and finding out mysteries in them? *St. Jerom*, and ^b some others, much agree with the Jews in telling us of the fifteenth of *Nisan*, and of their coming to *Sinai* after forty five days, and the five shekels apiece for the firstborn, and the like. ^c Others find out the five books of *Moses*, and the ten Commandments in the number Fifteen, and in the *Homer* and half, the Law and the Gospel. ^d Others, all that dowry (as it were) which God gave to the Synagogue when he espoused her in *Egypt*, and the Silver that they took from the *Egyptians*, and the necessary supply of sustenance (denoted by *Barley*) which he gave them in the wilderness, and all the blessings spiritual and temporal which he bestowed on them. *Arias Montanus* plainly translates *Abarbinel*, though without naming him, and seems of the same opinion; and others say things as little or less intelligible, and all far from the purpose, as will appear, if they be applied to the words to which they will be found no more to agree, than any thing on which such numbers or measures may be any way fastned, the inconvenience of them all will easily appear by considering such things as must be heeded to, however what is here said be looked on, either as a thing actually done, as some will, or represented onely in a Prophetical Vision, or as a Parabolical Type, which opinion we rather choose to follow, of which there is after given (*v.* 4.) the explication and application. They disturb and confound the *series* and scope of the words or narration: first, in that whereas the Prophet speaks as of himself, that he according to a command received from God, bought, with the price set down, such a woman, of such, and on such, conditions, they by a change of the person make God to speak as in his own person, that he bought her, and he said unto her thus and thus. Secondly, in that whereas here is a Type or similitude set down, to which that which follows *v.* 4. &c. is to be applied, as the thing resembled by it, they anticipate that application, and make it void as to that purpose, by making the similitude

^a Aben Ezra. ^b Abarbinel. ^c Lyra. ^d See in Chr. à Castro. ^e Vat.

it self to be a narration in ænigmatical terms, of other things by which that is not at all resembled, nor can have any coherence with, except as a thing which should also be done afterwards, whereas it is ushered in by *כי* *Ci*, for; to shew that what is after said shall be done by God, is that, for declaring which this before is commanded to be done, or represented as done, by the Prophet, and that there is no other meaning in it then what refers to that. Thirdly, in that they make these words to be a narration of things long since past, whereas they are spoken as of things which the Prophet represents himself, as then, at that present, to have done, and to capitulate with that woman for the future, thereby to signify not what God had formerly done, but what he would after do to *Israel*. In these respects, some or all of them, will the former recited Expositions be found peccant, and in summe confer nothing for understanding the meaning or scope of the words; nor are they such as may satisfie any mans mind, (as by some is observed,) nor can the mentioning of them be of any other use to us than to look on them as so many false ways, that we may if we meet with them, beware that we run not astray in them, but look after some plainer and righter.

It is by a Learned & Expofitor said, that in this number of pieces of Silver, and measures of barley, there is some mystery couched, but what it is, is uncertain. But I know not why we should think there is any farther mystery hidden in them, than what is after explained in the application of the things by this signe signified, to it, *viz.* the condition that *Israel* should be brought to the like condition of a woman so dealt with. If it be therefore asked, why the price or allowance that the Prophet saith himself to have given to her, is said to be fifteen pieces of Silver, and such measures of barley; I think it may be sufficient to answer, that seeing some price was to be assigned, why not this as well as another? If any other had been named, it would have been obnoxious to the same question, why that rather than another? Farther, it may possibly have respect to a custom then known, of giving so much on such an occasion. Again, it may be very apposite to the case supposed, *viz.* that this woman, which had before in her plenty indulged to lewdness and luxury, should by her loving friend or husband, not willing to put her clean away, but to reduce her to a better understanding and better behaviour, that so she might be fit afterwards to be received again to his favour, have such a portion or pittance allowed her, by which she might live soberly and honestly, though not so luxuri-

ously and wantonly as before, and so (as we have before said) perceive his love to her in allowing her so much, and his displeasure at her former doings, by his so far straitning and abridging her; and so bethink her self of her former folly, and learn for the future to behave her self better and more obediently to him, and fear any more to offend him. This will more appear by a view of the conditions which, on making her this allowance, he requires on her part, and promiseth on his own. But before we proceed to that, we may by the way observe, that instead of *Lethec*, or a half Homer of barley, the *Seventy* put in their Greek Translation, *νεβελ οἶνου*, a *Nebel* of wine, which why they so did, I find some to wonder, but none adventure to give a reason; so the printed Arabic likewise following them. It must be likewise heeded, that whereas here for an *Homer* they put *χόμερ*, it be not mistaken for an *Omer*, which they elsewhere express by the same name, and is a far different little measure, and is written in Hebrew *עמר* *Omer*, whereas this is *חמר* *Chomer*. *Drusus* his conjecture is not amiss, who thinks this at first was written *χόμερ* with *ch*, however by the fault of the Scribes it be now otherwise. This being observed, to proceed.

v. 3. *And I said unto her, Thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.*

The Prophet having represented himself, as having given to her such a price or allowance, addes certaine conditions that thereupon he requires, and binds her to; which are, first, that she should *abide* for him *many dayes*, or literally, *thou shalt sit to me*, or, *for me*, which is all one with abiding, in expectation of his farther pleasure concerning her, and not to run a gadding after others as she formerly did; but remain as one sequestred and solitary, and that for *many dayes*, as many as he should see fit to require her so to do. The time is indefinitely expressed, and therefore to define it by a year or years, or like space, otherwise than left in his breast who requires it of her, is without ground. Nor do they so kindly seem to express it, who render, *thou shalt sit with me*, as if at his house she should remain. Sufficient is it that she were there, or elsewhere, so she observed what he required, *viz.* that she should so abide sequestred, and as in widowhood, till the time that he should be fully reconciled to her, and see fit again to

* See Ribera. Chr. à Castro, and Corn. à Lapide. f. Chr. à Castro. Rivet. g. Sanctius, h. Munster and Chr. à Castro. i. Corn. à Lapide. k. Apud me. Munst. & Tig. Gror.

receive her to the privileges of a wife, which till then she shall be content in ^m penance, as one notes for her former abuse and forfeiture, to wait, yet reserved still for him; and therefore he expounds the meaning of the Particle לִי *li*, to me, or for me, by, shalt be called still by my name, and not by the name of an other man; though so separated for a time from him, as not utterly rejected or disowned yet by him. So an Arabic Version out of Hebrew renders مجلس زمان طويل

Thou shalt sit a long time in my name.

Aben Ezra makes the import of it to be, that thou mayest be mine, thou shalt sit or abide many dayes. The sense, saith he, is, If thou wilt be mine thou shalt sit many dayes, so as not to play (or that thou shalt not play) the Harlot; and that is in the next place a condition which he farther requires to be observed by her, viz. thou shalt not play the harlot; and then a third condition is, and thou shalt not be for another man: where it is to be observed, that the word (another) is not in the Hebrew, but supplied by our Translators, for giving their meaning, as it is by others also both ⁿ Translators and ^o Expositors. But ^p others think it not convenient so to do, but barely to put it down as the Hebrew hath it, and thou shalt not be to a man, i. e. that it may import, not to any man, no not to thy own man or husband. Both of these ways are well agreeable to the words, taken either by themselves, or joyned with those preceding and following, which imply both, and that she should sit solitary as in state of widowhood, without the company of any man, either her own husband, or any other. But they will make some difference in the application of the thing signified to the Type or Parable, as will be seen in the next verse.

Having required these conditions from her, he adds another, which he will observe towards her, so will I also be for thee. That is literally what the Original Hebrew hath, וְגַם אֲנִי אֶלֶיךָ *Vegam ani elaic*, word for word, and also I to thee, (or for thee;) and to the same purpose do the ^a ancient Translators render it, and most of the modern. Yet are there many who do otherwise, repeating here from the former clause the negative Particle לֹא *Lo*, not, as if it had common influence on these as well as them, as in other cases sometimes it or the like Particle hath on two members of a sentence, though not expressed in the latter, but repeated *וְגַם כֵּן*, as that which is common to both, as they speak; and then they

render, and I also will not be for thee, and this do some accordingly follow in their Expositions. So divers of the Jewish Expositors; so Aben Ezra, The one negative Particle לֹא *not*, once expressed serves for two, and the sense is, and I also will not come unto thee; yet the other way also he mentions, saying, There are who say, the meaning is, If thou shalt return unto me, I also will return unto thee. So also R. David Kimchi saith, that the one negative Particle stands for two. Abarbinel also mentions it as a way that may be followed, though he seem to like the other better. Among Christians also there be, as we said, that follow it. So Arias Montanus expounding, I also will not perform the duty of an husband to thee; Mercer also prefers it, as more agreeable in his opinion to what follows in the next verse: but others think otherwise, and therefore that the negative ought not to be repeated, but the words are to be taken affirmatively, as they stand by themselves, and as they are by ours rendered; and so the meaning will be, that as she should abide for him many dayes, so he would also abide for her, and not clean put her away from him, but expect till after her humiliation and repentance of her former lewdness, and abstaining from all evil doings of like nature, he might think her fit again to be received by him, and that on such her behaviour and conversion he would certainly again return unto her, and receive her into his favour. This is agreeable to what the Chaldee Paraphrast hath, I also will have thee upon you. * Some explain the meaning by, I also will abstain from marriage, or that he promiseth and obligeth himself on his part also, that he will expect till that time be expired, and not take any other wife. Which although it may be well enough understood, yet perhaps is an expression not so convenient, as being liable to some scruples or objections, if nicely urged, in that it may seem to restrain God's promise of marriage onely to the people of Israel, here particularly spoken to, with exclusion of other Nations, which were to be in Christ received into the same Covenant with them. So that the meaning in respect to Israel must onely be a promise, that God, though he separate himself for a long time from them, and humble them by bringing them to a low condition, and restraining them from their Idolatry and former luxury, yet will not so utterly reject them, but that he will in his due time upon their conversion, again receive them, as in the applicatory part of the Parable will be farther manifest. And

^m Kimchi. ⁿ Pagnin. ^o Aben Ezra, R. Kimchi, and Abarbinel. ^p Chr. à Castro, Riber. River, and so Jerom. ^q Greek and vulg. Lat. Syr. and Arab. The Ar. MS. hath لا تصير لرجل بل انا لكى. ^r Pagnin. Munst. Ar. Mont. and Druf. who yet mentions the other way. ^s And see Par. ^t River. and Tar. ^u Grot. ^v See Hutchinson.

in this Exposition will be well included what wothers also suggest for the meaning of the words, *viz.* though he thus requireth her to sit solitary and sequestred, yet he will not forsake her with his care, but all the while bear a kindness and respect to her, and take care for her, that he may at last free her again from this desolate condition, and enlarge her.

Thus have we hitherto the proposal of the Type or Parable; in the next words follows the explication or applicatory part of it, with a reason why the Prophet was bid to represent himself as doing what he saith he did.

v. 4. *For the children of Israel shall abide many dayes without a king, and without a prince, and without a sacrifice, and without an image and without an ephod, and without teraphim.*

That thou mayst represent to the children of Israel their condition, and what shall befall them, do thou so and so: for what thou, personating me, sayest thy self to have done with such a woman, who resembleth them, shall really be performed in respect of them, by what is declared.

For the children of Israel &c. Who are here meant by the children of Israel, appears by what hath been before said, *viz.* the ten Tribes; for those doth the Prophet peculiarly now prophecy to, and the things more especially concern them. There are indeed who will have this appellation to include with the other ten, if not more properly to denote, the other two of the Jews, and so too their many dayes so remaining, as is described, to point out the condition that they are now in since the destruction of Jerusalem and the Temple, and their captivity and dispersion among all Nations. So Kimchi; *These (many dayes) are the dayes of the banishment in which we now are, wherein we have neither King nor Prince of Israel, but are under the power of the nations, and the dominion of their Kings and Princes, and without a sacrifice, &c.* So (saith he) *are we at this time in this captivity (or exile condition) even all the children of Israel.* Aben Ezra taking the Parable to concern especially Judah, goes higher, and seems to take the time to be ever since the leading of the ten Tribes captive by the Assyrians, and the Jews by the Chaldeans, and the time that the succession of the Kings of Judah failed, accounting that they never since had King or Prince of their own; for (saith he) of the *Hasmonei* or *Macchabees* no account is to be had, in as much as they were not of the sons of Judah.

But, evidently, to the condition of the Jews, any time before the destruction of the second Temple, the comparison of the state here described, as that wherein the children of Israel should abide, upon examination, will be found not to hold. With that wherein they have ever since been, it will seem well enough to accord; which makes *Abarbinel* also to expound it of the time from the subversion of Jerusalem by Titus and the Roman army, so as to last to the time of that future restauration which they expect. And for the same reason, *viz.* the agreement of the condition here described with that wherein the Jews have been since that time, do some among Christians also expound it of them, they now being and having been ever since the taking of Jerusalem, about forty years after Christ, visibly in such a condition as well agrees with this description. But as a learned man observes, it is not sufficient that the words are accommodable to their condition, but whether the occasion on which they were first spoken, and that of the time and other circumstances will permit that they be meant of them; and its evident they will not. The Prophet spake to, and of, the people of his time, כְּנָנִי כְנִי as Kimchi well speaks on verse the first, (though it seem to thwart what here he saith, that it belongs to the Jews of the present Captivity,) and then particularly to the ten Tribes, called the children of Israel, who were shortly to be carried away captive by the Assyrians, and to be reduced to such a condition as he here saith they should be, and in it abide many dayes, as it is manifest they were reduced, and did remain, even from that time of their deportation until Christ's time. But how long that time was to last, will be proper to enquire on the last verse. At present the inquiry is concerning the beginning of those dayes, which we fix on that time of their carrying away by the Assyrian, and being deprived of all form of their former government; and that for which they were threatened to be reduced to such a condition, was their idolatry, likened to adultery. And therefore, though the description of that condition in it self, without heeding to other circumstances, may well enough express that which the Jews as well as those of the other Tribes, who have not been converted to Christ, are at present in, and may be applicable to it; yet it will not be proper to say, that the words were at first spoken concerning it, seeing there will be a long time to be skipped over, in which after this was spoken it could not at all be verified of the Jews: and besides, because those evils that have since happened to the Jews, did not befall them for that occasion, in respect to

^v See Chr. à Castro. ^x And see Oecolamp. ^y See River, and Chr. à Castro. ^z Var. Ar. Mon. and Ribera.

^a River. ^b See Druf.

which these were spoken, *viz.* their Idolatry, of which they were not guilty at that time when they befell them, but evidently by another occasion, and for another cause, *viz.* their rejection of Christ; so that of the ten Tribes they are properly to be interpreted, as evidently setting forth the condition they were in, guilty of idolatry and luxury, and what condition they should for that cause be brought to by the concurrence of God's justice and mercy, which was by the event made good. But as we like not that they should be applied to the present condition of the Jews, as if they were designed primarily to denote that; so neither can we think they were at first spoken or meant of the *Babylonish* Captivity, and what follows in the next verse to have been made good by their return from that, as it is by St. *Jerom* said to be the opinion of some Jews in his time, and that which others have since embraced. Upon examination it will be found, that the condition or state here described will not agree with that which the two Tribes were then in, as likewise, that it cannot be said, as hath been above shewed, that the ten Tribes did then return with the two, besides other difficulties.

The plainest and most unquestionable way will be to understand here, by the *children of Israel* the ten Tribes, whose condition here set forth by the Type of an adulterous woman, so dealt with as this here is said to be, will very well agree with it in all necessary points and circumstances. That woman is said to be *one beloved of her friend, yet an adulteress*, and so represents *Israel* beloved of God, yet turning after other Gods, and such things as are contrary to his service; this is plainly expressed, verse the first. The Prophet's being bid, yet to love that woman, and his dealing with her, so as not quite to reject her, but yet to restrain her to a shorter allowance, and requiring her to abide for him many days, without enjoyment of such favours from him as formerly she had enjoyed, but as one separated from her former courses, and from the company both of himself and any other, till he should see fit again to receive her into greater favour, is plainly answered, by God's not clean rejecting *Israel*, but still sustaining her, yet so as that she should be brought to a lower condition than formerly, and not live in that height of dignity and jollity as formerly she had done, but be deprived of all those glories and pomps in respect both to her Civil and Ecclesiastical state, wherein she formerly prided her self. And as she had not those visible tokens of his presence among them, nor a publick profession of his service; so neither the use of such Idol-services and feasts

wherein she formerly delighted and revelled; and should long abide in such condition, till having changed her mind, she should at last with sincerity of heart be converted to him, and again be received by him.

To express this, is the scope of the words in general, which remain more particularly to be explained; but before we so explain them, this may be premised, that the words are such as may some of them agree to the service of God, but others properly belong to idolatrous worships; and those also which were used in God's service being imitated by idolaters also, and in their service abused, were yet still called by the same names: so that it is possible here, that all may be taken in the worst sense; and if they be, it will be well agreeable to the Parable, which represents *Israel* under the person of an whore or adulteress, whose love to her husband cannot be sincere. And therefore did some among the Jewish Expositors long since, as *Aber-Exra* tells us, (as some also among Christians) think, that they are to be understood of things belonging to Idols; but the more general opinion (as he declares his own to be) is, that some of the terms do belong to God's worship, others to idols, and that the scope of them, so here joined, is to signify, that they should abide without outward shew and exercise either of true religion or false, (although both cannot be well joyned, nor is any true and acceptable service done to God, where *Baal* is worshipped, for what concord hath God with Idols?) And here if we reflect on the different Expositions of the words in the former verse, and *thou shalt not be to man, which as we have seen some understand, to another man, others, to thy own husband*: if the first be followed, it will rather make for interpreting all the things concerning worship here named, of things belonging to Idols; if the second, then for understanding some of them as pertaining to God's worship, others as to Idolatry, which, as we said, is by most followed. The scope in fine will be much one; which to follow the Reader will best judge, after a particular view of the words. He saith therefore, *that they shall abide many dayes without a King, and without a Prince, i. e.* according to the most usual and plain way of Exposition, without any form of Civil government or State, wherein they should in an orderly way be governed, by a King or Prince, or any such free Magistrate of their own; as it is certain they never were, after the destruction of their Kingdom, and their being carried away captive by the *Assyrians*, and being dispersed among other Nations, to whom and whose authority they were ever after subject.

^c Tarn. and see Chr. à Castro, and Pelican. ^d On the place, and on Gen. 31. 19. ^e See Chr. à Cast.

There are who refer this also to their Ecclesiastical state: so do some Christians, who by King and Prince, understand God himself, or Christ; true it is, that so they may well be said to have been, God having long withdrawn his visible presence from them, and it having been a long time after their Captivity, before Christ came in the flesh to call them in to his Kingdom. For this I suppose would be the best meaning that can be put on the words, if so understood, and applied (as we have shewed they more properly and especially ought to be) to the ten Tribes, & though those who so interpret them apply them more particularly to the two Tribes, at least take them in with the other, and expound them of their being without Christ, since his coming and their rejecting him, and as at this present time; but I do not think that King and Prince ought to be so understood here, nor that it is agreeable to the intention of the Prophecy.

Among the Jews *Abarbinel*, though he gives the former way, yet mentions another, in which referring these words also to their condition as to their religion, and Ecclesiastical state, will by *King*, have to be meant God; by *Prince*, some Prince of the Heavenly host, as they accounted him, some signal Star, which in their Idols they worshipped, and so the expression to signify, that they should have no object of true worship, nor any of false, which they should publicly worship. But if we should take this way, I know not why any, that should take all that is here said to be referred to false and idolatrous worship, should not here also in that kind apply these words, and by *King* think understood some Star of greatest dignity, which in those times of Idolatry they looked on, as מֶלֶךְ *Melec King*, or chief among their false Gods. A proof he will easily find for it in *Amos* 5. 26. where what is rendered in ours in the Text, *Ye have born the tabernacle of your Moloch*, viz. סִכּוּת מִלִּנְכָם *Siccuth malcecem*, may be also rendered, as they put in the Margin, *Siccuth, your King*; or, as ^a others, *the tabernacle Meleci vestri, of your Melec, i. e. King*. In which place *R. David Kimchi* saith, that by *Melec* may be understood some signal Star, which they worshipped, and called their King, or ^a some such as they thought to be as King among, or over, other Stars, and to rule among the host of Heaven; and in that way the meaning of the words would be, They shall abide without any false gods either of superior or inferior rank, either as King or Prince, in their esteem. But the first way is as most received, so the plainest, viz. that they shall not have any supreme Magistrate among them,

and so be without all form of Civil or Politick government of their own. The following words plainly respect their Ecclesiastick affairs, or matters of Religion; as first, that they shall, as to them, abide without a sacrifice, and without an image, or (as in the Margin) a standing image or statue. עֵין זֶבַח *Ein zebach*, without sacrifice, or, there shall not be a Sacrifice. Sacrifices were used in God's worship, and they were also used in the service of Idols, so that that name is common to both, and is applicable indifferently to both, whether it be understood of true worship or false, and denotes, that they shall be without that worship to which it is applied; if to the worship of God, as by most, (as we said it is, although they could not rightly be offered to him, but at the Temple at Jerusalem,) then it signifies, that they shall have no publick worship of him; if to that of Idols, then that they shall not publickly worship them in their wonted ways of sacrificing to them; if to both, then that they shall not have liberty of any publick profession, or exercise of Religion, either true or false, according to their own choice: that is to be observed; for otherwise probably they did, and were compelled sometimes, to comply with those, to whom they were captives and in subjection, in their sacrificing to their false gods. The restraint of their liberty as a Nation or Church of themselves, and in their own power, either for government or publick exercise of Religion, that so they might be made sensible of their own despicable condition, seems the thing intended.

The next word מַצֵּבָה *Matsebah* also, rendered an Image, doth more generally signify any thing, or more especially of stone, that is erected or set up, either as a monument or memorial of something; as *Jacob* set up the stone which he had put under his head for a pillow, for *Matsebah*, a pillar, *Gen.* 28. 18. and so again, *Gen.* 31. 45. he set up another stone for *Matsebah*, a pillar, for a witness between him and *Laban*. So likewise 35. 14. he set up *Matsebah*, a pillar of stone, in the place where God talked with him; and another *Gen.* 35. 20. on *Rachels* grave in memory of her; and 2 *Sam.* 18. 18. we read of *Ab-salon's* מַצֵּבָה *Matsebet*, or pillar, which he erected to keep his name in remembrance: or else by way of devotion, or in pretended honour to God and his service; in which kind may be reckoned perhaps that which we mentioned out of *Gen.* 35. 14. and that spoken of *Isaiah* 19. 19. where is said, there should be an Altar to the Lord in the midst of the land of Egypt, and a *Matsebah* or pillar at the border thereof unto the Lord, though both Altar and

^f Jerom. &c. See in Chr. à Castro. Pet. à Fig. ^g Jun. Trem. ^h And see Abarb. on *Amos* 5. 26.

Pillar are there but figuratively taken, to shew, that there shall be the knowledge of God, and publick acknowledgment of him; but in this kind, such *Matseboth* were most frequent among Idolaters, and in the service of Idols, and then translated, Idols, or, as in in the Margin, *standing Images*, or Statues, as, 1 King. 14. 23. and 2 King. 17. 10. where is said of this same people here spoken of, that they set them up such: and Jer. 43. 13. we read of such among the *Egyptians*: and such abuse of them seems to have been ancient; for which cause God in his Law expressly forbiddeth the use of them in his Service, or that they should pretend to honour him in, or by, them. So Levit. 26. 1. *Ye shall make you no Idols, nor graven Image, neither rear you up מַצֵּבָה Matsebah, a standing Image*, faith our Translation there, (or *Pillar*, in the Margin.) After which prohibition we cannot look on any such used in religious worship, but as a part, and so sign, of the falseness of that worship, and so here therefore, to say the children of *Israel* shall be without such, is as much as to say, that they shall not have free exercise of their former ways of Idolatry, (however perhaps they might, as we said, partake either voluntarily or being compelled, with the Nations, among whom they should live, in theirs.) And whereas therefore the Greek and vulgar Latin render it, *Altar*, as the word signifying onely a thing set up, may bear, it must be understood of an Idol-Altar, or such stones which the *Arabians* called from the same root, *انصاب* *Ansab*, viz. such on which they slew their Sacrifices to their Idols; as also they called their Idols themselves by the same name. And so may *מַצֵּבָה Matsebah* perhaps be used as common to both, the Idol, and the Altar, but may by no means be applied to the Altar of the true God. ^k *Kimchi's* words briefly express the meaning of these two words hitherto mentioned, according to the way we speak of, viz. *without sacrifice to God, and without Statue (or Image) to Idols*. One *Japhet*, cited by *Aben Ezra*, it seems would have this understood also of such Pillars or monuments as were lawful, and not any idolatrous Statue; but how he will accommodate it to the scope of the place, except he could prove (as perhaps he thought) that all the things named were such as did belong to the worship of the true God, I know not, and I suppose he is by none of his own Nation followed in his opinion concerning this word.

The next word, *Ephod*, (in *without Ephod*), is the known name of a Priestly garment, so called from its being put on over others: con-

cerning the making and using of which there is a command by God himself given, *Exod. 28. 4, 5.* where it is ordered to be made of gold, and of blew, and of purple, of scarlet, and fine twined linnen with cunning work; that was the Ephod of the high Priest. But besides that, there were ^l other Ephods it appears, which inferior Priests did use, made of plain Linnen, called by the same name, because of the same fashion. So *Samuel*, when but a child, *served the Lord girded with a linnen Ephod*, on which place *R. Tanchum* notes, that that Ephod was not as that which belonged to the high Priest, but near unto it in fashion, and called therefore by its name, and it was the custom for any that served to put it on of their own accord. So we see ^m *David* and others clothed themselves with it, and 1 Sam. 22. 18. it is said, that *Doeg* fell upon the Priests, and slew on that day fourscore and five persons that did wear a linnen Ephod. But as this garment was used in God's service, so also was it abused to Idolatry. So was *Gibeon's* Ephod, which with whatsoever intention by him made, became a snare to *Israel*, and they went a whoring after it. *Jud. 8. 27.* And so was *Micah's*, who had a house of gods, and made an Ephod for their service. *Jud. 17. 5.* And so it may be applied to the garments of any Priest in his worship true or false. The false ones in *Israel* probably would not seem to want any thing, that true ones at *Jerusalem* used, at least something like it that might resemble it; and by the ⁿ naming of one chief one, may the other Priestly garments and ornaments be understood, ^o yea the Office it self. So that to say they should be without an Ephod, may signifie that they should be without any such office. So the Greek therefore for explication sake renders, *without Priesthood*, as likewise the printed Arabic; the Syriac, *without any that wears an Ephod*.

It follows, and *without Teraphim*; where is to be observed, that the word, *without*, is not in the Original Hebrew, which hath onely, *without an Ephod and Teraphim*. But the Greek and vulgar Latin supply also, as ours do, the word *without*, as do also two Arabic Versions, the printed, and a Manuscript, which if it may seem to any to make any difference in the sense, may be taken notice of. As concerning the word *Teraphim*, all, I suppose, that after the best enquiry made into the things by it denoted, (things, I say, for it is of the form of the plural number,) we shall be able to say, is, that they were some sort of Images which they had in great esteem, and either placed much holiness or confidence in them, or thought them to be of great use and benefit to them. Yet because there is that

ⁱ See Specim. Hist. Arab. p. 100. ^k And so Ab. Ez. differently described by Josephus and Maimonides. ^m

^l See Ainsworth concerning the fashion of the Ephod. 2 Sam. 6. 14. ⁿ Ar. Mont. & Schind. Lexic. ^o Par.

difficulty in the word, which hath put Expositors to divers conjectures concerning the name and nature of them, it may seem not inconvenient, if not almost necessary, to make a little search in that kind. We shall perhaps discover, if not what they were, yet what they were not, viz. not things of good or lawful use at all, not things in God's service, used or lawful to be used; which long since seem'd to *Aben Ezra* so plain, that whereas he cites (as we have seen) one *Japhet*, who interpreted מַצֵּבָה *Masbebah* (which ours render an *Image*) for some lawful Pillar, or the like, not a forbidden Statue, as if that word, and perhaps the others here used, were taken in a good sense, in short words thus takes him up, *But what will he do with the word Teraphim? i. e.* I suppose, how will he shew that to be of good or indifferent signification? But we shall the better judge after a farther enquiry into the matter.

In questions of this kind, viz. concerning the nature of things anciently known and used, but now out of use, the signification of the name imposed on them oft-times much helps to a discovery of them, but all that we find by any brought concerning the import and derivation of this name is so uncertain, and of so doubtful conjecture, that it will not afford any help at all, on which we may with any good ground rely, and that inquiry therefore we shall defer to the last place, and begin rather with what we find concerning the history of the thing it self, and the use of it. And of very ancient use shall we find *Teraphim* to have been in the world, for even in time of the Patriarchs have we mention made of them. So in some passages of the history between *Jacob* and *Laban*, Gen. 31. 9. as of things then commonly known: for v. 19. we read that *Rachel* at her departure stole the *Teraphim* that were her fathers; and they are again named v. 34. and 35. Those being carried away by her, and not restored to her father, were probably destroyed by *Jacob*, when he purged his house of all strange gods which were in their hands, Gen. 35. 2—4. yet did both name and thing continue in the world, and were found in his family too and posterity in succeeding generations, as well as among others: for though we read no more mention of them in the books of *Moses* and *Josua*, (and perhaps for so long time after *Jacob's* putting them away, *Israel* might continue without them, till their taking them again from other Nations,) yet in the time of the Judges we read of them again among them; as Jud. 17. where is the history of a man of mount *Ephraim*, *Micah* by name, who had an house of gods, and made an *Ephod* and *Tera-*

phim, v. 5. and c. 18. 14.—17. 18. 20. the same name repeated. Afterwards we have the mention of them again, 1 Sam. 15. 23. where is said, *stubbornness is as iniquity and Teraphim*, (ours render it, *Idolatry*;) and in the same book, c. 19. 13, *Michal* took *Teraphim*, (an *Image*, say ours) and laid in the bed (in *David's* place: and so v. 16. *there was Teraphim* (an *Image*) in the bed. Again, the 2 Ki. 23. 24. it is said, that *Josiah* put away the workers with familiar spirits, and the wizards, and the Images, i. e. (*Teraphim*, as the Margin in our Bibles hath it) and the Idols, &c. Again, *Ezech.* 21. 21. it is said, that the King of *Babylon* consulted with Images, (*Teraphim*.) And *Zach.* 10. 2. the *Teraphims* (or Idols, say ours) have spoken vanity. Out of these places it is apparent, that *Teraphim* were of ancient use in the world, and is in part also discovered what they were, and what use put to; as namely, that they were Images and Idols, and that they were worshipped and consulted as Oracles. That so it was, and that to such ill use they were put, all the places will easily concur in, except that of Sam. 19. where the use that *Michal* put that Image to, was onely to deceive them that sought for *David*, by their mistaking it for him: which hath made it to be thought by divers, that the word it self is of a middle or indifferent signification, so that it may denote any Image, not onely idolatrous ones, such as it is not likely were in *David's* family. What that Image was is very uncertain, and perhaps it might be such an one as had been used for an Idol by the Philistines, or such idolatrous inhabitants of that country who had before lived there, or from whom it had been taken^a and cast by, not yet destroyed; or whether it were something by her made up in form of a man or image, out of such things as she had at hand, it matters not much: it thus far proves, (as to the thing we are speaking of,) that *Teraphim* signifies Images, and, by the way, that those Images, however it were as to the form, did differ in sizes or bigness. For this of *Michal* must be something of the bigness of a man, and those of *Laban's* seem to have been but small; else *Rachel* could not so easily have carried them away, nor have covered them by sitting on them. But the other places all, as we said, plainly seem to prove those spoken of in them, to be such as were put to idolatrous uses; except there be made a doubt concerning those of *Micah*, as b. * some learned men there is, who think better of him than that he gave himself to idolatry, or worshipping of Idols, and honouring things dedicated to them, but that out of zeal to the service of God, whom he could not go to worship at

^a See Mercer on Gen. 31. ^a A despised broken Idol. Jer. 22. 28. ^r Ribera, Rivet. Dr Spencer of Urim, his

his Tabernacle, he set apart to himself a room at home for his worship, and put therein such things as by God's own order were in the Tabernacle, and used in his worship. *Micah's* zeal we shall not call in question; no more can we that of many zealous devout Idolaters, whom we cannot but conceive to have had great respect to God, whom in their false Gods they thought they honoured; nor do we doubt that they did in many things imitate, as nigh as they could, what was done and used in his service. And so might *Micah*, who knew what was there done and used, and strive to get about him such things as represented those in the Tabernacle; yet would not this exempt him from being guilty of false worship, in worshipping even God himself, otherwise then he had prescribed to be worshipped, nor prove his things, his graven Image, his molten Image, his Ephod, and Teraphim, to be lawful and acceptable to God, no more than if his consecrating one of his own sons could make him a lawful Priest. He lived in a corrupt age, when there was no King in *Israel*, but every man did that which was right in his own eyes, and wherein (as we read before, *chap.* 10. 6, 7.) the children of *Israel* served all manner of strange Gods, and forsook the Lord, and served not him; so that we have too much reason to suspect the sincerity both of him and his Levit in matters of Religion; He might perhaps imitate such things as were in the Tabernacle, or make such things as he supposed might supply to him the place thereof, though taken from such other patterns as he saw used in the service of other Idol-gods, and think they would please God too. If he thought them to be of the same nature with those by God commanded and allowed in his service, why doth he not call them by the same name? For we hear not in God's Tabernacle either of graven images and molten images, or Teraphim; which yet he very injuriously to God, calleth, *my gods which I have made*, *Jud.* 18. 24. whereas none of those things used in God's service were called *gods*. If it be said, that perhaps these names of *Teraphim*, &c. were not given them by *Micah* himself, but by the holy Penman of that Book; that is as strong an argument, that they were not things of lawful use, or approved by God: for if they had been so, then would he have called them by good names, the names of such things which he pretended to imitate; his calling them now by infamous names, (as we may well say, according to the use of them in Scripture elsewhere,) shews them not to have been good things. Nor doth the Priests answer to the *Danites*, when they said unto him, *Ask coun-*

sel, we pray thee, of God, whether the way which we go shall be prosperous; Go in peace: before the Lord is your way, expresses that he consulted any of the things he had in his Chappel, but spake as his fancy gave him to think, or he thought would be acceptable to them, as other false Prophets elsewhere did; nor if he did, prove that that was a lawful Oracle, and such whereby God answered the high Priest, when in due manner he consulted him, no more than the true answer procured by the Witch of *Endor* for *Saul*, 1 *Sam.* 28. when the Lord answered him not, neither by dreams, nor by *Urim*, nor by Prophets, v. 2. could then that his consulting her was lawful; nor the event of any *Pythian* heathenish Oracle prove the goodness and Divinity thereof. I can see nothing to make us think, that we do wrong to *Micah*, in thinking his Teraphim to have been vain, yea idolatrous Images; but in thinking better of them, and comparing them to such holy things as were in God's service used according to his command, and affirming them to have in nature agreed to them, may be too much derogatory to those holy things; and therefore can we think no better of his Teraphims than we do of others.

Having thus far traced the history of *Teraphim* in the Scripture given, as to their antiquity and use, it may be inquired, what kind of things they were, how made, or of what fashion.

But here we must premise, that all things given us concerning the nature of them, besides what may be gather'd out of what is said of them in the Scripture, are so novel, and of so late a date in respect of those times by the Scripture mentioned, that we cannot look on them, at best, more than probable conjectures; and they being divers and different, it must be left at last to our selves, to judge of the probability of them, whether pretended to be grounded on ancient tradition, or record of history, or on customs used anciently in other nations, like in nature, though, according to the difference of their language, called by other names.

And so to proceed; We are told by some, that at first they were the heads of first-born sons cut or violently wrung off, and then pickled with salt and oyl, or embalmed with drugs, under the tongue of which they put a golden Plate, which had the name of an unclean spirit written on it, and that setting up such a head against a wall, they lighted Lamps before it, and made obeisance to it, and it spake to them, declaring to them such things as they enquired after. This is so horrid and barbarous a thing, that I think none would believe it at the report of any, but one who

had lived in those times themselves, and with his own eyes seen it done, as he that we have it first from (one R. *Eliezer*) did not, but many ages after, (as is said about 73 years after Christ.) And therefore though he be of some antiquity, and of great authority among the Jews, yet in this do not the more learned among them rely on his credit, but give us their opinions, concerning the nature of *Teraphim*, otherwise. Some will only have them Astronomical or Astrological Instruments, whereby they did not only measure the time and parts of it, but pretend also by observing the stars to foretell things to come. Some such thing the author of a MS. Translation out of Hebrew into Arabic seems to have taken them for, who in the present place of *Hosea*, renders the word *Teraphim* by אֲסַתְגָּלָב *Estaglab*, as he doth likewise Ezek. 21. 21. as also *Zachary* 10. 2. only that there he puts it in the plural number, and takes it for such as used those instruments, rendering the word אֲסַתְגָּלָבָא *Ashtaglabat*, the masters of *Estaglabs*, or such as used them. Whereby *Estaglabs* I suppose he means *Astrolabs*, though he change the letter R. into G. for so the Jews do in that kind, calling Astrologers אֲסַתְגָּנִין *Ashtagnin*, but sure such an instrument would not have served *Michal* to have laid in the bed, to deceive those that sought for *David*, as *Kimchi* observes. *Aben Ezra* therefore thinks the most probable opinion to be, that they were Images in form of a man, so as to receive influence from the heavenly bodies or powers; and *Kimchi*, that they were images made, whereby they might know things to come; and R. *Solomon Jarchi*, that they were Images framed at a certain set time, and made to speak by Magical art, and so declaring hidden things, or foretelling things to come. For which end some of them guess *Laban's* to have been stolen by *Rachel*, lest they should discover to him what was become of *Jacob*: and in understanding them of such Idols as either did speak, or at least he that consulted them imagined they did, *as one thinks do wother Jews concur, considering what was used afterwards to be done, as histories and other books report among the **Sabii*, who pretended to succeed the old Chaldees in their religion and rites about their *Telefms*, and Figures, and Images: we cannot but easily believe that such things were derived to them from ancient times, and that the Devil did from of old much deceive the people in those parts with such fopperies.

Abarbinel, for explication both of the nature and use of them, looking on the name to be

comprehensive of what the other Jews differently say of them, gives his mind thus. My opinion is, that *Teraphim* in general were things in the figure of a man, whereof some were made for idolatry, some for drawing down the influences of the heavenly powers, some for knowing the hours of the day, some made according to the likeness of some well known man; and that women made such in likeness of their husbands, that so they might have them still as present to look on them, through their love to them; and of this sort were those that *Michal* had in the form of *David*, because she dearly loved him.

That which I think will be sufficient to our present purpose, is, to conclude from what is by those Jews whom we have cited, and from others also agreeing with them therein, said, and especially from what we have seen to be said of them in the Scripture, that *Teraphim* were Images either lesser or greater, which they did use to consult concerning things that they desired to know, as their Oracles, or such as could declare them to them. Which is farther manifest to have been the opinion of ancient interpreters, by their rendering of the word by words sometimes agreeing to their nature or form, sometimes to the office they were imagined to perform. So the Chaldee *Gen.* 31. renders it צַלְמָנַיָא *Tsalmanaya*, Images; and so likewise *1 Sam.* 19. 2 by the same. And *Jud.* c. 17. and c. 18. by a word of much like import, דְּמַאִין *Demain*, Similitudes, or Images: and *1 Sam.* 15. by טַעֲוָתָא *Taavatha*, Idols; but here in *Hosea*, מְחַוֵּי *Mechave*, a declarer, viz. oracle, or the like. So the Greek also, (the LXX I mean) who in divers places retain the Hebrew word untranslated, in others render it *Idol*, as *Gen.* 31. *graven images*, as *Ezech.* 21. 21. *Κενοτάφιον*, *Cenotaphium*, representation of a dead corpse, as they seem to mean by it, or *Herse*. *1 Sam.* 19. 13. here render it ² *ἡμεῖς*, manifestations, which the printed Arabic, which usually follows them, expresses by مَرشِد director: and *Zach.*

10. 2. they render it οἱ ἀποφθεγγόμενοι, *Speakers*: whereby it appears, what both the one and the other of these (viz. Chaldee and Greek interpreters) thought of these *Teraphim*, viz. that they were both images, and directing images.

It remains that we look something into the reason and derivation of the name by which they are called, and why they are so called, if possibly that may help for farther understanding the nature of them; although, as was before intimated, I doubt we shall find by the best enquiry that we can make, no great

* R. Levi on *Gen.* 31. w He that hath not the Hebrew books by him, may see their testimonies reckoned up in Buxtorf's great Lexicon in מַחֲוֵי. * See Specimen hist. Ar. p. 140. &c. y So Onkelos, as that of Jonathan also. z And so 2 Kin. 23. 24. and Ezek. 21. 21. and Zach. 10. 2. a Aquila φωνήματα, Illuminations.

satisfaction. Different are the opinions of Learned men in that kind, but all grounded on such conjectures onely, as though they please one, they do not please another; nor any one so certain as that all can be brought to concur in it: and I almost despair, that any other shall be found in which all shall acquiesce, the things themselves having for so many ages grown out of knowledge. The first mention that we find made of that name is in *Gen. 31.* where it is said, *v. 19.* that *Rachel* stole away the *Teraphim* of her father *Laban* the *Syrian*, which he pursuing after *Jacob*, and having overtaken him, inquiring after, saith, *v. 30.* *Wherefore hast thou stolen my gods?* If *Laban* himself called those his pretended gods *Teraphim*, then would that word probably seem to be of Syriac original, for so was he by nation a *Syrian*, and his language Syriac, as appears by other words by him uttered in the story; as the name of *Jegar-Sahadutha* being given by him to that heap of witness, which *Jacob* in the same signification called *Galeed*, *v. 48.* But now in the Dictionaries of that language which we have, compiled by *Syrians*, we have no such name given as Syriac, neither do their Translations of the Scripture which we have, use any such. And the form of the word is indeed rather Hebrew than Syriac, which would have been *Teraphin*, with an *n*, not *Teraphim*: and we cannot say that that was the name by which *Laban* called them, for he doth not say, *why hast thou stolen my Teraphim*, but *my gods*? The name therefore rather seems to be from the holy Penman of the Book, who so called those things which *Laban* called *gods*, and then may they seem rather to be originally Hebrew; but what then will it import or shew them to have been? ^b A very Learned man looks on it as made from the word *שרפים* *Seraphim*, a name of Angels, mentioned *Isaiah 6.* (and ^c so thought to be called from the fiery flaming lustre of their appearance,) by change of *S.* into *T.* according to no unusual custom of the *Syrians*, when they receive Hebrew words into their language. From the mention of the words in the story where it is put, we readily conclude with him, that those sorts of Images had their beginning in *Syria*, and will not deny that, as he saith, perhaps they might be either images of Angels, or dedicated to Angels. But there is no necessity why we should think any propriety of the Syriac dialect to be notorious in it, as, namely the change of *S.* into *T.* for the reason already mentioned, *viz.* because we do not by the words find that *Laban* or his *Syrians* so cal-

led them, but the sacred Penman onely, who writ in Hebrew, and doth not say of it that it was *Laban's* language, ^d as he doth of that other word *Jegar-Sahadutha*. Besides in such books as are come to our hands the *Syrians* do not make any such change in the name of *Seraphim*, but utter it either by the very same letter, or another of like sound; ^e for they say *שרפים* *Seraphin*, and *Serophe*, and perhaps sometimes *זרופים* *Zerophe*, not *Teraphin* or *Terophe*; with a note also in one that is properly an ^e Hebrew word; and so the Arabians also in their language express it still by *S.* never by *T.* So that for any thing that can be brought (for ought I know) for confirming his conjecture from any propriety or custom of the *Syrian* dialect, *Seraphim* and *Teraphim* must still remain different names, to signify different things. If there be any communication by reason of a bare change of letter between them; it is in the Hebrew it self, and there I think is no such; for sure the things, to which these different appellations are applied, are much more different in nature than in name. And as *Seraphim* is a name given to holy Angels of the highest rank, (of which whether the *Syrians* in *Laban's* time had any knowledge, may also be questioned,) so is *Teraphim* to filthy Idols the basest sort of things, and never otherwise, for ought that I see any reason why we should doubt, except in that one place of *1 Sam. 19. 13.* before mentioned, where at best it signifies a thing like such, and therefore called by their name, if not ^b such an one, it self. So that I can yet see no help that we can have from the word *Seraphim*, and its use, for understanding the name or nature of *Teraphim*; nor can I, except by more cogent arguments or authority, be persuaded that there is any thing common between them in nature, though something in sound of name, yet with difference enough to let them be at the greatest distance for nature; nor think I that the name of one was taken for the name of the other, or ought to be given it; and that ever *Seraphim* entred into *Teraphim*, to give Oracles by them, I think it most absurd (if not worse) to think or say. Good Angels and Devils do not usually so combine, though the Devil no doubt would willingly transform himself often into an Angel of light, and persuade men that he is so; and that they should look on him as so: yet still is there that distance between them as between light and darkness, and what communion hath light with darkness, and what agreement hath the temple of God with Idols?

^b Lud. de Dieu. on *Gen. 31.* ^c Fuller cap. concord. or compare *Ps. 104.* His ministers a flaming fire.
^d *Gen. 31. 4. 7.* ^e See Syriac Version, and Bar Ali, and Bar Bahlul. ^f Ferrar. Lexic. ^g Bar Bahlul
 ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ. ^h Beyer. not. in Selden de diis Syr. ⁱ *2 Cor. 11. 14.*

Others think the name *Teraphim*, that it might express the nature of the thing thereby signified, to be derived from the Verb **רפא** *Rapha*, which signifies, *to heal*, as if they were such as they sought to for health or dispelling diseases, and for that end worshipped them; which ¹ some think confirm'd, in as much as the Greeks thence framed their word *ἰατρικόν*, which with them signifies both to *heal*, and to *worship*, because they used to supplicate to such, and consult with them for recovery of health, and curing diseases. In the Noun **תרופה** *Teraphah*, which signifies *healing*, or *curing*, is the same letter **ת** *Th*, added at the beginning to the Radicals, as here.

Others will rather have them so called from the word **רפה** *Rapha*, which signifies to be *languid*, *remiss*, *weak*, and that either because ¹ being set in a place they were not thence removed, (or rather, I suppose, because they could not thence remove themselves,) or ² because their answers and oracles were weak things, and no way certain, or ³ because they made their worshippers remiss, and idle, and hindred them from their business. ⁴ *R. Tanchum*, who thinks them to have been some figures of Images, to represent some star or other thing, according to their fancy, gives a conjecture, that they might have this name given them from the use they put them to, as in worshipping them, so in consulting them as oracles, or inquiring of them concerning hidden things or things to come; and that it was made by transposition of letters from the word **פטר** *Phatar*, which signifies to *interpret*, and *declare*. This he thinks no improbable opinion, yea seems much to like it. It may be confirmed by many other examples, that such transposition of letters in words is not unusual without altering the significations, as in a word of the very same notion that we are speaking of; for **פרש** *Parash*, and **פארש** *Pashar* both signify to *interpret*; to omit ⁵ others that are not infrequent. So that in respect onely of this difference in the word, if there be nothing else of inconvenience in it, we may say, with him, **מאי בעד אן תכון הנה הלפז מן האלפז המלובב**

It is not improbable that this word should be of them, in which transposition of letters is used; and that their images were called Teraphim, because they persuaded themselves that they could declare to them such things as they should inquire after.

⁶ There are that (having, I suppose, seen the forementioned opinions, except perhaps the last) think the Arabic language affords a better reason of the name from a signification of the word **تَرْف** *Tarepha*, viz. *to be prosperous*, or *flourishing in good things*, and to *enjoy* them, or to *take delight* in them; and in another Conjugation, *to make a man so to be or do*. So that according to that notion it should import, *givers of good things*. From the same root, in Arabic **تَرْفَة** *Tarphah*, signifies, as *prosperity*, so also any *fine*, *neat*, *pretious*, or *elegant thing*, from which they might also be so called, as *precious*, *estimable*, things. But if we look a little farther into the word in that language, ⁷ we shall find what will suggest far different notions of the name. For we shall find, that the verb imports not onely what we have seen, but also to ⁸ *erre*, and to *be exorbitant*, and to *deceive*, and *seduce*, and *lead into errors*, and *make exorbitant*; they use it to signify, that *prosperity hath deceived a man*, or caused him to *erre*, and to be insolent. So that according to this notion, the name will set them forth as errors, or causes of erring, things that lead men into error, and out of the right way; a very proper name as to the nature of the thing: but whether the word had anciently that signification in the Hebrew tongue, (as probably it might have) and were for that reason imposed on them, I cannot positively affirm.

Farther, it hath the same signification with the root **عترف** *Attrapha*, which hath in it the notion of **فاجر** and **خبث**, *filthy*, *wicked*, and *obscene*; which falls in with another notion of the name, which some Jews give to it, as ⁹ ancient as any that is given by them, viz. that it is taken from **תורה** *Toreph*, or *Turpah*, which signifies the same that in Latin, *Turpe*, *filthy*, *obscene*. The word is not found used in the Text of the Scripture, but it is used both by ¹⁰ one of the Chaldee Paraphrasts, and other of their writers; by that word they denote the obscenest part of the body: by that in the *Talmud* is call'd a filthy nasty place. And in the *Targum* or Chaldee Paraphrast, on *Psal. 44. 13.* **תרפייתא** *Turpi-tha*, answers to the Hebrew **קלס** *Keles*, *derision*, or *contempt*; and what we have seen out of the Arabic seems to me enough to assert the antiquity of the word. This reason for the name, *R. Tanchum*, though having, as

¹ Ainsw. on Gen. 31. 19. and see Martinius Lex. Philol. ² Mercer on Gen. 31. Kircher concord. ³ *R. Bichai*. ⁴ *Zohar*. See Buxt. ⁵ On Jud. 17 and 18. and on 1 Sam. 15. ⁶ As **להקת** and **קהלת**, *Lahakath*, and *Kahalat*, a congregation, **כשב** and **כשב**, a lamb, &c. ⁷ See Lud. de dieu on Gen. 31. and Beyer on Selden. ⁸ Kamus. &c. ⁹ **استترف طغى**. ¹⁰ **انرفقة النعمة اطفقة**. ¹¹ viz. taken out of the ancient book *Zohar*. See Buxt. Lex. ¹² That of Jonathan Num. 25. 8. Deut. 28. 57. See Buxtorf. Lex. and *R. Tanchum* in *Morshed*, and on Jud. 17. ¹³ On Jud. 17. and 1 Sam. 15.

we have seen, given another of his own, which well pleaseth him, doth not reject, but look on as derived by good authority, and gives good credit to, and saith that those Images were therefore called *Teraphim*, by way of contempt, or derision, and disgrace to them and their worshippers; as the Scripture useth also elsewhere to call Idols by such names as import contempt and disgrace, ^γ as **אֵלִילִים** *Elilim*, *things of nothing*, ^z **בֹּשֶׁת** *Bosheth*, *shame* it self in the abstract, and **שִׁקּוּצִים** *Shikutsim*, *abominations*, Deut. 29. 17. and **גִּלּוּלִים** *Gilulim*, *dirty things*, Levit. 26. 30. and oft elsewhere. In fine, ^a saith he, all the names that are bestowed on them in Scripture are such, the import of which is reproach, filthiness, and derision, and contempt, and disgrace to them, and to those that look on them with respect, as true things. Thus doth he improve this derivation, which shews his approbation of it.

But against this, as to the name, will be objected, ^b that it is not likely that they who worshipped them, or had them in veneration, should impose upon them names of ill signification: and by such it seems they take this name *Teraphim* to have been first given to those images. But I conceive it not so, but, as hath been already observed, this name to be that which the holy Penman, not their worshippers called them by. We do not hear them any where so calling them, but onely calling them their Gods. The *Danites* indeed so call them, *Jud.* 18. 14. but probably, because by the worshippers of the true God, among whom they had lived, they heard them usually so called. And we do not hear that they themselves hitherto had worshipped any such, though perhaps they might afterwards run a whoring after them, as well as *they set them up Micha's graven image*, v. 31. and then probably would no more call them *Teraphim*, but their Gods, as *Micah* called them his, v. 24. So that for all that may be objected in this kind, I see no reason why the word *Teraphim* may not have in it a notion of turpitude, infamy, and disgrace.

These are the chief opinions as to the origin and derivation of the name of *Teraphim*, which may conduce to the knowledge of the nature of them, which we meet with.

There is ^{*}another indeed, a novel one, which would confer them with the *Egyptians* Idol *Serapis*, and make them thence to have borrowed their name, by change of S. into T. also, but with such uncertain conjectures and reasons, that as I cannot understand any thing to the purpose from them, so I will not trouble the Reader with reciting them; nor will I tie him up to any one of the foremention-

ned ones, so as to prefer it absolutely before the rest, (although I should my self rather incline to those that *R. Tanchum*, as we have seen, mentions,) nor positively affirm, that any of them is undoubtedly true. That which from consent of all we may conclude, is, that they were figures or images, which among others they put to that use as to consult them as Oracles, thinking that by them they might be informed of such hidden things as they desired to know, and that they were illegal and idolatrous. And so, as thinking this sufficient to the present purpose, should I proceed, did I not meet with the opinion of a learned man, which seems to affirm what is clean contrary to it.

Christopher à Castro, in his Commentary on this place, having reflected on the opinion of others, as of *St. Jerom*, that thinks by them to be meant the figures of *Cherubim* and *Seraphim*, or such like, as were made for ornament of the Temple, which he thinks to be here meant, whereas in other places he thinks by them to be meant Idols; and of *Genevrad*, who understands by them sacred Images, of which the ten Tribes are here threatned to be deprived, when they should be carried captives by the *Assyrians*; and of others, who think by them to be meant heathenish idols; and of the Jews, and others, which he thinks the most probable among them, who, as we have seen, take them for such images of men which gave them answers and oracles, and were kept in their houses like those *household gods* among other heathen nations, and which being made at such and such hours, under such and such a Constellation, they thought to receive influences from the heavenly powers, and so capable of answering them to their enquiries concerning such things as they desired to know: having, I say, made his reflections on these, then gives his own opinion in these words; *Verum id tandem certius loquitur Prophetam de Urim & Thummim, quæ erant duo simulachra parvula, dicta propterea Teraphim, quia ex Ephod responsa dabant, juxta Græcos patres, — nam verum cultum Israeli defuturum minatur: i. e. But it is more certain, that the Prophet speaks of Urim and Thummim, which were two little images, and therefore called Teraphim, because they gave answers out of the Ephod, according to the Greek Fathers, — for here he threatens that Israel shall be without true worship.* And for illustration of this he refers to another book of his own, which he wrote *de Vaticinio*, or concerning *Prophecy*; where likewise he affirms, that *Urim* and *Thummim* were the same with *Teraphim*, and that *Teraphim* were little images, which did give answers to such things as were asked about:

^γ Levit. 19. 4. and elsewhere. Pf. 96. 5. ^z Jer. 3. 24. and 11. 13. Hof. 9. 10. ^a On 1 Sam. 15. ^b Beyer on Selden. ^{*} Id. out of Kircher and Hotinger.

But how confident so ever he is of this opinion, and looks on it as the most certain that is given, I must crave leave to think otherwise, and that there is no certainty at all in it; but that it is not onely not certain at all, but apparently false, and that in three respects. First, in that the Prophet doth not here speak of *Urim* and *Thummim*. Secondly, in that *Urim* and *Teraphim* were not the same thing, nor could properly be called by the same name. Thirdly, in that it ought not to be affirmed, yea cannot reasonably be thought, that *Urim* and *Thummim* were Images. For clearing of which assertions it will be convenient to look what we find concerning *Urim* and *Thummim*, and the use of them declared in Scripture, as we have already seen what they say of *Teraphim*.

The first mention of *Urim* and *Thummim* that we find, is in *Exod.* 28. 30. where God saith to *Moses*, *And thou shalt put in the breast-plate of judgment, the Urim and the Thummim, and they shall be upon Aaron's heart when he goeth in before the Lord*; where we see is no further description of them, either what they were, or how or by whom made, whereas the other holy garments and ornaments belonging to the high Priest, or to the inferior Priests, are largely described both as to the matter and form; as to the end or use of them, there is added, *And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually*. And it is farther declared, *Num.* 27. 21. where it is said, that *Eleazar* the Priest should ask counsell for *Josuah* after the judgment of *Urim*: whence it appears, that they were for that end given by God, that he being duely consulted might declare to them in doubtful cases, and matters of great moment, and of publick concern, and such as were too hard for them, what it would be fit and best for them to do, and accordingly they were to do; so it there follows, *at his word shall they go out, and at his word they shall come in, both he and all the children of Israel with him, even all the congregation*: and to this use, *viz.* for enquiring of God, and to receive an answer concerning his will by them, do we find them put. After we have heard the words last cited, we cannot well doubt but that they were consulted, *Jud.* 1. 1. where it is said, that *the children of Israel asked the Lord who should go up first to fight against the Canaanites*? *Saul* would have had by them an answer from the Lord, but the Lord would not answer him by them. *1 Sam.* 28. 6. But *David* both consulted them, and had answer, *1 Sam.* 23. But that this was the use of them, there is no doubt. They are in other places of the Law, and other books of Scripture mentioned; as

Levit. 8. 8. where it is said, that *Moses* consecrating *Aaron*, put the breast-plate upon him, also he put in the breast-plate the *Urim* and the *Thummim*; and *Deut.* 33. 8. *Let thy Thummim and thy Urim be with thy holy one*, where the order of placing the words is different from what it is elsewhere. *Ezra* 2. 63. they are likewise named together, and in the ordinary way, *Urim* first. And so likewise *Nehem.* 7. 65. There are some places, wherein one of them is named alone, as in the forecited *Num.* 27. 21. and *1 Sam.* 28. 6. but we cannot doubt but the other was understood; they still went together (how otherwise differing and distinguished it will not concern us to enquire, and he whom we have to deal with puts both together,) and both inseparably went together with the Breast-plate. But wheresoever they are named, there is no mention who made them, nor how they were made, (as was before said) onely *Moses* was bid to put them in the Breast-plate; nor read we of any but those by *Moses* then put in. What should be the reason why the make, form, and matter, of them is not described, as well as those of the other sacred ornaments, hath given occasion to some enquiry; and different opinions are concerning it. Amongst whom (if we ought to seek after a reason for it) they seem to speak, as with most reverence to the things of God, so, most agreeable to reason, who say, that it is because it was a mysterious sacred thing, which God would not have them pry into the nature of, nor know the reason of it, but receive it with that reverence which they ought, as a great privilege by him communicated to them, and no other way attainable or imitable. So some of the ^d Jewish Doctors say, that thereby was signified that they were not the work of any Artificer, nor did any workmen, or the congregation, confer any thing of their own to the making of them, as they did in the other holy ornaments; but they were a secret that was delivered by the mouth of God himself to *Moses*, which he wrote with great holiness, and they were the work of Heaven or God himself.

This I think is more safe and reasonable to say, than as some learned men do, that they were things well known in the world before *Moses's* time, and therefore needed no larger description as to their form or making. But how should we think so, when we hear not at all of the name before? and what reason have we to think the thing it self was known without its name? How they should be so well known to *Moses*, as that he needed not farther to be instructed concerning them, is easie to conceive; because all that he was to

^c Ainsw. on *Exod.* 28. 30. and so *Jud.* 20. 18 - 28. ^d Nachman on *Ex.* 28. See Buxtorf. differt. of *Urim* &c. and Ainsw. on *Ex.* 28. out of R. Menachem. ^e Dr Spencer de *Urim*. c. 4. sect. 1. ^f Hebr. 8. 5.

make or do, was shewed him in the Mount, and according to that pattern was he to make them. And if there he were shewed all other things pertaining to God's service, which were of inferior dignity, it is not probable that this most sacred myſterious thing he ſhould be left to take pattern of from common, or perhaps idolatrous uſe. It will be more reaſonable to think, that he had information from God himſelf, which he was not to communicate to the people for the making of them, and ſo made them himſelf without committing it to any Artificer; or elſe that he received them ready made from God, as it is ſaid of the firſt Tables, that *they were the work of God, and the writing was the writing of God.* Exod. 32. 16. But whether ſo or no, it is ſufficient that *Moses* wellunderſtood (having learned on the Mount, or otherwiſe from God) what he was to do, and what belonged to thoſe ſacred things, which having never before heard of, we may juſtly think now firſt inſtituted. Let uſe be ſhewed any former mention or memory of them; it will be but reaſon to require ſo much, and not to reſt on any, though never ſo learned mans, conjecture or aſſertion, that they were taken either from the former Patriarchs, or from the *Egyptians*, among whom the *Iſraelites* had ſo long dwelt. But this, perhaps, may ſeem by them done, at leaſt as to what is ſignified by the one name *Thummim*, (and if for that it be proved, we may grant it for the other) *viz.* that that was borrowed from the ancient *Egyptians*, among whom their chief Magiſtrate (and ſuch were anciently their Priests) wore about his neck an image of *Saphire*, or pretious ſtones, which was called *ἀληθεια*, or *Truth*. But if theſe had any correſpondence one with the other, which ſhall it be ſaid was uſed in imitation of the other? either that among the *Jews*, in imitation of what was uſed among the *Egyptians*; or, on the contrary, that among the *Egyptians*, from what they ſaw among the *Jews*? For we find contrary opinions concerning the matter. Some think it probable, that the *Egyptians*, a wiſe ſelf-conceited people, would never have borrowed any thing from the *Jews*, whom they had in contempt as a deſpicable people. But to this may be replied, what is ſaid *Dent.* 4. 5. that the Nations hearing all thoſe Statutes which God had given unto *Iſrael*, ſhould ſay, *Surely this great Nation is a wiſe and underſtanding people*; ſo that it is probable, that thenceforward they ſhould no more deſpiſe them, but admire them, and thoſe things which God had inſtituted among them, and think them worthy of their imitation. Again, after *Solomon* had made affinity with *Pharaoh* King of *Egypt*, and married his daughter, and

brought her to *Jeruſalem*, and built a ſtately houſe for her, it is probable that the *Egyptians* had much recourſe to *Jeruſalem*, and admiring the ſplendor of ſuch things as they ſaw there uſed about the Temple and Religious worſhip, as well as in his Houſe, and his wiſdom, and the management of his people, might be drawn to the imitation of ſuch things as they ſaw or heard of, glorious and wonderful, above what they had ſeen at home; among which might well be accounted that miraculous myſtery of *Urim* and *Thummim*. Beſides thoſe *Authors* which are alledged for that cuſtom (ſpoken of) among them, are of ſo late ſtanding, and novel in reſpect to the hiſtory of *Moses's* times, yea of *Solomons*, as that any thing that they had received by any tradition, and reported to be of ancient cuſtom among the *Egyptians*, might well be eſteemed by them as ancient, though it had its beginning many years after thoſe times which we ſpeak of; and we can have no proof from any ancienter record but that it was ſo.

^e Others therefore, with more reaſon, (if one of thoſe Nations did in this matter ſpoken of imitate the other) do conceive the *Egyptians* to have imitated the *Jews*, in putting on that ornament on their chief Judge or Magiſtrate. Beſides I know not what affinity is between that *Saphir* of theirs, and *Urim* and *Thummim*, more than they have with any badge or Emblem, that in token of honour any great Judge or Preſident of a Council might wear, as to the nature or uſe of it. For wherein did one reſemble the other? The *Urim* and *Thummim* were conſulted as an Oracle in dubious matters of publick concern, and great conſequence, when they knew not otherwiſe to diſcern what was convenient to do; and by them they received infallible answer and directions from God: but the others Jewel having the word *Truth* ingraven on it, hung on the Judge's breaſt as an Emblem onely to mind him how he ought to proceed in judgment, not that it did otherwiſe direct him; not to ſeek for other differences which might eaſily be found. Neither will it concern our purpoſe here to enquire farther into the nature of this myſterious thing: ^a many have done it, but ſtill are ſain, where they go beyond what the Scriptures have ſaid of it, to go on ſuch conjectures as leave us ſtill in doubt; nor can we hope that it ſhould be poſitively and infallibly determined, except there ſhould ^b riſe up a Priest again with *Urim* and *Thummim*. Sufficient it is for us to have ſeen the hiſtory, or as much as the Scriptures have told us, of them; from which we may obſerve theſe things concerning them. 1. That they were of Divine inſtitution. 2. That they

^a *Ælian* and *Diodorus Siculus*. ^e *Grot.* notes on his book, *De veritate Chriſtianæ Relig.* and on *Exod.* 28. 30.
^b *Fagius* on *Ex.* 28. and ſee *Buxtorf*, of *Urim*. ⁱ *Ezra* 2. 63.

were no where found but in the High Priest's Breast-plate. 3. That they were always spoken of as good and holy things. 4. That by them were always given true and infallible answers: which things being observed, it will be easie to shew the incongruousness of that Exposition given by *Chr. à Castro*.

First, in regard that it is manifest, that he doth not here speak of *Urim* and *Thummim*. For this we shall not need any farther proof than what hath been at large already given, viz. that what is here spoken, concerns the ten Tribes, who were to be carried into Captivity by the *Assyrians*, and were manifestly Idolaters. After the rent made between them and the two Tribes, they had no more to do with *Urim* and *Thummim*, which remain'd only in the Breast-plate of the High Priest at *Jerusalem*, and therefore their *Teraphim* here mentioned could not be meant of those.

And secondly in regard that *Urim* and *Thummim* were not the same thing with *Teraphim*, nor ought to be, or could properly be called by the same name with them.

The first part, that they were not one and the same thing, is manifest from the same argument. That which the ten Tribes had and made use of in their idolatrous worship, could not be the same with that which only the two Tribes had among them, and used in God's worship, and according to his order. Again, that which was of human invention, (or rather, truly Diabolical) never spoken good of, but rather every where as evil and profane, and put to idololatrial uses, (except perhaps in that ^k one place, where they may seem to be spoken of as an indifferent thing, and put to another use rather than that for which they were made, and ordinarily used, viz. that they might by representing a man deceive those that looked after *David*) and as speakers of vanity, as out of the forecited places of Scriptures, wherein is made mention of *Teraphim*, it is evident that *Teraphim* are, cannot be the same with those which were of God's institution, and are always spoken good of, and as of holy things, and infallible teachers of truth, as in all places *Urim* and *Thummim* (as we have seen) are. To say that though the *Teraphim* were abused by idolaters to ill ends, yet God thought fit still to retain them, and to rectifie the use of them, and so to make them instrumental in his service, and so to change the name of them into *Urim* and *Thummim*, though they were still for nature the same things that they were formerly, and by others called *Teraphim*, as he did in matter of sacrifices, which though they were by idolaters abused to the service of the Devil, yet God did not abolish nor exclude

from his service, but onely rectifie the manner of using them, and then would be served by them, will not be to prove any thing in this matter. For sacrifices were well used before they were ill, and we hear of them offered before ever idolatry came into the world; as by *Cain* and *Abel* near the beginning of the world; and it is by ^l learned men thought that they learned that way of service from *Adam* their father, whom they doubt not himself to have sacrificed, and to have taught his sons the rites and manner of sacrificing, as he himself had received them by revelation from God; and *Noah* again immediately after the flood, ^m we read of offering sacrifice to the Lord, and all the holy Patriarchs after him, before the Law was given; so that we cannot think, but that they were instituted first by God himself and his direction, though afterward, by the craft of the Devil, or errors of men, corrupted in their use. It cannot therefore seem strange, that God should take away the abuse, and yet retain the use of things by himself instituted: but a clean other thing, and a strange thing it is to say, that he should in ordering the rites of his worship, retain things of the Devils or erring mans invention (as we cannot doubt *Teraphim* and other images to have been) onely to please the wanton fancies of the *Israelites*, who would not otherwise have taken such delight in his service, nor looked on it as a fine gaudie, pompous, desirable thing, as ⁿ they would have us to think.

How contrary God's method was to this, we learn plainly from himself, where he commands the *Israelites* that they should not so much as enquire after the Gods of the Heathen, saying, *How did these nations serve their Gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God.* Deut. 12. 30. 31. Though they would serve the true God, they must not do it in such manner or such ways as the Heathen served their false gods; they must not borrow any religious rites from them. How much more unworthy of God will it be to say, that he borrowed any such things from them, to please his ill minded people? Whatsoever he prescribed, we ought rather to conclude, was to take them off from their idolatrous customs, and therefore that it was not such as had been invented by them; and so necessarily *Urim* and *Thummim*, God's institution, not to have been the same with *Teraphim* their invention, and neither ought therefore to be, nor properly can be, called by the same name. The Scripture, and all the history thereof, afford us no grounds so to do, but all the contrary. We find no where else either *Teraphim* called by the name of *Urim*

^k 1 Sam. 19. ^l Mercer on Gen. 4. ^m Gen. 8. 20. ⁿ Chr. à Castro, in his book, de Vaticinio; and Dr Spencer. and

and *Thummim*, nor those by the name of *Teraphim*; that that learned man should so positively assert, that the one is here put for the other. That they should not be called by the name of *Urim* and *Thummim* by *Laban*, perhaps they will say is no wonder, because those later names were not then known; but in *Micha's* time they were, and why were they not by him or the *Danites*, or any where else before or afterwards so called? It seems to me a sufficient and the onely answer, that they did not take them for the same things, yea knew them not to be so. * They that think otherwise, say the reason to be, because *Teraphim*, otherwise a name honest and indifferent, was, because of its abuse by some in an idolatrous way, become infamous and dangerous, and therefore God substituted in lieu thereof the name of *Urim* and *Thummim*, a name not used by them, though the things were the same: the like whereof may be observed in other cases, as for instance, that though *Baal* were in it self a name of no ill signification, yet because it was often given to Idols, God forbid them any more to call him by that time. *Hos.* 2. 16. But I think this very reason strongly concludes for what we would have, against them, viz. that they were not the same things, because never called by the same names; as the forbidding himself to be called by the same name with Idols, sheweth that he and Idols were different things; and this place, where they take one, if any where, to be meant by the name of the other, by their being called *Teraphim*, certainly shews, above any place, that they were not *Urim* and *Thummim* that are spoken of. For by whom are the things here spoken of called *Teraphim*, but by God himself? And it cannot certainly be any way probable, that the holy God, who forbid himself by others to be called by a profaned name, should himself here by such a name call his most holy things. We cannot but infer, that the profane name shews them to have been profane things; even Idols and Images, as in other places, and therefore not *Urim* and *Thummim*; which yet in the third place is that for which we except against the forementioned Exposition, viz. because he affirms that *Urim* and *Thummim* were Images, which we think, as most absurd, so most untrue to say, and that which can no way be proved. † The chief proof (I think) that is offered for it, is, that (supposing what is here spoken, to be spoken of the ten Tribes, as we have all along shewed it to be) seeing the *Teraphim* which they had were little Images, it will by necessary consequence follow, that the true *Urim* and *Thummim* in the High Priest's Breast-plate at *Jerusalem* among the

two Tribes were so also, seeing their *Teraphim* were made in imitation of them, and that *ad amussim* so exactly, that they might in all points resemble them, *ad eum ut qui utrumvis recte novit, ambo noverit*, i. e. So that he that rightly knows either, must know them both: as he that looks upon an image or picture, that truly expresseth the face or countenance of *Cæsar*, may by unerring conjecture apprehend how *Cæsar* himself looked. Again, ‡ if *Jeroboam* had a mind to make an *Ephod* and *Teraphim* among his *Israelites*, which should be in stead of the *Ephod* and *Urim* (which either then were or had been formerly) among the *Jews*; it is not to be believed that he had so far lost all (not onely honesty, but) prudence, as not to take care that they should express or resemble, as near as possibly might be, the true form or likeness of them, and be every way like them; for that cunning man knew well enough that it very much concerned him, that all his sacred things (or parts of worship) should come as near as might be to the pattern and model of the worship at *Jerusalem*, that he might more easily gain to himself the minds of his new people, who had not yet quite forgotten the way of the true worship of God, and might colour over his naughty doings with the paint of a specious or pompous Religion. For, for that end he seems to have set up Priests, Sacrifices, an *Ephod*, and Calves, which represented no less the figure than number (if learned men be not deceived) of the *Cherubims*, and set them up in Temples by himself built, lest if the worship by him ordered should in any kind differ, from the first pattern among the *Jews*, the people touch'd with a sense of Religion should think of returning to their old way of worship.

But this argument seems of no validity, nor more to conclude that *Urim* and *Thummim* were Images, because *Teraphim* which he made in imitation thereof were so, than that God was worshipped in the Temple at *Jerusalem* under the figure of a Calf, because *Jeroboam* set up Calves at *Bethel* and *Dan*, which they by worshipping might spare their pains for going up to *Jerusalem*, to worship God there in that manner that the *Jews* did, saying to them, † Behold thy gods O *Israel*, which brought thee out of the land of *Egypt*, and they pretended to worship God in those Images.

Shall we say, he did onely strive to imitate such things as were used in the Temple? Perhaps he might strive to outdo them, at least to give the people such things as he thought might more please them, and take with their unsettled fancies, and draw them as far as he could from the love of them, and make them think they had no need of them. He that took

* See Dr Spenc. sect. 3. c. 5. † Id. p. 64. ‡ Id. p. 67. § I Kin. 12. 28.

the boldness to represent to them the *Stecinah*, or Majestick presence of the invisible God under the similitude of a Calf, would not stick to intrude on them *Teraphim*, or little Images, for his Oraculous *Urim* and *Thummim*. The same measure of honesty, or religion, and of prudence, would bear him out in it. For his policy was, upon counsel taken, (as is expressed 2 Kin. 12. 26, 27, 28.) to hinder the people from thinking they had need to go up any more to the House of the Lord to *Jerusalem*, lest it should cause them to revolt from him; and so therefore to order things as to make them think they enjoyed as much of God's presence, and the signs thereof where they were, as they at *Jerusalem* did; for that end he made them two Calves of Gold, and said to the people, *Behold thy gods, O Israel*. But shall we say therefore, that there were such Calves found at the Temple, as tokens of God's presence? And for that end we may grant, that he made for them *Teraphim* in lieu of the *Urim* and *Thummim*, that were found in the High Priest's Breast-plate; but shall we therefore conclude, that they were images as these *Teraphim* were? it was sufficient for his purpose, that these took with his people, as well as those at *Jerusalem* did with the two Tribes, and so as to make them think, that having these, they had no need of them. Whether they were like them in figure or not, it did not matter, as long as he could persuade them that these made the use of the other needless to them. But that they were like them in figure, we have reason to doubt, yea good reason to think the contrary. For how should *Jeroboam* come exactly to know the figure of them? We cannot think that he had ever liberty to pry so far into the High Priest's Breast-plate, or to examine that Holy thing. That God would not so far expose his Sacred things to be looked into, and examined, and handled by every profane eye or hand, we may justly think, when we read of so many thousand of the men of *Bethshemesh* smitten for but looking into the Ark of the Lord, 1 Sam. 6. 19. and of what befel *Uzzah* for laying hold of it with his hand, though with a good intent, 2 Sam. 6. 6, 7. because he did contrary to the command and caution given, Num. 4. 15. that none should touch any holy thing lest they should die. And of such that might better understand what *Urim* and *Thummim* were, we cannot find that *Jeroboam* had any to help or instruct him how to make what might be exactly like them, or that could do it. We may justly apply to all that he did, what is said of part of it, that he did that which he had devised of his own heart, (1 King. 12. 33.) and that which he thought would best

agree with the fancy of the people, or at least suffice to detain them from running to *Jerusalem*, which perhaps if they had had a copy, or likeness only of what was there, they would have been more prone to do, out of curiosity, to see if the figure which he had given them, did agree with that which he pretended to have followed. If *Urim* and *Thummim* had been things, the nature and manner of which had been commonly known to every body, we should not have been left so ignorant thereof as now we are, having no certainty at all of it. And I believe that even of old they had little more certainty: so that though *Micah* and *Jeroboam* might make such things, viz. *Teraphim*, as might in their opinion serve to them instead of *Urim* and *Thummim*, as to the use of them; yet that they did exactly represent them in nature or figure, so as, from what they had, to conclude, that those which God instituted were so also, viz. Images, because their *Teraphim* were so, I think will be too bold and dangerous a thing, and such as may make us, as to give too much honour to their profane things, so to bring up a false report on the holy things of God, of the nature of which we may be safely ignorant, beyond what the Scripture hath declared of them; but not with safety speak of them, what we have not ground or warrant from that to do, lest it make us guilty of the breach of his command of not taking his name in vain. And certainly to say of the *Urim* and *Thummim* that they were images, we have from that no ground, but on the contrary what may justly move us to assure our selves that they were not so. For when we there hear God so often and so strictly forbidding to make, much more to use, in his worship, Images, when so constantly cautioning them against all things of that nature, which might be to them occasion of Idolatry: it will be a very strange thing to think he should give them two Images for a pledge and certain sign of his immediate rule and sovereignty over them, as some stile the *Urim* and *Thummim*, and that he should testify his Divine presence to them by speaking and giving answers to them out of them. Certainly those Images which they saw with their eyes made, either by God himself, or at least by his command and appointment, and out of which they heard his voice, would more have tempted them to Idolatry, (to which it appears they were prone, and hardly restrained from) than his command against it and Images, instilled into their ears, could have restrained them from it. It is given as a reason, why they should take good heed that they should not corrupt themselves, nor make them any image, the similitude of any figure, the like-

* *Stecarah* pignus, symbolum, & testimonium. Dr Spenc. de *Urim*. p. 23. and 318.

ness of male and female, &c. because they saw no manner of similitude on the day that the Lord spake to them in Horeb out of the midst of the fire. Deut. 4. 15. &c. Would they not now be ready to retort, We have both seen similitudes and images, and heard God speaking out of them, and therefore we may henceforth be bold to make such?

If it be objected, that the like danger would have been from the figures of the *Cherubims*, which were by God's command and appointment made, and set on the two ends of the Mercy-seat; it will be easie to see a manifest difference: for they were made onely for ornaments sake, and God is said to have dwelt between them, and to have spoken from between them, but not to have spoken in and by them. So that they had nothing in them to tempt them to look on them farther than ornaments of that Seat, from above which God spake; but these speaking *viz.* *Urim* and *Thummim*, if they had been images, might have made them think there was much of Divinity in them, and that God delighted to dwell in images, and such therefore they would make for him. We have therefore against the assertion of *Christopher à Castro*, affirming them to have been such, the words of a Learned man of his own Order, *Cornel. à Lapide*, who had pondered what he saith, and thus censures it. *Verum hoc, uti novum, ita parum verisimile videtur; præsertim quia hoc valde periculosum fuisset apud Judæos, si imagines viderent, vel audissent loquentes & vaticinantes. Erant enim ipsi in imaginum adorationem, & ad idolatriam propensissimi, i. e. But this, as it is a new opinion, so seems it very improbable; especially because it had been a thing very dangerous among the Jews, if they had seen images, or heard them speaking and giving prophecies, [or oracles, or answers;] for they were very prone to the worship of Images and Idolatry.* His opinion therefore concerning *Teraphim* is much agreeable to what we have above said, that they were such images or Idols, which the Idolaters had at home in their houses, and did invoke and ask counsel of in all difficulties, and doubtful matters, as their household-gods: and that therefore the meaning of these words here, is, that *Israel* in their captivity shall want or be without their household gods, *viz.* their golden Calves, and those *Baals* which they worshipped in *Samaria*. For though they being mingled with the Nations did worship their Idols, yet these were not their own *Teraphim*, i. e. their own country and household-gods, which they had worshipped in *Samaria*. Thus he. But then if we take *Teraphim* in so ill a sense or signification, it is asked by way of retort, or objection, what punishment it had been

to them to be deprived of such things? it had been rather a benefit to them. To this answer is given by * some of good note, that it is not necessary that every thing that is by God threatened to be taken away from any by way of punishment for their sins, should be in it self really good and lawful; it is sufficient that it seem good, and be acceptable to them, and such as that they shall think themselves to be at a loss in being deprived of it, and that therefore God often threatens to take away all instruments or furtherances of superstition, and other vices. And this answer perhaps will not seem to men of unbiassed judgments so slight and light, as to some who are engaged to maintain that *Urim* and *Thummim* are here meant by *Teraphim*, and that they were little Images, or (which I am loth to say) Idols. But there are other considerations, which I suppose will make it manifest, that neither *Urim* and *Thummim*, nor any thing that was good, was here spoken of, nor meant by *Teraphim*. As first, that the punishment here denounced favours more of love and affection than of hatred and revenge, and such as should be for their amendment, not destruction to them; a sending that on them which might reduce and bring them home to God by repentance, that he might not be forced utterly to cast them away in displeasure; for the cutting off of their sins, for the saving of them. This is all along manifest, both in the sign and the declaration of the thing signified. The Prophet is not to seek the rigor of the law against the adulterous woman, nor himself utterly to reject her, but onely to impose on her such things as may make her sensible of her misdemeanours, and work in her shame and sorrow for them, and so keep her restrained for a time from those things, and those mostly evil, which she formerly took pleasure in, as that she may learn better things, better behaviour, and so be fit again to be received by him into full grace and favour; which as we said, favours more of love than hatred. And so in this declaration of what is signified by that Parabolical transaction, *viz.* God's method of dealing with idolatrous *Israel*, do we plainly see mercy in the midst of judgment, and having the upper hand; directing their suffering to their salvation, yea making it a means for fitting them for it, and bringing them to it, and his providence having all along an affectionate eye of compassion over them, in depriving them of such things as were delightful, but destructive to them. The enjoying of them did bring on them and their Kingdom destruction, but the issue of their want of them, is described in the following words to be their returning to God, and their gra-

* Ex. 25. 18. " Num. 7. 89. w De Sp. p. 56. * River.

cious reception by him. So that *Abarbanel* on this consideration doth (as seems to me) not without reason dissent from other interpreters, who take this second Prophecy (as he calls this Chapter) of our Prophet to be תוכחה *increpatory*, or a menace of wrath and judgment, taking it as נחמה *consolatory*, or a declaring mercy in the midst of judgment, by shewing of a method by which they should be freed from the sad effects of that wrath which they had justly deserved. Then secondly, that it is not therefore necessary, that the things which it is here said they shall be without, are to be understood of good, but rather on the contrary of evil things, how ever they thought of them, and formerly pleased themselves in the enjoyment of them. So in the Type, the adulterous woman was required to put away those things from her which made her to be an adulteress, and would shew her so to be while she continued in them: And so here in *Israel* by her Typified, are the things that is said she shall be without, such, as while she ran after, proved her guilt of Idolatry, and estranged her from God, and provoked God for many days to put her from him, and withdraw his wonted kindness from her. For though some of the names of those things be such as are applicable to good things, yet if we look narrowly into the scope of this method of God, and into the use that they were by them put to, while they enjoyed them, we shall scarce find how to apply them so here, and have probable reason to incline us to their opinion, who (as was above said) think them (*viz.* such as concern their religious worship) to be taken in ill part, as *Sacrifice* and *Ephod*: for though these things *ynomine tenus*, as far as to what the names found, are such things as were made use of in the true worship of God; yet were they such as were also abused by the *Israelites* to false worship, and so mingled with other idolatrous rites, and in such ill manner and ill respects used, as thereby to be corrupted and become offensive to God, and occasion of scandal to men. And surely the joyning here of *Teraphim* with *Ephod* may give us to suspect that as *Teraphim* were things ill used, for idolatrous ill ends, so also that *Ephod* is here to be looked on in the worst sense, not the best, so as to denote at best a Priestly vestment, which might be used in any worship, as well false, as true, and so to denote any Sacerdotal ornament, and so any such performance, belonging as well to the service of false Gods as the true. I know it is made an argument to the contrary, that therefore *Teraphim* are to be probably understood of *Urim* and *Thummim*, and things good in their nature, because

they are joyned immediately (without distinction of the negative particle, which is between the others inserted, so as to make a separation between them, as things differing in nature) with *Ephod*, as in the true worship of God they inseparably were. But surely if there be any thing in this nice observation, taken from the absence of the negative or disjunctive Particle, betwixt these two words, which between the other is expressed, (although most Interpreters do as our Translators, understand, and supply it here also,) the argument thence taken will conclude on the other part, *viz.* not that *Teraphim* are to be taken in a good sense, or so as to signify *Urim* and *Thummim*, or any lawful, or truly good, or sacred things, but that *Ephod* by being joyned with that ill name, is here taken as in an ill sense, in as much as that name is capable of being applied both to good and bad, to the sacred vestments of the high Priest, and other Priests used in the service of the true God, and to profane vestments used by Priests of the Idols in their worship of their false gods: But *Teraphim* was a name that always founded and signified ill, (according to what hath been above shewed) and therefore being joyned with a name which was applicable both to good and bad, may limit and restrain that to what is bad, but cannot it self by being joyned to that change its nature, or be brought to signify what is good. And besides, an *Ephod* they saw, and knew, and might imitate in form, so as that which they made might rightly be so called, though not in other respects like to that of the high Priests; but the *Urim* and *Thummim* (I suppose, for reasons above given) they neither saw so commonly, nor knew what they were, nor could so far imitate, at least for the known use of them, as that any thing that they could make, might deserve to be called by that name; nor do we find that they ever presumed to call their *Teraphim*, or any thing that they joined with their *Ephod*, so; though perhaps they might persuade the people, that seeing they could not have those, these might well enough serve their turn, yet they durst not communicate the name of them to their own fictions; and how shall we do it without injury and profanation to them?

Upon impartial examination therefore, I cannot find any ground or reason at all to assent to either of those clauses in that forementioned Exposition comprehended, either that the Prophet in God's name here mentioning *Teraphim*, speaks of *Urim* and *Thummim*; or that *Urim* and *Thummim* were the same thing with them, and might properly

¹ Id. Riv. ² Rendred therefore by the LXX *isparias*, and by the Ar. *كهنة* Priesthood; and see Diodati. * Dr. Spencer p. 57.

be, or ought to be, called by the same name as common to them; or that *Urim* and *Thummim* were Images. And therefore craving leave not to think, as he or any other of his opinion do, I suppose, though we cannot perhaps precisely and punctually find what sort of images *Teraphim* of old were; it will be safest and most probable, and agreeable to the truth, to agree with the most part of Learned men and Expositors, in taking them for some sort of images, (according to what hath been said) which the idolatrous *Israelites* then used in their Spiritual adultery, and which were signs of such their adultery (and perhaps may be reckoned among those adulteries between her breasts, which *Chap. 2. 2.* she is bid to put away.)

I have been long in this enquiry concerning what is meant by *Teraphim* in this place, yet seeing in the process we have seen the golden Calves, mentioned by that Learned man, from whom we dissent, as an instance of things which *Jeroboam* made in imitation of such as were in the Temple at *Jerusalem*, viz. of the Cherubims, I shall not dismiss the Reader without giving him the opinion of * a very worthy and Learned man concerning them also, whose words are these: "That *Jeroboam's* Calves were to represent the figure and the number of the Cherubims, that so the people might believe they had the same worship still, cannot be said, since

1. Neither the people, nor the King, nor the Priests, ever saw the Cherubims in the *Sanctum Sanctorum*, to judge whether they were like or no, onely the High Priest entering once a year there where they were, and with a cloud of Incense too about himself, as if he also should not see them.

2. Though it may be true, that some Cherubims may have been represented with a face like that of an Oxe, yet that the whole similitude of a Calf was ever set to represent a Cherubim, there is no ground for.

3. It is certain, *Jeroboam's* Calves were in imitation of that in the wilderness, for the same words are used concerning them, *These are thy Gods*—which Calf tis plain was made before God had given any instructions concerning Cherubims for the Ark.

4. Neither do the number of the Calves relate to the two Cherubims there, but two were made for the two ends of the Land for their convenience of worship; otherwise if they had related to the two Cherubims in the most Holy, then at each same place where God was worshipped, there ought to have been two as were in the Ark, not one in *Dan*, the other in *Bethel*.

To return from our long digression, these *Teraphim*, whatever they were, it is here said

* D^r Allestre.

she shall put away, whether willingly or unwillingly, or abide without, many dayes; what shall be the issue or consequent thereon, the next words declare, viz.

v. 5. *Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness in the later dayes.*

When they have for many dayes received and undergone this discipline or penance of being without those things, by the enjoyment of which they grew wanton, and committed lewdness against the Lord in following and serving Idols, and without those Idols, betwixt God and which could be no possible agreement, and so fitted again to be received by him: then, *afterwards*, after those many dayes. When those dayes were to begin, or they were to enter on that former course of penance, we have already seen in the foregoing verse; how long they were to continue in it, and when to enter on this different condition here described, being by that for it prepared, or when those many dayes were to end; these present words give us to enquire, and direct us in it.

The word, *afterwards*, doth not any way determine the space of time, but the other expressions subjoyned, as namely, that which is said, *they shall seek David their King*, and the particular mention of the *later dayes*, will help us in determining it, viz. so as to refer it to the time of Christ's coming, and the calling them in, by the publishing to them the tidings of the Gospel, as we shall see when we come to those words in their order as they lie.

Afterwards shall the children of Israel, i. e. those whom we have seen by that name in the foregoing verse to be denoted, viz. those of the ten Tribes peculiarly here spoken of, though the words in some respects may be applicable to the others also; *return*, by repentance (saith *Kimchi*.) *they*, viz. the posterity of them, being still by succession one people, who had before forsaken and forgotten the Lord, to run after Idols, which they called their *Lovers* and *Benefactors*, (as their lewd behaviour is in the second Chapter described) *shall*, after they have been, by the just judgment of God whom they had provoked, for a good while taken of and restrained from the liberty which they had indulged to themselves formerly in their lewd courses, by this means brought to a better consideration of their ways, and understanding of themselves, *return* or be converted unto him, and abandoning all false worships, all things contrary to him, *seek him*

the Lord their God; so far had they gone astray from him, that if they would again find him, there was need to them of seeking him. But the word implies more, viz. ^b a desire of being reconciled to him, a setting their affections on him and his service, a desire of knowing him and his will, as acknowledging him the onely true object of worship, and his service, in that manner as he requires to be served, the onely true worship and religion, and an endeavour accordingly with all heed and diligence to serve him, and conform themselves to his will, and a dependance on him alone as the author of all good to them, and expectance of all onely from him, all contrary behaviour to that which was before in them described (as we said) in the foregoing chapter; where we hear of them running after their lovers, as they called their beloved Idols, and saying that they were those that gave them their bread and their water, their wool and their flax, their oyl and their drink, as rewards to them for their serving them, and therefore lavishing on them, and for adorning and serving them, their Silver and Gold; mean while casting off the knowledge of him, together with their obedience to him, and forgetting him, and putting away all due remembrance of him: but now on the contrary shall they, abandoning those things, and putting away even all remembrance of them, seek after God and him alone, him acknowledge both as Jehovah the onely God, and as their God, as a God who had always right over them, and to their service, and had done all things for them, and so their God, whom alone they will acknowledge, on whom alone they depend, and will therefore duely serve, and seek to for all good things which they want. These and the like conditions doth the seeking the Lord their God manifestly include, and require.

It is added, and David their King; him also, being converted from their errors, shall they seek, i.e. set their desires on him, acknowledge him, embrace his government, look and apply themselves to him with dependance on him, for his protection, and all that is to be expected from a King, and heartily yeild to him all that respect of honour and obedience which is from loyal subjects due to their King. But who then is this David their King? David in person was long since dead, and therefore of him in person it cannot be understood. That which is generally assented to by all, therefore is, that it must

be one of his race, and out of his loins, who should be King or have dominion over them, as he in his generation was their King. He means, saith R. Tanchum, the son of David, ^c who should be in his stead, and who should be of his progeny, or as to the same purpose he speaks on Ezek. ^d 34. 23, 24. where is likewise together with God made mention of his servant David, who should feed them, and be their shepherd, and he would be their God, and his servant David a Prince among them; that by David is ^e meant a King of his race, who shall walk in his way, and in whom his name shall be upheld, and his Kingdom preserved; so that it is as much as if he had said, בן דוד Ben David, the son of David.

But this Exposition leaves the terms indefinite, and the matter undetermined, seeing there were more who on that account, if that were sufficient, might be called David, and leaves us still to seek, who it is that is here particularly and signally pointed out by that name; and him there are that think to be Zorobabel, or ^e any of his race. But we have on former passages on this Prophecy said enough, to shew that it cannot be Zorobabel; for then must the fulfilling of this Prophecy be limited to the return of the Jews from the Babylonish Captivity, and such of the ten Tribes which joined themselves to them: in whom it is manifest, as we have shew'd, that it cannot be said to have been fulfilled, and we shall not find any ground to affirm, that he ever was called or deserved by way of excellency and singularity to be called David; nor indeed shall we find any other, who by way of eminency was so called, or deserved so to be, but one, viz. Messiah, or Christ, that chief ^h rod of the stemme of Jesse, and branch out of his roots, yea that ⁱ root of Jesse, which indeed is before Jesse was, and by whom his root and all his stemme were ennobled, to whom it is there said, that the Gentiles should seek, as it is here said that the children of Israel shall seek him as their King, who is elsewhere in Scripture (by way of eminency also) called the son of David, and alone understood of old among the Jews, as by many passages in the Gospel appears, by that name, and by that title of the King that came in the name of the Lord, and so is by David himself called ^k his Lord, Pf. 110. 11. He was not onely of the stock of David, so as to uphold his name, and preserve his Kingdom, (according to what is said by the Angel Luc. 1. 32. the Lord God shall give unto him the throne of his father David;

^b Stokes. ^c القائم مقامه من سلالة ^d And Ezek. 37. 24, 25. ^e يعني ملك من نسله

سالك مسلكه فيكون اسمه به قائما وملكه محفوظا ^f Grot. Stokes. ^g Sanctius.

^h Isa. 11. 1. ⁱ ib. v. 10. ^k Mat. 22. 43. Act 34.

and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end;) but David was a Type of him, and therefore by that name, where it cannot be understood of David in his own person, as here, and in those other places, by way as of excellency, so of singularity, and to the excluding others from that signal note of Dignity, is he, viz. Christ, alone, most properly understood; and it is so, as by most of Christian interpreters, so of the Jews also, acknowledged.

The Chaldee Paraphrase, the ancientest record we have in that kind, leads the way to those that follow, and, I suppose, gives the genuine meaning and opinion of those that went before: in it we thus read; *Afterward the children of Israel shall repent or turn by repentance, and shall seek the service of the Lord their God, and shall obey Messiah the son of David their King.* So also *Aben Ezra*, David their King, that is, the Messiah, as is said *Ezek. 37. 25. and my servant David shall be their Prince for ever*: on which place of *Ezekiel R. David Kimchi* also saith expressly, the King Messiah, his name is called David: As likewise on *Ez. 34. 23.* he saith, that by David is there meant the Messiah, which shall arise out of his seed in the time of salvation; and on *Jer. 30. 9.* where it is said, they shall serve the Lord their God, and David their King, (where likewise the Chaldee Paraphrast renders it, and shall obey Messiah, the son of David their King,) he saith, It may be that he spake this of David the King, that he would raise him up from the dust, at the time of the resurrection of the dead, or else that it is spoken of the Messiah his Son, whom he calleth by the name of David. He will not allow any to be meant by that name, but either David himself, or the Messiah his son, not *Zorobabel*, or any other of his progeny; though he that thinks *Zorobabel* to be meant by David, doth so in those places also, but plainly without any good ground. For *Zorobabel's* condition, however he was prospered by God, will scarce be found to have been such as that he might by way of eminency and singularity (as we said) be called David, as chief and most excellent among all the sons of David, the glory of that race, nor those that joyned themselves to him of the ten Tribes so many, as to fill up the measure of the title of the children of Israel, in that comprehensive manner as is here given. What *Abarbinel's* opinion also of this appellation, is, is manifest from what he saith on this place, viz. that here he declares, that in the end of the Captivity, the children of Israel shall return, and seek the Lord their God, and

David their King; i. e. they shall repent them of that division of heart which was between them, when they departed from after the Lord, and therefore they shall seek the Lord their God to walk after him, and to cleave unto him and David their King, so that there may reign over them a man of his seed. For although at the first, when they begin to bring under the Nations, they shall set over them one head, which shall be Messiah the son of Ephraim, to wage war with their enemies, behold he shall die in the war, and Israel shall seek David their King, the rod out of the stemme of Jesse, which the Lord shall choose, that he may rule over them. By these words it is manifest, that by David he takes here to be meant the Messiah, or Christ; for who else can be meant by his opposing him to that other feigned Messiah of theirs, the son of Ephraim or Joseph? concerning whom, as we have in other places spoken, so more largely in a Latin discourse at the end of the Commentary on *Malachi*: (to which by the way let me onely adde this Quere, Whether it be by any decree from God, that they should choose to themselves such a Messiah? If it be, why then shall they be punished for it? If not, it is a great marvel that they, being so long before warned by the Jews how unsuccessful it shall be to them, shall yet do it, and not be more merciful to themselves, and that poor son of Joseph, than to put him on certain destruction, and themselves on such mischief which they might avoid in looking onely after the son of David.)

He in plain terms expresseth himself to mean him by David, in his Commentary on those other forecited places of *Jer. 30. 9.* and *Ezech. 34. 23.* and *c. 37. 25.* On that place *c. 34.* he saith, that their Interpreters are right in saying, by David to be meant Messiah, who should be of his seed, and is therefore called by his name; and withall tells us of an absurd opinion of their Cabalists, who holding transmigration of Souls from body to body, say, that therefore the King Messiah is called David, and was to be indeed so, David really and personally, because David's soul was to be devolved into his body; and on that in the *37. c.* he understands the King Messiah, not onely in person but all his seed, as if he also were to have posterity. But it is not here to our purpose to examine how right they are in their opinions concerning the person of the Messiah, in which they are in many things very far from the truth; but to prove, (what is to our purpose) that they generally or for the most part concur in this, that by David their King is meant here Mes-

1 See Druf. m And see Jer. 30. 9. n Grot.

fiab, or Christ; and so we have shew'd them to do, and that most of Christians also so do, is so manifest, that we need not recite their names, it will be harder to find any (except those already cited) that do otherwise.

Now the joyning *David their King* with the *Lord their God*, as the object of their seeking, that they should together seek them, affords several considerations. Diverse of the Jewish Expositors allged here a saying of some of their ancients Doctors, as conducing to the explication of this place, the summe of which is, That one R. Simeon said, that the *Israelites* cast off three things in the dayes of *Rehoboam*; the Kingdom of Heaven, the Kingdom of the house of *David*, and the Sanctuary (or holy Temple,) that is it which they say, *What part have we in David? To your Tents, O Israel: now see to thine own house, David.* 1 Kin. 12. 16. *What part have we in David?* so to be understood as it sounds, [there is a rejecting the Kingdom of *David*:] *לְהוֹלֵכָה* *Leholeca*, to your Tents, O Israel, ^p read not, faith he, *Leholeca*, to thy tents, but *Lelebeca* (by transposition of letters) i.e. to thy gods, O Israel, [there is a rejection of the Kingdom of God:] *look to thine own house, David*, that is, to thy Temple, [and so that is a rejecting of the Temple, or house of holiness.] To which another Doctor of the same name, *Simeon*, adds, That no sign of salvation and redemption shall be shewed to *Israel*, till they return and seek these three things, which is that which he saith, *afterwards shall the children of Israel return, and seek the Lord their God*, i.e. the Kingdom of Heaven: and *David their King*, which signifies as it sounds: *and shall fear the Lord and his goodness*, that is, the holy House or Temple, as it is said, *that goodly mountain and Lebanon.* Deut. 3. 25.

It will not be to our purpose to examine the several parts of these sayings, or the proofs thereof, to see whether there be any weight in them, (as little I doubt will appear;) onely by the way we may take notice of what a Learned man, that recites it in his Comment, saith, viz. That it thence appears, that anciently there was made a difference by the Jews between the Kingdom of Heaven and any earthly Kingdom; so that the Jews now ought not to think the distinction, between a Spiritual Kingdom, which we say men are called to in Christ, and an earthly temporal Kingdom, which onely they of their carnal minds would have to be expected from him, to be a new or ungrounded doctrine.

But not to digress from what may make to the explanation of the present words, *Abar-*

binel having recited this saying, faith, that by it they give to observe a high secret in the wondrous dealings of him that is ^r perfect in knowledge, viz. that the house of *David* was bordering on, and close joyning to the house of God, and his Kingdom in the midst of *Israel* coupled with the Kingdom of God over his people, and therefore *Solomon* built together the house of God and the house of the King; and at the destruction of *Jerusalem* it is said, *and he burnt the house of the Lord, and the King's house*: and when the ten Tribes put off from themselves the Kingdom of the house of *David*, and the Kingdom of *Rehoboam*, immediately they put away from them the Kingdom of Heaven, and made the Calves; and under the second Temple, where there was not the Kingdom, there was neither *שְׁכִינָה* *Shetinal*, or the Majestick presence of God; and so in the latter dayes shall they seek the Lord their God, and *David their King*.

This is his observation in respect to that forecited descant of their Doctors on the words. A Christian certainly then keeping close to the words of the Text, it being acknowledged that by *David* is meant *Christ*, may on like grounds necessarily infer, That whosoever will rightly seek God, must also seek Christ; whosoever will have the Lord for their God, must have Christ (whom God hath set as *King upon his holy hill of Zion*, Ps. 2. 6.) for their King, and in, and through one, seek the other. It is that which many passages in the Gospel direct to; so saith he, that doth not onely direct us to the right way, but is himself that way, *Ye believe in God, believe also in me.* Joh. 14. 1. *No man cometh unto the father, but by me.* v. 6. *Whosoever denieth the son, the same hath not the father: but he that acknowledgeth the son, hath the father also*; with the like, 1 John 2. 23. *He that honoureth not the son, honoureth not the father.* Jo. 5. 23.

There are, who yet further improve this observation to the establishing of that undoubted truth, that Christ is one God with the Father, and the communion of their nature and dignity, in that they are together put as the object of the *Israelites* seeking, and the same word requires from them worship and obedience to both. This, however in it self most true, may be by a Jew, or some other, cavilled against, as not of necessary consequence, who perhaps will object, That this inference is of no more validity, than from what is said, ^w *Fear the Lord and the King*, to conclude, that therefore the King is of the same nature with the Lord. I shall not therefore insist of it as a proof of that great

^o Yalk. R. Sal. R. D. Kimchi. Abarb. ^p This is reckoned among the Tikkune Sopherim; which doth not import that the ordinary reading is false, but that if it were so read as he saith, it would make better to such purpose as he conceived. ^q Per. à Figuero. ^r Job. 37. 16. ^s רַב־מִצְרָן *rab mizran* confin's. See Buxtorf. root מִצְרָן. ^t Zanch. Par. Rive. ^v Ar. Mont. Mercer. ^w Prov. 24. 21.

truth, of which there are so many more evident proofs, but onely so far as to conclude from it what we before concluded, *viz.* That they that will seek the Lord their God as they ought, must also seek Christ (it being granted, that he is meant by the name of *David*) their King. For so it will necessarily follow from those other words, *Fear the Lord and the King*, that men must, if they rightly fear the Lord, fear also the King, the Lord in the King; so far, that the Apostle concludes it *necessary for every soul to be subject to the higher powers*, in as much as *he that resisteth the power, resisteth the ordinance of God*. And so certainly from these, that those who seek not *David*, i. e. *Christ their King*, do not seek the Lord their God; but in denying or rejecting the one, deny and reject the other.

There is another thing observable from these words, *viz.* concerning the time when this Prophecy was to be fulfilled; and it is manifest from them, (as we before intimated) that it belongs to the time of Christ, and that it was to have its completion after his coming, and calling them to his Kingdom. *y* That *David*, whom they were to seek, must be come that they might seek him. The same is farther confirmed in the last words, wherein it is said, that this shall be *in the latter dayes*. But before we come to them, we are to look on those other words inserted between, concerning their behaviour, *viz.* *and shall fear the Lord and his goodness*. Which words are capable of something differing Expositions, and have accordingly found them; they are in the Original *וּפְחַדוֹ אֵל יְהוָה וְאֵל טוֹבָה* *Pepachadu el Adonai veel robo*, which according to the letter sound, *and they shall fear to the Lord, and to his goodness*. The particle *אֵל* *el*, which ordinarily signifies, *to*, is by ours taken onely as serving to the construction of the Verb, and a note of the Accusative case, and so not at all rendred. But by others hath its signification given it, and is rendred *ad*, or *to*, which is sometimes taken in its usual signification of *to*, otherwise of *at*, or *by reason of*, and hence is the diversity in their Expositions. If it be rendred as ours render it, then the meaning will be, that as they did now set light by the Lord and his worship, as if they had no fear of him before their eyes, no reverence or regard to his service; so then, on the contrary, they should serve him with fear, and rejoice to do it, *with trembling*, (according to that expression *Pf.* 2. 11.) or (according to that *Heb.* 12. 28.) serve him *acceptably with reverence and godly fear*, having due regard to his awfulness and Majesty. To which will well agree the opinion of *z* those, who expound the follow-

ing word, *and his goodness*, by his glory, or majesty; and as well, if we understand by it, his mercy, graciousness, or beneficence, or any such attribute, as the notion of goodness usually suggests to us; for he is to be feared, as well because with him is mercy and forgiveness, as because with him is glory and majesty. The sense will likewise be much the same, and agreeing with the foregoing words, if by his *goodness* be understood *Christ*, as some will have it. But of the several Expositions of this word *goodness*, we shall by and by speak more. And to this Exposition of *fearing the Lord*, I suppose will be reducible that of *Kimchi*, who expounds the words, *They shall fear or be afraid of him, when they shall return to him, and shall hope on repentance to find that great good which he hath given them to expect, [or promised them.]* Nor do *b* they seem to lay more stress on the Particle *אֵל* *el*, *to*, who thus give the meaning, *They shall fear to his goodness, viz.* that it be not taken away and separated from them any more: whereas their fathers, when the *Shecinah*, or the *Majestick presence* was among them, did not fear lest it should be removed from them; although he had often warned them, saying, *I will go and return to my place*; but in the time of redemption it shall not be so, but *they shall fear to the Lord, and his goodness*, that is, shall fear, or be afraid of the Lord, that they anger him not with the work of their hands, and shall fear to his goodness, lest it should be taken away, and be removed from them any more.

They that lay more weight on the expression of that Particle, something change or enlarge the signification of the word, *shall fear*, that it may not simply signifie *so*, but to *approach with fear*, or to *make hast as through fear*; so *Junius* and *Tremellius*, *pavidi accedent ad Jehovah, & ad bonitatem ejus, they fearing (or with fear) shall go (or approach) to the Lord, and to his goodness*, referring it for the meaning to that forecited *Pf.* 2. 11. *d* Others make it to be as much, as *Trepidi festinabunt, they shall with fear, or trembling, make hast*; observing, that words denoting *fear* and *trembling*, are used to signifie *making hast*, as in the *11th* chapter also of this Prophecy, *v. 11. They shall tremble as a bird out of Egypt*, make hast as a bird that is frightened; and so doth *Aben Ezra* take the word here to import, That they shall return speedily, when the end shall come, to their land, running, and making hast presently. *e* Others give to it yet a different, but very apposite signification, to wit, that it may denote as the Verb *פָּחַד* *Phazea* doth in Arabic,

** Rom.* 13. 1, 2. *y* See *Ribera*. *z* *R. Saad*, in *Kimch.* and see *Vatab.* *a* *Pf.* 130. 4. *b* *Abarbinel*. *c* *Hof.* 5. 15. *d* *Lively*. *e* Though the word in the Hebrew be not the same that is here. *f* *R. Tanchum*.

as, to fear, so also, to *flie unto for fear*, i. e. for help in fear, or against what one fears, and so to be as much as, to *flie to for help*, or * *implore help*. And this signification hath it often, when it hath after it the Preposition *الي* *El*, (answering to the Hebrew *אל* *El*) as R. Tanchum here interprets; *يقرعون اليه* *they shall flie to him for help from all that is feared*, (or may be feared.) Which is therefore different from what another Jew, translating it, renders, though using the same Verb *يقرعون* *Men*, which signifies *of or from*, it more usually signifies, *to be afraid of one*, or *to fear him*, and so will be reduced to the first Exposition that we mentioned, agreeable to our Translation. They who, as we said, take the Particle in the signification of *at*, or *by reason of*, take the word *fear*, as denoting being as it were affrighted with admiration, and astonished, or amazed at, as if it should sound, *shall be astonished at the Lord, and his goodness*. So the Greek of the LXX, *ἐκπλησυνται*, *stupebunt*, *shall be astonished*, which some prefer before the reading of it simply by, *shall fear*. They shall admire, and even be quite astonished and amazed at the great goodness of God, and his wonderful benefits reached forth unto them, and liberally bestowed on them, of his free mercy. The printed Arabic, which in most things in these books, follows the Greek, yet here comes not up to them in the *Emphasis*, though expressing the same sense, rendring it *يقرعون* *shall confess or acknowledge the Lord and his benefits*; much like to what the Syriac hath, *ܢܕܘܢ* *Ned'un*, *shall know the Lord and his goodness*.

Now these rendrings, though something differing between themselves, yet are easily reconcileable, and all seem included in the meaning, and concur to make it up, viz. That whereas they had before forsaken God, and been very regardless of him and his service, and behaved themselves, as if they had no knowledge of him, nor any thing for which to acknowledge him as their Benefactor, or Protector, they should now by his discipline, which for many dayes or long time they had undergone, being brought to a better understanding, and to repent of what they had done, know and acknowledge him, and be even astonished to see that he should so

graciously deal with them, that had so ill deserved, and therefore in thankful compliance to him with reverence and godly fear approach unto him, and obediently serve him, allur'd by his mercies and benefits, and awed by his glory and majesty, and fearing lest by their misdemeanour they should cause him longer to restrain his goodness, or again to withdraw it, make hast so to do, removing all obstacles, and flie to him for his protection against all those evils that they might justly fear, as acknowledging now that it cannot be well with them without him, nor ill with them keeping close to him.

That God's goodness will bring it to pass, that it shall be so with them, by converting them to him, and causing that they shall know him, as he promiseth c. 2. 20. the words make manifest. For the saying it *shall* be so, or that they *shall* do so, plainly implies, that he will effect it. And so the Chaldee Paraphrase *וּסְנֵי טוֹבִיָּה*, if rendred as it is in the Polyglott Bibles and others, & *multiplicabitur bonitas ejus qua adventura est illis*, i. e. and his goodness which shall come unto them in the end of dayes, *shall be multiplied*, shews that the Author thereof understood it, by telling what shall be done, to be, as on God's part exerting his goodness, as implied in the words of the Text, which in the Hebrew expresses onely what shall be done by them on their part, in betaking themselves to him in the manner described, and to his goodness. But this I insist not much on as a proof, though the thing in it self be manifestly true, because the words are capable of another construction, viz. by taking *טוֹבִיָּה* not for a Verb, but a Noun, and to signify *greatness*, and is so by * some rendred, that so his rendring of the whole may sound, *Afterward the children of Israel shall repent, and seek the service of the Lord their God, and shall obey the Messiah, the son of David, their King, and shall gather [or give themselves] to the service of God, [or, as another, shall celebrate, or set forth, the service of God,] and the greatness of his goodness, which shall come to them in the end of dayes*. It will either way agree well enough with the meaning of the words, as a Paraphrase.

We have seen in what we have said, that the word, *goodness*, is by Interpreters differently taken, as namely, by some, for his *beneficence*, *mercy*, and *favour*, whereby he doth good, and liberally dispenseth his benefits, and favours, and good things, to men, which is the more general and usual acception of it; by others for his *glory* and *majesty*, as they will have it taken, *Exod. 33. 19*. where God saith to *Moses*, who requested of God to shew him

* *استصراخ* *Abuwalid*. See Cyril. Chr. à Castro. Brenn. See Hof. Heb. Chald.

Latin, in 4^{to}. and Pareus. * Petr. à Fig. 1 Id.

his glory, *I will make all my goodness pass before thee.* And in this sense it seems taken by a Jew, who in his Arabic Version renders it وقار.

* Others understand by it to be meant Christ, in the foregoing words called *David*. Yet though it be most true, that the goodness, the kindness, and the love of God hath appeared to us in Christ, *Tit. 3. 4.* do some observe, that there will scarce be found any example in Scripture, where Christ is called the good or goodness of God.

Some Jews (as we have seen) will have by it understood the Temple; but that seems founded on no other proof than the forecited saying of their Rabbins, and to go on a false ground of the Jews expecting a third Temple, to be built after their restoring to their land and a temporal Kingdom, from the Captivity they are now in. The plainest way will be to take it in its largest and most usual notion; and this, it is said, shall be *in the latter dayes*, i.e. the dayes after the coming of Christ. It is a rule given by *Kimchi*, on *Is. 2. 2.* כל מקום שנאמר באחרית הימים הוא ימות המשיח *Beacharith hayamim*, (which are the words here, and signifie the latter end of dayes) it is meant of the dayes of the Messiah. The same rule is also on that place given by *Abarbanel*, and back'd by the authority of *R. Moses*, the son of *Nachman*, who on *Gen. 49. 1.* gives it as a general rule of all their Doctors. And that it is so, sometimes at least, meant, is confirmed to us by the use of those words in the New Testament, *in ipsis diebus*, in the last dayes, *Act. 2. 17.* (to omit other places to the same purpose) though in the text of *Joel*, to which the Apostle there refers, the words be not quite the same, but אחר כך afterwards, or after that; which yet *Kimchi* observes to be all one, as if he had said, באחרית הימים in the latter dayes, and to mean (as the Apostle shews he doth) the dayes or times of the Messiah. This I say, sometimes at least, because there be, who deny it to do, as the Jews would have it, always so. The utmost * they say that can be meant by the words in the Original, is, *in venturis temporibus*, in the times to come, viz. after the time wherein the words were spoken by the Prophet, ^p whether before or after the times of Christ; which they manifestly do, that they might confirm their opinion, that *Zorobabel*, or some other of that race, and not particularly Christ, is meant by *David* in the preceding words; which how without grounds they do, we have (I suppose) already sufficiently shewed. And therefore supposing (as I think hath been manifestly shewed) that by *David* their King,

whom they are then to seek, is meant the Messiah or Christ, it will be evident, that however it may be that the words elsewhere are of a larger meaning, and denote any time following after the thing spoken, yet here by what they are joyned to in the Text, and the scope thereof, they are limited and restrained to his times, before whom no such times were fulfilled, and after whom there are no other later times which the Prophecies of the Prophet had respect to; and we must conclude so far with the Jews themselves, That what is said shall be done in the latter dayes, is to be fulfilled in the days of Messiah or Christ.

In the determining of those dayes is indeed an irreconcilable difference betwixt us and the Jews; they denying Christ to be at all yet come, and so those dayes to be yet begun, we being assured that he is come, and so those dayes begun, and this Prophecy fulfilled, and still in fulfilling; so as that if more be required for fulfilling it than hath been already done, we may in due time expect it. ^q For those dayes we define to be, from his first manifesting himself in the flesh, at least his first calling in men to himself, by his preaching of the Gospel, till his second appearance at the end of the world; and whatsoever shall in that space be effected, for the conversion of any of *Israel* to him, we look on as the fulfilling of what is said here, neither confining it to the beginning of that space of time, nor to the end of it. So that what some would have us to understand, by rejecting it to the latter end of it, or toward the end of the world, as if it respected onely such a general conversion of *Israel*, as should then be wrought at the ^r supposed coming of *Enoch* and *Elias*, or after the destruction of Antichrist, I do not well conceive, or find any grounds for. The term of the latter dayes doth as well agree to the beginning as to the end of that time; and certainly there hath been done in that kind, viz. for the conversion of *Israel* to Christ, so much already, even at the first divulging of the Gospel, as may verifie this Prophecy; and if it shall please God, between this and the end of the world, to call more of them into the Kingdom of Christ, it will be a farther fulfilling of it; but to look on it, as if it were not yet at all fulfilled, will be contrary to manifest truth. *Aben Ezra* saith, that what is spoken לעתיד concerning the future, or time to come; so certainly it was, when it was utter'd by the Prophet in whole, but not so when that Doctor wrote; enough had been then done to say it was fulfilled, yet not with exclusion of more to be done, if God see fit. All that have been of that nation converted already by the preach-

^m Oecol. Zanch. Chr. à Castro. Pareus. ⁿ Rivet. ^o Hebr. 1. r. See Dr. Hammond. ^p Grot. ^q See Rivet. ^r See Petr. à Fig. on Micah 4. 1. ^s See Rivet. ^t Ribera. ^u Sa. Tirin.

ing of the Gospel, and all that shall be converted to the end of the world, are to be comprehended under the name of the *children of Israel*, who should in the latter dayes return and seek the Lord, &c.

That we may not be moved by any thing that the Jews object, that this Prophecy is not yet fulfilled, or in fulfilling, because *David their King*, Messiah, whom they are to seek, hath not yet appeared in that glory, pomp, and equipage, as they fancy he should, to bring under by force of arms his and their enemies, and to restore them to a temporal flourishing Kingdom in their own land; we may observe, that there is not in these words any thing, which may give them hopes of any such thing or grounds to expect it. He that is

mentioned, is to be their *King*, and they are to expect good from him; but it is not said carnal or temporal good: And if what they are to look for, be made good to them, by calling them into the Kingdom of Heaven, which he open'd to all that should come unto him, and believe in him, (which according to their own expression is distinct from the Temporal Kingdom of the house of *David*) and by their being made partakers of the eternal and spiritual good things thereof; who shall say, but that which is here promised, is fulfilled in an higher and more excellent way, than it would have been by seating them again in their own land, though flowing with milk and honey, and giving to them all the glories, and the greatest good things of a Temporal Kingdom?

CH A P. I V.

VER. I. Hear the word of the Lord ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

HERE, according to *Abarbanel*, beginneth a third Prophecy, or third Sermon (if we may so call it) of this Prophet; according to the ordinary division, the fourth Chapter. It is manifestly distinct from the preceding, both as to the subject matter, and manner of delivering it. He was before on matter of Vision and Prophecy, foretelling of what should come in after-dayes; here he falls to ^areproving them of the present time for such sins as were then reigning among them; such indeed as provoked him to send on them and their posterity those judgments, which in the former Chapter he had foretold of.

The appellation, by which he calls on them, *Ye children of Israel*, we may well here with ^bmany Expositors, as in the foregoing chapter, restrain to those of the ten Tribes, as distinct from *Judah* and *Benjamin*, after the rent made between them in the dayes of *Rehoboam*, and from that time restrained often to them, though otherwise it may comprehend the whole twelve. And if any (as ^csome do) shall contend to have it in that latitude taken, we need not much contend with them about it, as in the foregoing Prophecies it was necessary to do; in as much as it was then necessary to understand more precisely

who were spoken to, or of, that so we might know how or when this Prophecy was to be fulfilled; but here in his reproof of sins, it will be safe to take in all guilty of them, though perhaps not particularly then spoken to; sin in all deserving the same reproof, and making liable to like judgment. The calling them by that name, warns them what they ought to have been, and were by virtue of that title obliged to; and withall aggravates their sins by which they behaved themselves unworthy of it, while they still gloried in it, but did not approve themselves by their deeds to be heirs of their fathers faith, or that covenant by the imposition of that name confirmed to him and his genuine posterity.

Hear the word of the Lord ye children of Israel.] This preface or form of address hath its due weight in it, and requires their serious attention to what he shall speak, as being not from himself, whose person perhaps they might contemn, and whose words they might little regard, but from the Lord; *His word*, by himself as onely a messenger, and at his Lord's command, delivered to them; who if they truly be, as they pretend to be, and call themselves, *children of Israel*, God's peculiar, cannot but know and acknowledge it to be their duty to hear when he speaks, and heedfully to attend to any word from him brought unto them by whomsoever he shall send it, without questioning why it was by such an one sent.

Their attention is farther raised, by his adding the reason for which this word is now from God sent to them, *viz. because the*

^a Verba increpatoria ad illam ætatem. R. D. Kimchi. ^b Jerom. Chr. à Castro. à Lapide. Menoch. River. ^c Ribera, and note in Doway Bible, and Petr. à Figuiero.

Lord hath a controversy with them, and is displeased at them, for behaving themselves otherwise than children of Israel ought to do; and therefore if they will longer enjoy those privileges, which by virtue of that name they would hope to find, they ought to make up that breach, and have him reconciled to them: which, things standing as they do, they cannot expect to have: it is a matter therefore which nearly and highly concerns them, and it will hehove them to hear, and have regard to it.

For the Lord hath a controversy. He that is the Lord, and hath absolute dominion over them, and therefore right to their obedience, and required it, and power also to punish them on their disobedience, and had threatened them so to do; yet hath, notwithstanding their many transgressions of his Law, hitherto born with them, but now cites them to judgment, and calls them to account for their evil doings, setting them in order before their eyes, to shew that he all this while saw them, though he hitherto kept silence, and will not suffer them to run on longer uncontrolled in them. Had he long before, or now, without farther warning, cut them off with a swift destruction, none could have complained of him, the righteous and sovereign Lord, for injustice: that now he doth not make use of that right and power, though greatly provoked, but condescends as it were to plead his own cause with them in words, before he do it in deeds, that so the reason of what he intends to do, and the justness thereof may appear to all, their own consciences, as well as all the world, bearing witness to it, shews in him infinite mercy, and that he willeth not the death of sinners, but rather that they turn from their wickedness and live. For what doth this warning them of his controversy with them for such hainous sins, as he sets in order before their face, argue, but that he desires that they should by speedy repentance make their peace with him, and prevent their own destruction, and that he hath given them space to do it? and their neglecting so to do, convinceth the whole world of their great obstinacy, and pulling on themselves destruction.

In his warning them of this he calleth them the inhabitants of the land, viz. the same which he before called the children of Israel. Which words have in them likewise great Emphasis: the land, i.e. faith Aben Ezra, his land, the land that he gave them, the land of Israel, that he chose to himself among all lands, and gave to them for a possession, ^a on that condition that they should do therein justice and judgment, and promised that if they so did, his

* eyes should be upon it from the beginning of the year unto the end of it. But now on their breaking that condition, he hath deservedly a controversy against them, against the land so polluted, and against them that dwell in it, by reason of their great ingratitude to him that had given them that good land, testified by those many sins which he sheweth them to have committed in it; so that now it will be just with him to cast them out of it, and to destroy it: those sins he in order reckons up, saying, because there is no truth, nor mercy, nor knowledge of God in the land, &c.

No truth nor mercy.] These words are here spoken of what is in men, and so therefore are we to speak of them, and not as when they are spoken of God, or attributed to him, although the reason of the meaning may be much alike in both respects. No truth, אֵין אֱמֶת Ein met, there is not truth, i. e. faith Kimchi, there is none that doth truth, or speaketh truth, i. e. that speaketh what is right and true, or is faithful to make good in his deeds what he uttereth in words. So that what is here said, well agreeth with that complaint of the Psalmist, Ps. 12. 1, 2. The faithful fail from among the children of men: they speak vanity everyone with his neighbour, with flattering lips, and with a double heart do they speak: ^b and that (Jer. 7. 28.) truth is perished and cut off from their mouths. False are they in their promises, false in their bargainings or agreements and trusts, false in their testimonies; they do not make good their words, but do contrary to what they say; and in all transgress the rules of what is just and right, for their own ends: of this latitude doth the word truth here seem to be. So that in denying truth to be found among them, he accuseth them of lying, (which is expressly subjoined,) dissembling, flattering, and fraud, or deceitful dealing: Accordingly men may be said to do truth, as well as to speak it, (as the Chalde therefore renders, there are not doers or workers of truth) and both must concur; yea a joint concurrence must there be of the inward and outward man, of heart and tongue, that there may be said to be truth in men: the thoughts of the heart must be simple and sincere, the words of the mouth true and without falsehood, or deceit, the actions answerably just, equal, and impartial, according to the rules of truth: all these he denies to have been found among them, in saying, there is no truth found in the land. Ababinel seems to understand Truth, of true principles of Religion, true belief, to which we may also extend it.

He addes, as a second sin, no mercy, וְאֵין חֶסֶד Veein Chesed. The word Chesed, is commonly

^a R. Dav. Kimchi. Abarb. ^c Deut. 11. 12. ^f See v. 3. ^e and see Jer. 5. 1, and 9. 5. ^b Zanch. ⁱ Pet. à Fig. rendred

rendred, when it is in a good sense used, *mercy*, and looked on as denoting *piety*, *goodness*, *loving kindness*, *benignity* or *beneficence*, but capable also of a contrary sense, *viz.* *impiety*, *wickedness*, or a *wicked thing*, or *hainous offence*, *shame* or *reproach*: as *Levit.* 20. 17. and is observed by the ^k Masters of the Hebrew language, to denote an high or superlative degree in that which it is applied to, whether of good or evil; and so therefore here taken in a good sense, will it be (as ours render it) *mercy*, or *beneficence*, a shewing of kindness, and doing good to any, beyond what perhaps the strict rules of justice, as by men understood, would require from them. And there is this distinction, by some made between this and the foregoing word *רחמים* *Emeth*, *truth*, or true and just dealing, because that is done when men make good what they have promised, or bargained for, or is by law and justice due to others; but this when out of grace or favour they shew mercy and kindness to them. And this appears to have been respect had to by *Kimchi*, where he saith for expounding the words, *There is no truth, none that doeth or speaketh truth, how much less is there mercy? For mercy is an exceeding of good above what is due; and he that doeth not truth, and what is just, much less will he do mercy, [or what is of grace or kindness.]* But though it be more than the law of common justice may require, yet it is that which God requires; as appears by what he saith *Mica* 6. 8. that God requires of men *to do justly*; and not only so, but also to *love Chesed*, *mercy*, and therefore is the defect of it in them here objected, as a crying sin, against them.

Another sin objected against them is the want of a right knowledge of God and his ways in them, *ואין רעת אלהים* *Veein daath Elohim*, and not knowledge of God, rendered by ours coupling it with the other, *nor knowledge of God*. ^m That by the knowledge of God is to be understood, not that knowledge which is in him, who is omniscient, knowing all things, whose knowledge is infinite, and no way subject to defect, but that knowledge concerning him which is in men, it will not be need to warne, it being plain that this is the knowledge here spoken of. Now this knowledge which men are said to have of God, is either such as may be called *speculative*, being a perception of his being and his will, and of such things concerning him as he hath revealed, and given to be known of himself by his works and his word: or such as may be called *practical*, as having influence on the practice of men, causing them so to order their conversation as may be worthy of him, and agreeable to what he requires, so as to ex-

press an awful reverence and respect of him, and a sincere love and willing obedience to him and his commandments. These may be looked on as distinct, and are distinctly spoken of, and so as the former may be without the latter, as in that boasting speech of *Baalam* concerning himself, that he *knew the knowledge of the most high*, (*Num.* 24. 16.) Speculative knowledge he might have, but that he had not a *Practical*, such as had influence on him, to work in him piety and true fear of God, it is manifest in the history of him, in the 22, 23, and 24 chapters of *Numbers*, and by the censure given of his error and false way, he being not directed by that knowledge of God which he had, but led astray by his love of the *ways of unrighteousness*; for which cause he was rebuked for his iniquity by the dumb *Ass*, which speaking with mans voice forbad his madness. 2 *Pet.* 2. 15. 16. *St. Paul* likewise speaks of it as distinct from the other, telling us of such *who held the truth in unrighteousness, and when they knew God, yet glorified him not as God*. *Rom.* 1. 18. and 21. and did not retain or acknowledge him in that knowledge of him, *v.* 28. as likewise where he speaks of some *who profess that they know God, but do in works deny him*. Of the other, he seems to speak as distinguished in notion from the former, *Jer.* 22. 15, 16. where having spoken of some good Kings doing judgment and justice, he addes, *was not this to know me saith the Lord? viz.* this their doing what he commanded; and whosoever do not so, are said not to know him. Any other knowledge of him pretended to without this, is not worthy of that name, nor to be accounted true knowledge. For *hereby do we know*, (and he will acknowledge, and men also must be made to know) *that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* 1 *Jo.* 2. 3, 4. And as that other speculative notion, without this, is no true knowledge; so neither can this without that be right and well ordered knowledge; and therefore both must concur, that there may be said to be a true knowledge of God in any: they must know of God what he is, and what his will, and also seek to do what they know to be his will; and therefore though they may be one of them more particularly had respect to, in some places of Scripture, than the other, yet where a true knowledge of God, such as is required in the children or true worshippers of God, is spoken of, both will necessarily be included. The *Chaldee Paraphrast*, here looking on the latter as chiefly meant, renders the words, *and there are not such as walk in the fear*

^k Maimon. *Moreh* 1. 3. c. 53. and on *Pirke Ab.* c. 5. §. 7. and *Kimchi* *Rad.* ^l *Schindl.* *Lex.* in *דבר*. ^m *Petr.* ^a *Fig.* ⁿ *Tit.* 1. 16.

of the Lord; and that, as it is elsewhere called, *the beginning or principal part of knowledge*, so may well here be understood by that name of *the knowledge of the Lord*. Agreeably by *Kimchi* is it expounded of knowledge to do judgment and justice, so as to be all one with piety and godliness, as some take it here to be. Yet mean while must we suppose a competent measure of that other, which we call *speculative knowledge* of him, and therefore adds the same Rabbīn, to make his Exposition complete, or else the interpretation of the words [the knowledge of God] may be *החקירה בידעו אלהותו* a search after the knowledge of his Divinity. One of these alone will not give us the full latitude of the word, both, joyned, will; and therefore to take in both, may we with others^a looke on the knowledge here meant to be a true knowledge of God, as revealed in his works and word, joyned with true faith in him, and charity to our neighbour. Such knowledge, as doth not onely make us to know who or what God is, and what his will, and directs in doing, but such as together seriously incites to doing and exercising all works of piety and religion, concerning both our duty to God and men; the defect of which in men is the cause of all irreligion, and profaneness, and makes men to walk as if they set not God at all before their eyes, or said in their heart there is no God, as the Psalmist describes them, *Pf. 14. 1. &c. no God in heaven, none that judgeth on earth.*

Of the want of such knowledge of God being here accused, together with the want of truth, and mercy, proceeding from it, so understood as we have seen, are they manifestly set forth as guilty of neglect, and non observance of all the duties both of the first and second Table, and so consequently guilty of all profaneness and disregard of God and men, and their duty to both. Their wickedness is aggravated by what is added, *in the land*, or as some render, *in this land*. That by the land, are meant the inhabitants of the land, (as before,) is no doubt; but it may be (with some) observed, that the expression hath in it great *Emphasis*, in as much as it seems to import, that in their neglect or defect of this knowledge, and the truth, and mercy joyned with it, they sinned against the very law of the land, (as we before intimated) and wanted that which their very possession and tenure of that did require of them; it having been given to them to possess on such conditions, and with such laws, as did perpetually and as constant Monitors instruct them in those things, and ne-

cessarily require that they should be found in them. Such were the laws of their offering of their first-fruits, and their tenths, and other oblations and dues out of the increase of their land, and the rests of their land, and their Jubilees, with such like injunctions perpetually to be observed, as things that were *חכמת הארץ הלויית בארץ ישראל ומיוחדות בה* necessary dues, as conditions annexed to the land of Israel, and appropriated to it; the tenure of it did necessarily instruct them in *משפט אלהי הארץ* the manner of the God of the land, (2 Kin. 17. 26.) viz. their duty to God and men, and teach them to know and acknowledge God, to fear him, and observe his laws, to be true and just in their dealings, and to exercise works of mercy toward the poor, the stranger, the fatherless, and widow, and all men. If they should forget the law, or stop their ears against the admonitions of the Prophets, these were visible and continual recurring monitors, to put them in mind of those things; which therefore if they should be wanting in, that land which was obliged to such laws, and possessed on condition of observing them, must needs be a reproach to the inhabitants thereof, and a sign of great wickedness in them, and deservedly cause God to have a controversy with them, and justify him in it. Yet of that they are here accused; and very guilty it seems they were, the accusation being universal; *there is no truth, nor mercy, nor knowledge of God in the land*, which sounds, as if the want of these were general, and there were none among the inhabitants of the land in whom they were found. Yet will not *R. David Kimchi* have the words so understood, as if every one of them were in that kind guilty. There were, saith he, righteous men among them, though so few as that they were hid among, or hid themselves, by reason of, the great multitude of the wicked; so that the accusation is laid as against the whole, all that were visible. This observation of his is made probable by that answer of God to *Elijah*, when he complained that the children of Israel had forsaken his covenant, &c. and himself onely was left alone, *yet have I left me seven thousand in Israel, all the knees that have not bowed unto Baal*, 1 Kin. 19. 14, 18. however it appears thereby, that the corruption among them was very general, and very great. The denying of these things in them, which were necessarily to have been found in his land, and his people shew it so to have been, and justifieth his controversy. Yet farther to make it manifest, he doth to these sins of omission, and de-

^a See Prov. 1. 7. in the Text and Margin. ^p Grot. ^q Zanch. Rivet. ^r Nolle illum dicimus, cum deo bene sentientes, divinæ ejus voluntati obsecundamus. Cyril. ^s معرفة ما يجب لله Arab. Version, MS. the knowledge of what is due to God. ^t Jun. Trem. ^u Abarb. Ar. Mont.

fect of what good was to have been in them, adde also in the next verse an enumeration or particular recital of several sins of commission, of which they were guilty, as swearing, lying, &c. all following on the defect of those former duties and virtues, which he saith were no where found among them, and contrary to them; so it follows.

v. 2. *By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.*

These words may be well understood as they sound, and according to the meaning which at first hearing they suggest; yet because some of them have, by some, other meanings put upon them, it may not be amiss to take a little farther notice of them.

By *swearing*, אלוה *Aloh*: the Chaldee renders it, *they swear falsely*; whom some of the Jewish Expositors, as also of Christians, follow, as to the sense, (*viz.* to denote perjury, or false swearing,) though in their form of expressing the Verb, which is of the Infinitive mood, as the following also, they differ; some expressing it by *w* the present tense, * others by the Infinitive mood it self, as having the import of that tense, or a Noun, y others by the Gerund (as ours,) all to the same purpose. The Greek, taking it in the sense of a Noun, renders it *ᾠδον*, *curfing*, *imprecations*, as likewise the Syriac and Printed Arabick; ^a a Manuscript Arabick also seems to take it in the same notion, for *swearing with heavy imprecations*, and the Latin renders likewise *maledictum*, *evil speaking*, or *curfing*; which ^a some that follow that Version expound, swearing with execrations, and wishing evil to themselves if they swear falsely, others for curfing of others, and speaking evil of them. The being guilty in any of these kinds were sufficient to make God have a controverfiewith them, and where men give themselves liberty in any of them, they will easily on any occasion transgress in the other; and so the particular naming of either, according to any of the Translations mentioned, would be a sufficient accusation against them, and shew *no truth*, according to what is before objected, nor any true *knowledge* or right acknowledgment of God to be in them. Yet in as much as the Hebrew word in the Original

seems to be of a comprehensive nature, and to include all needless oaths, by which God's name is taken in vain, all false oaths, all execrations, curses, imprecations, and like evil speakings, and to signifie to swear in general, (as likewise *آلى* *Ala*, in the Arabick its neighbour language,) I think our Translators do best in not restraining it to any particular of these kinds, but rendring it in that more general word which comprehends all, to wit, by *swearing*.

There be ^b some of the Jews who take another way of expounding it, as if by it were meant, they did that in their idolatrous worship, which made them obnoxious to the *אלה* *Alah*, or *curse* of the law, such curses as were therein denounced against Idolaters, and other sinners. But though the word do signifie, *to curse*, yet that it signifies *to come under a curse*, or make ones self obnoxious to it, I know not what proof can be brought. The word *swearing* seems here to give it its just latitude, neither restraining it to one kind of offence in that kind, nor applying it to any sins that are without its kind, and signification, and so rendred, it seems properly joyned with that other sin, of which they are next accused, (as commonly they go together) which is, *וכחש* *Vecachesh*, and *lying*.

This they who so understand the foregoing words, as we said, of making themselves obnoxious to the curse which God hath pronounced, by making to themselves Idols or Images, which he had under penalty of a curse forbidden, do here render ^c by *denying*, and supply as understood, *God*; expounding it, ^d *and deny God*, whom they have received or avouched to be their God. The word doth indeed, as is by many examples manifest, signifie *to deny*, but more generally, *to lie*, as it is by ours and ^e others rendred, which will comprehend all denying what is true, or affirming what is false in matters concerning God or men, all falseness in speaking or dealing, lying before, to, or against, God or men, and in any thing speaking or doing falsely, fraudulently, or otherwise than right, as in matter of promise, witnessing, bargains, pledges, or any other like kind; all which are contrary to *truth*, which is by God required to be in men, and is said before not to have been in *the land*, or them, the inhabitants thereof; all which are great sins, and cause God to have a controverfiewith men, though one degree

^w R. Sal. R. D. Kimchi. ^x Interlin. Druf. Vat. ^y Jun. Trem. ^z Rendring it *آلى* which properly seems to signifie

bringing into straites, but the word *آلى* is used for *אלה* *curse*, in Deut. 19. 20. 21. Num. 5. 21. in Deut. 19. 14.

it seems more largely taken for, *oath*. ^a Ribera. à Castro. Petr. Fig. ^b R. Saadiaz in Kimchi. Abarbinel.

^c So the MS. Arab. *آلى* *denying*. ^d See Kimchi. ^e Chaldee Par.

be more hainous than another.

Other hainous sins likewise, contrary to that mercy and piety which should have been, but were not in them, and to a due knowledge of God, and the committing of which shews men not rightly to know him, or take heed to him, as it is (*vers. 10.*) laid to their charge, are *killing*, and *stealing*, and *committing adultery*; sins well known by their names, and too much by the practice of them in all ages: they may be taken in that latitude as to comprehend all of like nature, or concurring with them; all injuries which by men are done to other men in their persons, which come under the name of *killing*; or in their goods and estates, which come under *stealing*; or in the honour of their family, by defiling their bed, or nearest relations, which come under *committing adultery*. By these sins, with the former, it will be easie to see that most, or all, of God's commandements are violated; and by these he saith, *they did break out*, viz. they transgressed all bounds, (by these, I say, for it seems to refer to all named, and not onely to the last immediately preceding,) פראסו Paratsfu, *they break out*, or *have broken out*. This word is sometimes (as by several examples in both kinds appears) used transitively, as *to break down*, or *through a thing*, any fence or obstacle; sometimes intransitively, as *to break over*, *to overflow*, as water got without the banks, or *to be spread abroad*, or *multiplied* and *increased*, and accordingly is by different interpreters here differently taken. They that take it transitively, understand here, and supply something as governed of it, as ^a *legem*, the law, or ^b *septum legis*, the fence or hedge of the law, and so do ⁱ divers among the Jews: but others take it intransitively, and have no need of such supply, and so does the ^k Greek render it by, *is poured out upon the land*; and the Latin also, whose words, according to the Doway Translation, sound thus, *Cursing, and lying, and manslaughter, and theft, and adultery, have overflowed*. By naming which examples manifestly appears another difference betwixt Interpreters, which is that some make the Nominative case to the Verb, or that which is said to *break out*, to be the things named, viz. *swearing, and lying, &c.* taking them, though Verbs of the Infinitive mood, as we said, to have the force of Nouns of the Nominative case; others, make it to be the persons spoken of, and the sins named to be the things in or by which *they break out*, or break the fence of the law; so taking those Infinitive moods either as Gerunds, or Nouns of the Ablative case, or ^l somewhat to

the like purpose. But notwithstanding these differences, either as to the signification of the Verb, in taking it as transitive or intransitive, or the construction of the other words with it, the meaning or scope will be still much the same, viz. to shew the greatness and multitude of their transgressions, which will be the thing denoted, whether we say, *in swearing, and lying, &c.* they are become profligate, and impudent, or by these they *have broken out beyond all bounds*, or *have broken all bounds of the law*, or those sins of theirs *have broken out*, and overflowed (like swelling waters gotten out of their banks, and overflowing the land.) So that the sense is given well enough by the Syriack, and Manuscript Arabick Versions, who taking the sins mentioned as the Nominative case, render the Verb, *are multiplied*; or as in R. Tanchum, *זרדת ואצטרות are increased, and spread abroad*: although the word פראסו Paratsfu seems to import more than a meer increasing or multiplying, viz. such as is with violence, and obstinacy, and continuing, which our word, *breaking out*, seems also in good part to imply, and well to express: And that so it was with them, is farther declared in the following words, *ורמים נרמים נגעו Vedam m bedamim nagau, and bloud toucheth bloud, or bloud touch blouds*, for so is the word, רמים Damim, the plural number in both places; which seems to import at least the frequency, or violent, and obstinate, and continued commission of the sin noted by those words, besides what the Verb with which they are joyned expressly declares.

Much the like difference between Expositors may be observed concerning these words, as was concerning the former, both as to the signification of them, and the construction of them, or dependance of one on the other, or respect thereto. And first, as to the signification of the Verb נגעו Nagau, *touch, or have touched*, (for it is the form of the Preter-tense, and is so by ^m some rendred *hath touched*, though it may well be taken in the present;) there is doubt made, whether it being construed with the Preposition ב Be, *in* or *with*, yet oft in construction not signifying ought, be to be taken for a Transitive or Intransitive, at least more or less transitively, as whether it signifie, *to touch*, that is, so as to be nearly joyned to; or else, *to touch with*, *to cause to touch*, or *to joyn to*. There are who take it to signifie, *to touch*, in the first of these wayes; so Jun. and Trem. *Cades alia alius sunt contigua, slaughters are contiguous or nearly*

^a Ar. Mont. ^g Jun. Trem. ^b Pagnin. ⁱ R. Sal. R. D. Kimch. ^k And printed Ar. The MS. Arab. are *multiplied*, as the Syriac also. ^l Pejeratur, juratur cum mendacio, & cades parantur, & eruperunt omnem modum. Sc. Mercer. ^m Vulg. Lat.

joyned one to another, or ^a as *Vatab.* continue, continued, or continually joyned; and to the same purpose ours with most others. But others take it in the latter: So the Greek, *αἷμα ἐπ' αἷμασι μίγνυνται*, they mingle bloods with bloods, with whom the Syriack and printed Arabick agree; and ^o some more modern expound it, *sanguines in (or, cum) sanguinibus tetigerunt*, they have touched bloods with bloods; and R. Tanchum mentions some that so take it, but disapproves it, saying, that the word in its simple form is not used but for, to touch, or be joyned to, not, to make to touch, or joyn to. And upon these different acceptions follow different constructions. For if it be taken the first way, it is manifest, that the first *bloods* must be the Nominative case to the Verb; but if the second, then that is governed of the Verb, and some other thing must be the Nominative case or agent, as either the sins or the persons before spoken of, although the scope will be in both wayes the same, viz. to signify the frequency and continuance of that sin, which is under these terms expressed; the knowledge of which, what it is, will depend on the acception or meaning of *דָּמִים* *Damim*, in this place, which properly signifies *bloods*. And if it be taken in that proper meaning, it will be manifest to be an expression of the frequency and multitude of murders committed among them, to the pouring out, as it were, continued streams of blood, so that the land was polluted with blood. Pf. 106. 38. And ^p some will have therein respect to be had to the frequent slaughters of their Kings, as of ^q *Zachariah's* being slain by *Shallum*, ^r *Shallum* by *Menahem*, ^s *Pekabiah* by *Pekah*, ^t *Pekah* by *Hosheah*, besides those multitudes of other ordinary people, which probably were slain in those tumults. But whether these histories were had respect to, or other their common practice, on other occasions, of committing murder on men, as that they might by rapin lay hold on their goods, or have their wives to themselves, or the like in any kind, it will be easie at the first hearing of the word, *bloods*, to apprehend thereby to be meant, *murders*, and by, *bloods touching bloods*, to be meant plenty of blood-shed, frequent murders; and the plainest meaning of the words will seem to be, an accusing them as guilty in that kind. Yet are there they, who not ignorant of this more ordinary meaning, do choose to assign here to the word, *bloods*, another notion: ^u some taking that word (according to an usual observation, both of Jewish and Christian Expositors) to be used some-

times not in its proper and restrained signification, but more largely for other hainous crimes, presumptuous and great offences, (so called, ^w either because they defile as blood, or ^x deserve to be punished with blood, or ^y do cause often bloodshed, or do as it were ^z murder the soul,) ^a think that interpretation to be here more proper, than that of slaughter or murder onely, as having been before named. So that the meaning of the words should be in general; sin toucheth sin, or sins continually follow on sin, there is no ceasing, no intermission of them; but as the Chaldee renders, *they adde sins to sins*: And the meaning of the words so taken is manifest, that they continually run on in committing of great sins, not onely in the forenamed, but all other kinds.

^b Others take the word more particularly, not for all sorts of sin, but one; yet that, not of murder, but rather of incest, in which by the unlawful mixture of those near of blood, or affinity, *blood* may be said to touch, or be joyned to *blood*, because it immediately follows the naming of *adultery*, which is against the law of nature, and of blood or affinity, and forbidden *Levit. c. 18. and ch. 20.* and complained of *Ezr. 22. 11.*

Abarbinel seems to look on both these as joyntly meant, viz. both murder and incest, or murders of such as were nigh of blood, caused by incest, (taking as it seems the word *נָגַן* *Nagan*, not simply in the notion of touching, but in another, which it hath of hurting or smiting,) while he gives for the meaning, That children being incestuously begotten, by unrestrained promiscuous lust, slew their fathers, or brothers, or those nearest of blood to them, not knowing them to be of such relation to themselves: and so in both these wayes *blood*, or kin, toucheth blood, i.e. kin.

The rise of these Expositions seems to have been from the Chaldee Paraphrast, who expounds what ours, and others, literally render, *they break out, and blood toucheth blood*, by, *and they beget children of their neighbours wives, and add sins unto sins.*

The sin described, by the words taken in any of these senses, doth, together with the forenamed, manifestly shew on what great reason God had a controversie with the people guilty of them. They appear thereby guilty of the breach of all the Commandments of both Tables: and *Abarbinel* thus opposeth their sins, to the duties therein required: That to, *I am the Lord thy God*,

^a See Calv. and the Arab. MS. *اتصلت*. ^o Interlin. Brenn. ^p Grot. Rivet. ^q 2 Kin. 15. 10. ^r v. 14.

^s v. 25. ^t v. 30. ^u Abuwalidin Lex. R. Tanch. here and on Zach. ^w Ribera. C. à Lapide. ^x Zanch. ^y Chr. à Castro. and Rivet. ^z Sa. Menoch. ^a Ribera. Calv. Zanch. Merc. Quistorp. ^b Pare. Rupert in Chr. à Castro.

thou shalt have no other Gods but me, (because he alone is אֱלֹהִים Emet, the God of truth) is opposed אֵין Emet, there is no truth, [in the land]; and to, honour thy father and mother, (which requires piety and beneficence towards them) is opposed אֵין חסד Ein Chesed, there is no mercy, or beneficence, or piety; and to, Remember the Sabbath day, &c. which was to declare, that in six dayes the Lord made the heaven and the earth, is opposed, there is no knowledge of God in the land, as much as to say, they did not confess that God made the land; and to, Thou shalt not take the name of the Lord thy God in vain: that, by swearing; and to, Thou shalt not bear false witness against thy neighbour: And lying; which he subjoyneth to, by swearing, [or cursing,] because a false witness hears the voice of the curse, by which the Judges terrifie him, and yet lies, and speaks not the truth; and to, Thou shalt not kill: and killing; and to, Thou shalt not steal: and stealing; which he subjoyns to that of killing, because the feet of the thief hast to shed blood; and to, Thou shalt not commit adultery, what he saith, and committing adultery; and that seeing there were among them these great transgressions, he saw no reason to express that they transgressed against, Thou shalt not covet, in as much as they being thieves, and adulterers, it necessarily follows, that they did covet what was their neighbours. Thus doth he fit one exposition of the words, though not so convenient, to the scope; and so will it be easie to fit any other of the forementioned Expositions to it. But among all, none seems more punctually agreeable to the letter, or better to give the meaning, than that by our Translators followed, and the meaning in the first place, according to it given.

By this accusation then having justified the reason of his controversie against them, and they being manifestly declared guilty; in the next place he declares the ill consequents of these their sins in themselves, by pronouncing against them sentence, and shewing what judgments should farther befall them, in the next words.

v. 3. *Therefore shall the land mourn, and every one that dwelleth therein shall languish with the beasts of the field, and with the fowls of heaven: yea the fishes of the sea also shall be taken away.*

Therefore. ^d For the wickedness of them

that dwell therein, the land shall mourn. The land cannot properly be said mourn, no more can it to sing, or rejoice, yet is that also attributed to it, as where it is said, that the valleys covered with corn shout for joy, and also sing. Pf. 65. 13. The expressions are manifestly figurative, or Metaphorical, that which is properly belonging to men who have sense of things, and are thereby moved with joy and sorrow, being attributed to the earth which hath no such sense, when it is in such a habit or condition, as may not unfitly represent the one or the other in men, or may administer to men cause and occasion of the one or the other: its rejoicing, laughing, and shouting for joy, or singing, denotes the flourishing condition thereof; and on the contrary, the mourning, as here, ^e so elsewhere, attributed to it, its desolation; which when it is wast, or hath none or few to dwell, or pass up and down in it, or to manure it, is as one that sits solitary, and bemoans himself, as the Syriac renders it, shall sit in mourning, or sorrow. The Chaldee therefore expresseth the meaning by, it shall be laid wast, or desolate; and ^g some of the Rabbins following him, the land of Israel shall be desolate, and destroyed. ^h There be, who by the land, take here to be meant the inhabitants of the land, who may be properly said to mourn. R. Salomo seems to take both in, as accompanying one the other, expounding it, It shall be desolate, and mourning shall be increased, (or there shall be great mourning) in it. But that it is here more peculiarly spoken of the land it self, and its condition, (though the other is necessarily consequent on it,) it may seem, because in the next words the inhabitants are distinctly spoken of.

To find when this judgment was made good on the land, we shall not need to fly to that which ⁱ Kimchi reports from an ancient Doctor of theirs, that for fifty two years there passed not a man through the land of Judah, grounding his conceit on the number that the letters in בְּרֵמֶס Beas, make; or from another, of its lying wast seven years, with brimstone, and salt, and burning, according to that, Dent. 29. 23. ^k Others, on more reason, tell us, that this was in considerable part made good on the land of the ten Tribes, when Tiglath Pilneser King of Assyria carried away the Reubenites, and the Gadites, and the half Tribe of Manasseh, (^l 2 Chr. 5. 26.) and more fully when the rest were some slain, some carried away captives by Shalmaneser King of Assyria, (2 Kin. 17. 6.) and all cut off from the land, so that it was left destitute of

^e Jer. 10. 10. ^d Pf. 107. 34. ^e If. 33. 9. Jer. 4. 28. and 12. 4. Joel 1. 10. ^f R. Tanch. and see Ch. à Castro ^g R. D. Kimchi. ^h See Petr. à Fig. Chr. à Castro. Pifc. Pareus. ⁱ Here, and on Jer. 9. 10. and see Talm. Shab. f. 145. and Rabbath Eica. f. 52. ^k Zanch. Grot. ^l and see 2 Ki. 15. 29.

such as should dress and manure it.

What he saith, that *the land shall mourn*, he farther explaineth or setteth forth, by rehearsing what should befall the inhabitants thereof, subjoyning, *and every one that dwelleth therein shall languish, &c.* ואמלל כל יושב בה *Vemlal col yoseb bah.* This seems properly spoken of men, in as much as other living creatures are distinctly mentioned afterwards. The word, *Umlal*, hath given to it the significations of *חולשה* *Coleslah* viceritah, *weakness* or *languishing*, and *excision*, or *being cut off*, or *failing*. And some (as ours) take the former; others more respect the latter, as well the Greek and Arabick, which render, *shall be diminished with its inhabitants, &c.* as *others*, who render, *shall be cast out*, or *shall be cut off*. So *Kimchi* here, and others; with whom the Chaldee also may be reckoned, which hath יציד *Yitsde*, rendered by the ordinary Latin Translator, *exterminio delebitur*, or, as *others*, *internecione delebuntur*. But we may well take it as including both, that as to the greater part they shall fail, being cut off by famine, pestilence, or war, and captivity; and as for them that shall remain, they shall be weakened, faint, and languish for want of food, and things necessary and convenient.

The greatness of the judgment is amplified by the extent of it, in that it shall reach not onely to men, but to the other creatures also, which are together named; so will the words import, according to that reading which our Translation gives (with many others,) *viz. with the beasts of the field, and with the fowls of heaven*; for the words in the Original are, כחית השרה וכעוף השמים *Bechaiath hassaddo ubeoph hasshamaim*, in the expounding of which what difference there is, depends upon the signification assigned to the Particle or Preposition ב *Be*, which according to the sense of the place, and what that requires, is severally expounded, sometimes *in*, sometimes *with*, sometimes *by*, (to omit other uses of it in construction, observed by Grammarians.) Ours here take it in the signification of *with*, so as to give us this plain meaning, That the evil threatned, languishing, failing, or destruction, shall seize not onely on men, but on those other creatures also. ^p Some do render it, *in the beast, &c.* but then they take *in* not in its proper signification, but so as to import the same as *with*. So ^q they that follow the vulgar Latin expound it, to wit, that *in*, is as much as *simul cum*, *together with*. Except it be so understood, to say, *they shall be weakened (or languish) in the beast of the field*, will make no plain sense, except we shall understand it, That *they shall languish in the beasts of*

the field, or as ^r some, *properly for*, i. e. because they languish or fail; which meaning *Aben Ezra's* words may seem to import, when he expounds it, *they shall languish, because they shall not find what they may hunt*, (or catch by hunting,) but so also will it be reducible to what we say, *with the beasts &c.* To it also will be reduced what ^s others render, *tum bestia agri, tum volucres celi*, *both the beasts of the field, and the fowls of heaven*, though they do not then by, *every one that inhabiteth therein*, seem to take men to be meant, but those other creatures; and so *R. Tanchum* takes it, saying it is of the same signification with מן *Min*, of, as it is *Lev. 8. 32.* and that this is a distinct enumeration of such as dwell in the land, *viz. of the beasts, and of the fowls*. But how men should be excluded, as to those whom this judgment should concern, I know not; nor do I think, that they would have them excluded, and so their Exposition will fall in with that first mentioned, as to the notion of the Particle *Be*: as doth plainly theirs also by the same *R. Tanchum* mentioned, who take it to import, *and, viz. and the beasts of the field &c.* as it is taken *Gen. 23. 18.* and here also by the Syriac. But he excepts against this, because then to the word *fowls*, the particle *and* would be twice joyned very superfluously, and without sense to say, *and and the fowls*.

But others there are, that take it in a far different sense, *viz. so as to signifie, by*; or, if *with*, so as to denote the instrument, or that by means of which it is effected: So the Chaldee Paraphrast, *and every one that dwelleth therein shall be cut off, or destroyed, of, or by the beast of the field*, (as his words are usually rendered,) but it may be considered whether in him it may not be rendered, as the *Hebrew* is by ours, *with the beast &c.*

But *Abarbinel* plainly declares, that he thinks it may and ought to be rendered, *by the beasts*, saying expressly that the particle imports כלי *the instrument*, and that so the meaning is, That all the inhabitants of the earth shall be cut off, באמצעות חית השרה אשר תבא עליהם להכריחם i. e. *by means of the beasts of the field, which shall come upon them to cut them off*; and then he tells us, that by the *beasts of the field, and the fowls of heaven*, he doth not understand those creatures, properly so called, but their Enemies; as he will also have to be understood by the *beasts of the field*, above, c. 2. 12. and as (he saith) *Nebuchadnezar* is called a *Lion of the thicket*, Jer. 4. 7. and so likewise by the *fowls of heaven*, according to what *Moses* saith, *Deut. 28. 49. The Lord shall bring a nation against thee from far, from the end of the earth, as the Eagle*

^m Munf. Exterminabitur ⁿ Petr. à Fig. ^o Id. ^p Vulg. Lat. ^q Ribera. Petr. à Fig. ^r See Sanct. ^s Jun.

Trem,

fieeth, &c. whom ¹ *Ezekiel* also compareth to a great *Eagle*: and he thinks the words, *the beast of the field, and fowl of the air,* (which ours reader as names of multitude in the plural,) to be therefore put in the singular number, that they may particularly denote *Senacharib* and *Nebuchadnezar*. But in this it is manifest that he is out; what is here spoken, concerning (more peculiarly) the ten Tribes; and not the other two, which after the ex.ilion of the ten, suffered what they did from *Senacherib* and *Nebuchadnezar*. And it would seem more to the purpose to have said *Tiplathpileser*, and *Shalmaneser*, if there were any necessity of understanding the words, *of beast and fowl* (as he would have them to be) of the enemies.

That it ought not to be so understood, we say; That there is no necessity so to understand it, is manifest from himself; who giveth (if this be not liked) another Exposition, wherein he takes *Be*, as ours take it, to signifie, *with*, but in clean another sense, *they shall languish*, or be cut off, *with the beast of the field, &c.* i. e. saith he, *thalt die as the beasts of the field*, viz. they being estranged from God by forsaking him, should not be as the true *Israel*, partakers of the life to come, but be as *the beasts of the field*, and their souls perish, as their soul that goeth downward, and cometh to nothing. But this Exposition goes manifestly on a false ground or supposal, that the souls of the wicked of *Israel* are not immortal, but perish and vanish as those of beasts: and deserves not farther to be insisted on.

Among these mentioned or the like translations or expositions of these words, that translation of ours, and the plain meaning of it in the first place given, seems most genuine and proper; viz. that the judgment threatened under which the land should mourn, should seize not onely the men that dwelt therein, but together on the other creatures mentioned: though for the cause of the men, and that either as a part of their punishment, or consequent on, or concomitant of, it, wherein God's justice will be still conspicuous; He of old for man's sake, and in kindness to him, established his covenant not onely with him and his seed, but also with every living creature with him, *of the fowl, of the cattle, and of every beast of the earth, &c.* Gen. 9. 10. The like reason of justice will appear, if for mens sake when they have offended, he cause his punishment to reach also to other creatures, though they cannot be said to have sinned, and offended; it will be an aggravation, and (as we said) a part of the punishment of man, who was made Lord of those

creatures, to whom they were made subservient for his use, profit, and delight, so that he cannot be well, if at all, without them.

This will be more evident, if by the *beasts*, and *fowls* mentioned, we particularly understand such as serve him for his use, and he cannot live well without, as neither they without him, and except he take care of them; and therefore seldom are found but where men are, and duly till and manure the ground: so that the plenty of them is a token of a plentiful and happy, the want of them of a barren and miserable countrey. But if it be more generally understood, so as to take in other *beasts* or *fowls* of a wilder nature, even the failing of these will be a token of a Land, on which and its inhabitants the curse of God lies, and consequent (as we said) or concomitant of it. Tis *Kimchi's* note on the place, that by the *beasts of the field*, may more properly be understood, not beasts of the wilderness, but such as live or grow up in an inhabited place with men; but, saith he, it may comprehend other wild beasts also; for they do not usually keep in desolate places, in some part of which men do not at all dwell; and as for the *fowls of the air*, they for the most part live not in mere deserts, but in cultivated places, where they may find seed, or fruits, and flowres of plants and trees, and where they may live on such things as come from men, or are occasioned and ^w left by them. And so elsewhere is the desolation of the land described by the failing of beasts and fowls in it: as *Jer. 12. 4.* By comparing of which place with this, both will be illustrated; *How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds &c.* But here is farther added yet, for aggravation of the judgment, by the extent of it; *Yea the fishes of the sea shall also be taken away.*

Of which words before we give the meaning, or look into the different interpretations, we may observe, that the word *Yam*, *Sea*, is used to signifie not onely that great collection of waters, which we properly and particularly call the *Sea*, but also lesser collections of ^{*} pools, and lakes, and rivers: and is therefore by the LXX sometimes rendered more generally *deep water*; so that by the failing of fish in any of these, whence they might expect supply of them, this may be said to be fulfilled.

We may observe also concerning the word *יבֹדֵן* *Yefephnu*, rendered, *shall be taken away*, that the root thereof *יבֹדֵן* *Asaph*, besides its more usual and proper signification, which is of *gathering together*, so properly understood,

¹ Ezek. 17. ² See Ar. Mont. ^w Hominum reliquiis. River. ^x Rivet. ^y See Kirch. Conc. r.

is used in other notions also: as, of ^a taking or receiving in, or to; so of ^a taking, or putting away: as of ^b healing, and recovering; so of ^c destroying, ^c consuming, perishing, and dying, according to that usual expression of being gathered to ones fathers or people; and ^d withdrawing, and the like; and all these are easily reducible to that first or general notion: and if they be by any rendered by that, that therefore is to be understood for any of them in particular, as the sense and scope of the place requires, and some one of them may perhaps be used for another, as coming under the same general notion with it, though in its own language it properly seem to signify another thing, (which may be observable in other words, and places also.)

This being premised, we shall the better judge of differing translations and interpretations; as when the Chaldee paraphraeth, and also the fishes of the sea shall be diminished for their sins; and the Greek render, and the fishes of the sea shall fail: and accordingly the printed Arabick, وحيتان البحر تقني, and the fishes of the sea shall perish, or be consumed: and the Syriack, and the fishes which are in the sea ^e shall fail, cease, or be consumed: and the vulgar Latin, congregabuntur, shall be gathered together; and other modern Translations, ^f shall be consumed, shall be ^g destroyed, shall ^h die, shall be ⁱ taken away, as ours: These all, and the like, will be easily reconciled, by observing what we have said of the signification of the word ^j אָסַף Asaph, and all drive at this as the scope, That the judgment of God here denounced, shall reach even to the destruction of the fishes, or at least the depriving that people of the use of them, or benefit by them. There be also, who do differ in the placing of the words in their construction, yet drive still at the same end; as an Arabick Translation out of the Hebrew, which doth not as others ordinarily do, make the Verb ^k אָסַף Yeasaphu, shall be taken away (as ours,) or shall be gathered together (as others), to be spoken of the fishes onely, but of those that dwell in the land; thus, therefore the land shall mourn, and all that dwell in it shall be ^l weakened, (or languish,) ^m وحشيرا and shall be gathered together, (or die for the word may signify either) with the beast of the field, and the fowl of the heaven, and the fishes of the sea; agreeable to which is that interpretation also, which Calvin saith will well fit the words; From the

beast of the field, and from the fowl of the heaven, even unto the fishes of the sea, colligentur omnes, vel e medio tollentur, they shall all be gathered together, or taken away; for either signification (saith he) will agree to the words. These also make (as we said) the scope of the word still the same, namely to import such a destruction; as shall be not onely on the dry land, and the inhabitants thereof, whether men, or beasts, or birds; but on the waters, and the fish therein. In this they all agree, that they take the names of fish and sea, as well as beasts and fowls in a proper, not a figurative signification, as some (whom St. Jerom mentions) have done, who by beasts understood fierce, beast-like men; by the fowls, proud, lofty men; by fishes, foolish, unreasonnable men: which, as he notes, can no way agree to this place, which describes a heavy judgment, whereas the taking away such would be a blessing, not a curse to the people; but that here denounced is a heavy judgment, a curse on them in their persons, and in all that might concern them for their good, or be beneficial to them; a curse some ⁿ ancient Jews would hence (viz. from what is added concerning the fish) collect it to be, more grievous than even that sent on the old world at the general deluge, and these to be looked on as greater sinners than they were, in as much as the fish did not then die, nor were destroyed. But this we may look on, with Abenezra, as a descant on the words, not any thing properly meant by them. What is said, argues indeed the greatness of the sin of the people, and is a way of more than ordinary punishment, yet at other times threatened and inflicted by God for the sins of men. So among God's heavy judgments on the Egyptians, one is, that the fish in the river should die, Ex. 7. 18. as accordingly they did, v. 21. He turned their waters into blood, and slew their fish. Ps. 105. 29. And among such judgments that he useth to bring on people for their sins, is his drying up the waters, and causing their fish to stink, and die: Is. 50. 2. And Zeph. 1. v. 2, 3. is God's judgment against Judah threatened in words much like these, with which he here threatneth Israel, ^o אָסַף אֶסְפֵּה Asoph aseph, I will utterly consume all things from off the land, saith the Lord: I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, &c.

How this destruction of the fish here mentioned was then to be, and was afterwards effected, is not here or elsewhere expressed, and therefore different are the conjectures of

² Gen. 6. 21. ^a Ps. 85. 3. Gen. 30. 23. ^b 2 Kin. 5. 3. &c. ^c Judg. 18. 25. Zeph. 1. 2, 3. ^d 1 Sam. 14. 19. Joel 2. 10. ^e See Ps. 26. 9. in the text and margin of our Bibles. ^f The Latin Translator of which, ill distinguisheth the words, & cum volatilibus caeli & piscibus maris interibit; referring interibit to the land, not to the inhabitants, &c. ^g Munst. ^h Tig. ⁱ Jun. Tr. ^k Lively. Pisc. ^l تصف ^m Yaphet, in Ab. Ez. and see Yalkut.

Expositors for expounding it; and that, as they differently understand the name *sea*, either of the great sea, or else of other lakes, ponds, pools, or rivers, (as ^a some do particularly of *Jordan*;) to all which it may (as we said) well enough agree. ^o Some think, that it should be, by causing that such herbs, and plants, and grass, which use to grow on rocks in the sea, or the bottom thereof, on which fish use to feed, should not grow in the sea (or waters) of the land of *Israel*. ^p Others that it should be by causing poisonous herbs or grass to grow therein, which should be destructive and pernicious to them; or by the corruption of the waters, or drying them up, according to what is said, *he turneth rivers into a wilderness, and the water-springs into dry ground.* Pl. 107. 33. *And the waters shall fail from the sea, and the river shall be wasted and dried up:* Is. 19. 5. or (understanding it of the main sea) ^q by causing the fishes, gathering themselves together, to forsake their coasts, as in divers other countreys it hath often happened. Others, that the lakes being corrupted with blood (of the multitude of the slain) the fishes should be cast up in great companies on the banks. ^r Others, that through failing of fishers (the men being destroyed) there should be a failing of fish, which by them was wont to be brought to the cities. These and the like (there being nothing concerning the manner, as we said, expressed) are onely conjectures; all probable enough: and perhaps more of these ways might concur; but certain it is, that God having said it should be, it was effected by some such way as he thought fit. And though different men differ in their conjectures and expressions, they all tend to the same end; and among them hitherto mentioned, whether Jewish or Christian Expositors, there is no irreconcilable difference.

But if we look to *Abarinel*, we shall find him to, take in these, as he did in the former words, a far different way, or rather ways, not well agreeing with himself which to fix on. His first way, which seems to be that which he best liketh, is, That by the *fishes of the sea* are meant the armies of the *Romans*, which destroyed the second Temple; which armies because they consisted of several nations and people, which from several places were gathered together against it, he describeth by saying, *and also the fishes of the sea shall be gathered together.* Otherwise, he saith, that by the *fishes of the sea* may be understood *Israel*, according to that comparison *Hab. 1. 14. &c.* and that by this Prophecy is understood that great multitudes of *Israel* should die in the time of the destruction, when the enemies

should pour out their blood round about *Jerusalem*, and there should be none to bury them; and that what he saith, is, that every one that dwelleth in the land shall be cut off *by the beasts of the field, and the fowls of the air,* (*viz.* slain by the enemy,) but that some of them should not die, but should go into captivity, and of them it is said, *and also the fishes of the sea shall be gathered [or taken away];* as if he should say, And also the inhabitants of the earth which he speaks of, *shall be gathered [or taken away]* by the hand of the enemy, to carry them into captivity; or else that the meaning may be, that they shall die, and their souls perish, and come to nought *with*, that is, *as the beasts of the field, and fowls of the heaven, and fishes of the sea:* and then the Verb יבסו *Yeasephu, shall be taken away,* or gathered, is to be looked on as joyned not with the last now mentioned, *viz. the fishes of the sea,* but with that going before, *viz. those that dwell in the land;* as we have before seen, that some would have it.

While he gives us so many wayes of expounding the words, it is manifest that he knew not well which to fix on, and that he labours to say something rather different from what others do, than better: his wayes are for the most part forced, and it is apparent what in all he drives at, namely that the Prophecy should not be applied to the ten Tribes, then dwelling in the land of *Israel*, nor to the judgments threatened to them, and to be effected by the *Assyrians* invading and destroying them, and captivating them, and other concomitant evils brought on them, which plainly it doth concern; but to the Jews, or two Tribes distinct from them, and so to concern such judgments as were brought on them, both by the *Assyrians* a good while after what is spoken was executed on the ten; as also such as were by the *Romans*, long after their return from that, brought on them, under which they yet continue. His drift herein is manifest, though he do not here express it, to wit, that he may thence take occasion against our assertion that the *Messiah* is come: before whose coming these things were to be fulfilled. As the words therefore do not afford any just grounds for any such Exposition as he would put upon them, so neither are we upon his authority to embrace any such.

St. *Hierom* better gives us where to fixe, who thus gives the meaning of the whole verse, (that we may in his words summe up what we have said to that purpose;) *Therefore shall the land mourn with its inhabitants, and it shall be weakened (or languish) so as not to have beasts of the field, and fowls of the heaven; and the fishes of the sea shall fail. For when the*

^a Sanctius. ^o R. Da. Kimchi ^p Sanct. ^q Id. and Cor. à Lapide. ^r See Chr. à Castro, and Riv. t.

Captivity of the ten Tribes shall come, the inhabitants being taken away, the beasts also, and the fowls of heaven, and the fishes of the sea shall fail: and the elements shall feel the wrath of God. He that will not believe this to have happened to the people of Israel, let him behold Illyricum, and Thrace, and Macedonia, and Pannonia, and all the countrey from the Propontis and Bosphorus as far as to the Julian Alps, and he shall find there all sort of living creatures to fail, together with men, which before were by the Creator nourished for the use of men. Thus he, explaining the words, doth, by an example of which he himself was an eye-witness, shew that they are so to be understood as he explains them, and that we ought not to fly to any figurative meaning, but to take them as they literally sound: and so understood, are they (as we have said) a description of a very terrible judgment, aggravated by the great extent of it. Which the Greek of the LXX, and such as follow them, yet farther enlarge, inserting after, *the beasts of the field, and with the creeping things of the earth:* which addition of theirs we may look on as made by them for explication sake of the former words, as if they thought these also comprehended under those, and that the judgment did reach them also, but cannot think it a proof that they read them in any Hebrew copy that they then had, whereas they are now wanting in all; as *Cappellus* thinks they did.

That great were the sins of the people here spoken to, and very heavy the judgments threatened to them, the foregoing words hitherto do sufficiently make manifest; yet is there in the following that which greatly makes for the aggravation of both, from the irremediableness of their condition both as to the one and the other, in that they are past hope as to both: there is no hope of redress in their manners, and so no hope or possibility of their escaping the judgment; this he proceedeth in the next words to declare, saying,

V. 4. *Yet let no man strive, nor reprove another, for thy people are as they that strive with the Priest.*

Ac, *yet*. That Learned man, *Arius Montanus*, takes occasion in respect to this Particle, here to note, that there is nothing which is occasion of more difficulties in the interpreting of the Scriptures, than the ambiguous use of such small Particles as have in them different significations, and do accordingly in divers places serve to different uses, and make different senses: and that so in this

place the different acception of this Particle **Ac**, hath been occasion of giving different literal interpretations, and consequently differing expositions of the sentence to which it is prefixed. Several significations and uses are to this particle assigned. In these it is by an ancient Grammarian observed to be used: first for **Ac** but, when one either bids a thing to be done, or not to be done, *but so, or so do, or do not*. 2. For **Ac** but, yet, or notwithstanding, or nevertheless. 3. For **Ac** but, or besides, by way of exception. 4. **Ac** by way of affirmation, or confirmation, *certainly, or truly*. 5. In the signification of **Ac** perhaps. 6. For **Ac** when, or as soon as. 7. For **Ac** only, or *خاصة* particularly, or especially. Now of these significations, several being by several Interpreters used, it makes some difference in the meanings by them given, and so the Verb that follows, with a negative prefixed to it, to be taken either declaratively, to tell what was not done, whereas it ought to be done; or in the Imperative mood by way of command, to hinder or forbid to be done that which is mentioned: and in the first it is an aggravation of the sin; in the second, of both the sin and the judgment.

R. David Kimchi saith, It (*viz.* the Particle **Ac**) is not here to be looked on as a Particle of exception, but of affirmation, and so it is by some rendered *verè, profectò, truly*. If it be so taken, then the words must sound, *Truly there is none that doth, or will, or may strive, or reprove another, so declaring that they are all guilty of such sins as have been objected to them; and none that hath any sense of the illness of their condition, or seeks to prevent God's judgments by repenting himself, and calling others to repentance.* And this way doth *Aben Ezra* seem to take. *Abarbinel* more largely and clearly thus expresseth himself as to it, referring these words to those which went before at the beginning, where it is said, *The Lord hath a controversie with the inhabitants of the land:* as shewing what reason there was that God should strive, or have a controversie with them, and reprove them, in as much as there was none that considered, nor any to reprove his companion. And therefore because there was none in the land that did [or would] reprove, it was convenient that God himself should take up a controversie with them, and reprove them; which is that which he here saith, *there is not a man that striveth, not a man that reproveth*, and (according to this meaning) the Particle **Ac** (saith he) is

* See printed Arab. t Abu Walid, and Kimchi in his roots. v Interlin. Tarnov.

for affirming [or confirming] the matter, as in w divers other places it is used, and the Verb is not then to be looked on as Imperative, or to command, but as declarative, affirming that there is none that striveth with, or reproveth another, either because they are all evil, and transgressors, or because they slew those that reproveth them. This Exposition he puts in the first place, and looks on it as most convenient, and according to this are the words (as we said) manifestly a great aggravation of their wickedness, shewing it to have been so universal, as that there was either none among them that was fit to reprove another, being himself guilty of like sins, or that durst do it, for fear of pulling mischief on himself, rather than working any good on others, who were so obstinately bent, as that they would not hearken, but do mischief to any that should reprove them.

To the same purpose also make different renderings of others, who take the Particle **אין** *Ac* in a different signification, but yet take the Verb in the same notion, viz. as declarative, shewing how things stood, not imperative, so as to command or forbid. Such is that Arabick Manuscript version, that renders it,

وخاصة ليس احد يناظر ولا يعظ انسان

and particularly (or especially) there is none that argues, (or contends) nor that admonisheth a man, (or, y nor doth any man admonish,) for so is the word in the Hebrew, as that it may be taken in the Nom. case, no man may reprove, or, the Accus. z nor reprove a man, or another. Such also that of some more modern Interpreters, with yet a different acception of that Particle, ^a *veruntamen non est quispiam, qui aut exposulet, aut reprehendat*; Notwithstanding there is not any, who may expostulate or reprehend. And to the same purpose likewise ^b those who expound, Certainly no man may strive, or reprove, by, no no man dares, or may dare to strive, &c. These all concur in this, that they make the words a farther description of their wickedness, in that it is so great, as that either there is none found that doth, or is fit to reprove others, or else none that will endure to be reprov'd for his sin, ^c which argues greater obstinacy in sin, than the bare committing of it.

To the same end tends also that of the Syriack, who renders, *because there is none ^d that judgeth* [or *striveth in judgment.*] That also of the printed Arabick, *How is it that none judgeth, n'r any reproveth?* which Translator, usually following the Greek in these books, shews, that he takes the particle *οπως* in the Greek, by which the Hebrew, **אין** *Ac*, is rendred interrogatively, for *how?* which the

Latin Translator of that Translation renders *Ut, that, That there may be none to judge, nor any to reprove*, as ^e some Copies have it: or, as ^f others, *that may be judged or reprov'd*, joyning the words with the precedent, to denote the universal destruction of the inhabitants of the land. And perhaps the Arabick may be brought nearer to that, if we rendred it, *How [should it be otherwise,] seeing there is none that judgeth &c?* But so still the Arabick will be for the aggravating of the sin, but the Greek so rendred, as we have seen, of the judgment. But the Chaldee is plainly for making it a farther description of their sin, in that they refused to be admonished of their sins, paraphrasing it thus, **כיום על ראמרין** *verum eo quod dicant, but because they say*, as ^g some translate it, or, as others, ^h *nempe quia dicunt, to wit, because they say, let not the Scribe teach, neither let the Prophet reprove*; ⁱ whom R. Salomo also following, expounds it so, as if these were the words of the people, not of God, or the Prophet; thus, *Ye do also admonish the true Prophets, that they should not contend with you, nor reprove you; as it is said in Amos, where Amasiah the Priest of Bethel saith unto Amos the Prophet, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesie there. But prophesie not again any more at Bethel, for it is the King's chappel, and is in the King's Court, Amos c. 7. 12, 13. and v. 16. Prophesie not against Israel, and drop not thy word against the house of Isaac, which was in the time of this Prophet.* What can be said more to aggravate their obstinacy and perverseness in sinning, than that they were come to that pass, as to forbid any to admonish or reprove them when they did amiss? But this Exposition is not to be made without a supply of something to be understood, as, *ye say*, or *they say*, (as the Chaldee giveth it,) or the like, which we have no grounds for in the words to make. But supposing we should follow it, it would concur with the other forementioned interpretations, with which otherwise it doth not agree, in this, that it makes the words to be (as we said) an aggravation, especially of the sin of the people. But if the Particle be taken as an adversative, and the Verb also in the Imperative mood, as it is by ours and ^k several others, then without need of farther supply, and with assigning to the other particle also, which is put before the Verb, viz. **אל** *Al*, in **אל ירב** *Al Yareb &c.* its proper use, ^l which is rather to be prohibitive than simply negative, as it is in some of the forementioned renderings made, all things run clear; and it is a command, forbidding any to endeavour by ad-

^w Gen. 29. 14. 1 Sam. 25. 21. where it is rendred, Surely; and Ps. 62. 1. and 73. 1. Truly. ^x Reading انسان *Ensanan*, in the accus. case. ^y Reading it in the Nom. case, *Ensanon*. ^z See Drus. P. 150. ^a Tig.

^b Mercer. ^c Id. ^d **ל** Doen. ^e Bib. Reg. and Francfor. ^f Polyglot. Lond. ^g Bib. Polygl. ^h Petr. ⁱ Fig.

^j The Dutch in their notes so take the words also. ^k Vulg. Lat. Jun. Trem. Castal. ^l Ab. Ezra. See Petr. ^m Figuier's censure of it, that it is not usual. ⁿ monitions

monitions or reproofs, to reduce any of those wicked people from their evil wayes; which method used by God doth not onely argue the greatness of their sins, but together greatly aggravate the judgments threatned against them; plainly both; and in respect to both, shews the desperateness of their condition, both from that they are incurable, refusing to hearken to admonitions, and in that God gives them up as so, and will have no farther means to be used for their cure, that so final destruction may immediately seize on them; than which method what severer judgment can be denounced from God? While he reproves, while he threatens, there is still hopes, and these may be helps to amendment and recovery; but when he bids these to be laid aside, what can follow but unavoidable destruction, and that he hath irrecoverably determined to send it?

Much to the like purpose have we in the Scripture other expressions, which shew God's taking away from people either reproofs or lesser chastisements, to be a sign of greater judgments prepared for them: so that, *Is. 1. 5. why should ye be smitten any more?* and that, *Ezek. 3. 26. where God saith to the Prophet, I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house.* So that it is well noted by the Reverend *Diodati*, that what is here said to forbid any to reprove others, is as much as if God had said, I will contend with them by effects, and punishments, and no longer by censures and reproofs; and by *m* others, as shewed by these words, that God doth sometimes take away from ungrateful men such things as might be helpful to them to bring them to vertue and piety, and particularly the admonitions and reproofs of good men, which are much available to amendment. This may we well look on as the import of these words, according to our Translation, namely, that they do not onely shew the obstinacy of the people in sinning, and their incurableness, so far that there is none among them fit to reprove, or that will be reproved, so that it will be lost labour by this means to seek their amendment, but withall that God hath so far rejected them, and determined their destruction, as that he will have no farther means used for their amendment, or preventing that destruction: which must certainly be looked on as a very heavy judgment in it self, and a preparation for the heaviest that may be.

And this rendring by ours followed, will, upon examination, be found to be amongst all that are given, certainly as agreeable to the

words as any: It is that which not onely divers Christians, as well as ours, follow, but a Learned Jew also prefers, thus giving his Exposition, together with the connexion of them. This (saith he) is joyned with what he said, *and blood toucheth blood, viz.* what he had before spoken of their sins, and is as much as to say, Their transgression is certainly very great: *לכן מע זה לא יחצאם אחד גיבור ולא יושיעם עמא פועל ולא יזכר עליה*

i. c. Yet for all that, let not any strive with another, nor reprove another for his doing, or find fault with him. And for all that we have seen before in respect to what *Kimchi* saith, concerning the sense of the particle *אך* *Ac*, yet is his meaning no other than this, if we take *Abarbinel's* exposition of it: for, he saith, that *Kimchi* doth not interpret the words, *מענין הודעה* so as to be declarative, viz. none doth, but *מלשון צווי* as imperative, let not any &c. which is all one with ours.

The LXX also, though their words be usually so rendred, and so distinguished, as we have above seen; yet upon due consideration will be found clearly to agree with this: so their words are, *ὅπως μὴ τις μήτε διαλέγεται μήτε ἐλέγχῃ μὴ τις*: as in the *London Polyglott Bible*, distinguished onely by a Comma from the precedent words, and rendred, *ut nullus neq; judicetur, neque arguatur quispiam, That none may be judged, or contended with, nor any reprov- ed*; or, as in *some other Editions, distinguished by a full point, with a note given, that the former verse and this are ill joyned together, *ὅπως μὴ τις μήτε διαλέγῃ &c. that none may judge, nor any reprove.* That some read and expound the Verbs *actively*, some *passively*, we shall not need to insist on, in as much as the scope and meaning will be the same, although it be manifest that in the Original they are of the Active forme. That which is to be observed for reducing them to conformity with that, (the Original I mean) is, that they be distinguished from the former, as not part of the same sentence with them, but a new one; and then that the Particle *ὅπως* be not rendred plainly, *ut, that, or, so that*, as inferring something consequent on what was in them said, but as beginning a new sentence, wherein something is commanded or prohibited, and so taken in a different signification, which the Masters of that language observe, and by warrantable examples prove it to have, viz. as much as to say, not simply, *so that*, but *see that, or, take heed that*; and so the words will sound, *see or beware that none strive, or reprove*, and be exactly enough agreeable with the Hebrew, (and therefore I think to be im-

^m Ribera. Rivet. ⁿ Capito. Chr. à Castro. ^o Vulg. La'in. Jun. Trem. ^p R. Tanchum. * See edit. Franc. ^q See Constantinus and Stephanus Lexicon. ^r ὅπως, ὅπως, or ὡς, or ὡς, or ὡς, or ὡς.

braced) and with what ours following that have.

We have been long on this short sentence, or part of a verse, by reason of the diversity of renderings or expositions of it, and after all have good reason to adhere to our own translation, and the sense by it suggested to us, viz. that God forbids any further admonitions to be given to that sinful people; and the like reason shall we have in the following words to do, in which there is a reason of this prohibition given, concerning which likewise there is betwixt Expositors some difference. The words are, as by ours rendered, *for thy people are as they that strive with the Priest*; עֵמֶךָ כַּמְרִיבִי כֹהֵן *Veammeca cimrivi cohen*. There is difference betwixt Expositors both in the literal renderings of the words, and in the giving the meaning of them. As to the rendering, first, that whereas ours, with divers others, render כַּמְרִיבִי *Cimrivi*, as they that strive, according to the most common and known use of the letter כ, when prefixed to Nouns, where it is a particle of likeness, and signifies, as: * others, both Jewish and Christian Expositors, will have it in this place to be as a particle serving לְאִמְרָה הַרְבֵּר *for affirmation or confirmation* of the thing, that so it should be rendered, *verily or truly thy people strive with the Priest*: Of which use of that letter or particle, examples are also brought; as Gen. 25. 33. *swear to me כִּי־אֵם* *Cayom*, as this day, i.e. this very day, and in this Prophecy, chap. 5. 10. כַּמְסִינֵי־נֶבֶל *like them*, or as they, that remove the bound, which they will have to sound, do verily remove the bound. And some observe the Greek αὐς, and the Latin ut, which answer to the Hebrew Particle כִּי *Ca*, to be so also used; as for example. Jo. 1. 14. *We beheld his glory*, the glory αὐς *αὐτοῦ*, as ut unigeniti, as of the only begotten of the father, i.e. which was truly so. In this notion the Chaldee Paraphrast seems to have taken it, while he omits to give any signification of it in his rendering, which is, *and thy people do strive with their teachers*; where, by the way too, may be observed, that he doth not restrain the word כֹּהֵן *Cohen*, onely to the signification of, *Priest*, as it is usually rendered, but extends it to any teachers, any that had authority over them to guide and instruct them. Which will farther appear, if with some we read in him, not מַלְפִּיָּהוֹן *Malphehon* (as in the usual printed Copies it is,) but מַלְכֵּיהוֹן *Malcehon*, their Kings, as he is by *Abarbinel* cited and explained, and, as it is read in a Manuscript copy of R. Salomo, who seems to relate in his exposition to that Para-

phrase; and a wlate learned man of our own seems to justify it, while he interprets the words, *For this thy people are most of them past cure, like those spoken of in the law, that will neither hearken to Prince nor Priest, &c.* giving a note that כֹּהֵן *Cohen* signifies both a King, and a Priest. That it doth signify sometimes a * Prince, or a man great in dignity and authority, as well as a Priest, we will grant; yet cannot I see, why it should be here taken otherwise than in its more known and usual signification. And for ought I know, for all *Abarbinel's* authority, מַלְכֵּיהוֹן *Malcehon*, in the copy that he followed, might be an error of false writing by the Scribe, in stead of מַלְפִּיָּהוֹן *Malphehon*, one little dash of the pen being enough to cause it; and if so, why he should in his Paraphrase render, *their teachers*, is easie to see, viz. because according to the forecited R. Salomo's note, Priests were such as were to instruct and teach, as it is said, *They shall teach Jacob thy judgments, and Israel thy law*, Deut. 33. 10. and therefore do^a others also take the word here in that latitude.

The Greek of the LXX here also goes far from the usual Translations. Instead of what we read, *Thy people are as they that strive with the Priest*, rendering οὗτος λαὸς μου ὡς ἱερεὺς ἀρμαφύτου, *populus autem meus quasi sacerdos cui contradicitur*, *But my people is as a Priest who is contradicted*. Where is first observable, that the affix of the second person in, *thy people*, (as if God, speaking to the Prophet, called them his people, that he had to deal with, and prophetic to; or to the land against which his judgments are denounced, as some, called them its people; or as if the Prophet, as^d others will, turning his speech to God, called them, his) he changeth into the affixe of the first person, as if God speaking of them, owned them for his. But this makes not much difference in the meaning, (seeing it will be the same people, e the people of the ten Tribes,) as that doth which may secondly be observed; that what sounds, as *those that strive with the Priest*, and is usually so rendered, he renders, *as a Priest that is contradicted, or striven with*. This much alters the sense, as seeming to cast the fault on the Priest who is contradicted, which is by the other cast on the people that contradict him. The^f Greek Fathers seem to understand it of such a Priest, who for some defect, or imperfection, or for some misdemeanour, is put out of his office and dignity. But I know not how such a meaning may make much to the purpose or scope of the words in this place. It would

s R. David Kimchi. Ar. Mont. Var. Druf. Tarnov. &c. t See Druf. Chr. à Castro. and Beza on Jo. 1. * See Petr. à Fig. w Dr. Stokes. x 2 Sam. 8. 18. David's sons were, Cohanim, chief rulers, or Princes. y כִּנִּי *Chini*, filii de Strina. z See Malac. 2. 7. a Zarch. b Druf. c Ar. Mont. d Zanch. e Grot. f Cyril. Theoret.

come neerer, if we may take their words, so as to mean, that things were among that people, as they are when or where a Priest is contradicted and gainfayed (by the people :) which way will also be I suppose the readiest for reducing the Arabick Translation as printed, which hath, *my people*, *مثل كاهن مار*

which the Latin renders, *ut sacerdos rixatur, doth strive as a Priest*. I should rather render it, *is as a Priest that striveth*. This Translator usually follows the Greek, and so I suppose did here, however he seems to have taken the word *ἀντιλεγόμενος* in an active sense, which is usually taken in the passive; and they will not easily be reconciled, without either taking the words in both, in an ^a active sense, or in both in the passive; and that with a very little change in the last syllable in the ^b Arabick word may be done. If it be taken in the active, then may it import, *as a Priest*, that is, by gainfaying people, *put to strive or contend with them*. Which may be said also of the Syriac Translation in this place, which is,

Thy people is, אי חסונה כהן *Aic cobno methchere*, for which the Latin hath, *aquæ ac sacerdos contendit, doth contend in like manner as the Priest*. He took it seems the Hebrew, *Meribe*, in *מריבי כהן* *Meribe cohen*, rather to be an Attribute, or Epithete, to describe the condition or behaviour of the Priest toward the people, than the behaviour of the people toward him, as if *contententes sacerdotum*, as the words will literally sound, were the *striving* or *strivers of the Priests*, and not, *those that strive with the Priests*, as it is *genitivum obiecti*, as one ^{*} notes. The Syriack may as well be rendred, *ut sacerdos contendens, as a Priest that striveth*, or else, *quocum contenditur, who is striven with*; for the word is of the passive form, though usually of active signification. But I shall not farther nicely inquire into the reason or meaning of the words by these Translators used; it will more concern such who are bound to their Translations, or have no other to follow: we having one that is very agreeable to the Original, and gives a more perspicuous and congruous meaning, may deservedly prefer and follow that.

These are the chief differences, as to the literal rendring of the words: for as to the particle *ו*, which ours render in this place, *for*; others, *but*; others, *because*; others, *whereas*; others, *and*, which is the more general and usual signification of it, we need not insist on it, it being capable of being used for any of these, as is best agreeable with the rendring of the other words, and fits the place where it is put.

As to the exposition or meaning of the other words, there is some difference betwixt those who do not otherwise differ in the rendring of them, *viz.* what is meant, *by striving with the Priests*; while some will have to be understood thereby, their (*i.e.* Priests and peoples) contending, as it were, one with another, and ⁱ equalling one the other in wickedness; they being, as it is *v. 9.* *like people, like priest*, so that the Priests were not now fit to reprove the people. It was indeed their duty so to do, and the peoples to receive instruction and admonition from them, according to what is said, *They shall teach Jacob thy judgments, and Israel thy law*, Deut. 33. 10. and, *Thou shalt come unto the Priests &c.* Deut. 17. 9. But now things were otherwise, and the people did not onely not hearken to the Priest, and receive his reproofs, but on the contrary reprove him as every way as faulty as themselves; so that if he should tell them of any fault, they were ready, and had reason, to retort upon him, when he should say, *טול קיסם מביני שיניך* *Take away the splinter from between thy teeth*, (or as ¹ others read, *מביני עיניך*, *out of thine eyes*.) saying, *טול קורה מביני עיניך* *Take away the beam out of thine eyes*: they being a generation (according to a ^m common saying among them) *ששופט את שופטי*, *that did judge their judges*. To this purpose is it, that some of the Jewish Expositors would have these words understood, (and ⁿ some among Christians also.) In which way two things they give as here intimated, both that they did then strive with the Priest, and that the cause of it was, because he was wicked as they were, and so not fit to reprove them; casting the fault as well on the Priest that was striven with, as the people that did strive with him. Which considered, and if it be received, would in part justify the Greek Translation before spoken of, *viz.* *ὡς ἱερεὺς ἀντιλεγόμενος*, *as a Priest that is contradicted*, or deserves to be contradicted, if not so in act; and will shew, that there was none then that did reprove, or was fit to reprove others, according to one exposition of the former words; and, according to the other, what reason there was why God should forbid any farther admonitions or reproofs to be cast away on them, being all so obstinately and desperately wicked, that there were none fit to give admonition, nor any that would receive it.

But there is another meaning also given of the words, which more peculiarly makes them a description of the obstinacy and wickedness of the people, and that in a double way; either so as to affirm actually that they

^{*} For so is the Greek *ἀντιλεγόμενος*, *oblogor, yefello*. Constantins Lexic. ^b By reading *مار* for *ماري*. ^{*} Piscator. ⁱ R. Tanch. ^k Abarb. and R. Tanch. in Morshed. ¹ Buxt. Lex. in *קסם*, and Lightfoot on Mat. 7. 4. ^m Kimchi. ⁿ Ar. Mont. Rivet.

did strive with the Priest, or else that if it be not said that they did actually so, yet they were like such, as obstinate and perverse as they that actually did or should do so. Against the taking the meaning in the former way, lies an objection, because they had then no true Priests among the ten Tribes, whom to resist or gainsay would be so great a crime as is intimated. And this consideration might perhaps move those that give the former exposition, to give it. Those that give this may perhaps think the objection taken off, by understanding the name of *Priest*, not strictly for such as were in the office of Priesthood, but more largely for any which had authority of admonishing the people, as well Prophets, and any other teachers, or leaders, as properly *Priests*; which answer perhaps may not satisfy.

A second way therefore there is, which is not liable to that objection, and is most agreeable to the words; which is to take the Particle *כ* *Ce*, as, in its most proper and usual signification, as a Particle of comparison, or likeness; and then the words sound (as in our Translation) that they are such as, or like to such *who*, do strive with the Priest, whom they ought to hearken to, and be guided by; and will be as it were a Proverbial or comparative way of expression of an high degree of perverseness, taken, not so much from the present condition of things among that disorderly people, as from what would be where things were in better and legal order, and there were lawful Priests, and such as were fit to perform their duty of reproofing the people, according to the directions of God's word, and would perform it; but the people were refractory, and would resist and contradict them, which was clean contrary to the law of God, and a capital crime, *Deut.* 17. 12. and would certainly argue great obstinacy and incorrigibleness in any that should so behave themselves: And therefore the comparing this present people to such, is as much as to say they were very obstinate and perverse, so far, as that there was no hopes that by any admonitions from any, whose office was to admonish them, they would be wrought on for the better, and that therefore God would not have any such means to be used farther toward them, but give them up as desperate and past recovery, to run on and perish in their obstinacy. Much with this way do they agree, *who take *מריכי כהן* *strivers with the Priest*, not at large, but think peculiarly to be meant and pointed at by them, those signal patterns of disobedience and ring-leaders in that kind, *Corah*, and his

rebellious company, who rebelled against *Aaron* the Priest of the Lord, and perished in their gainsaying, as others like them shall also do. These people were as perverse as they, and had they had as lawful and as good an High Priest as those had, would have dealt with him as they did with theirs; and therefore are reputed as such, *i.e.* so obstinate and perverse, that no admonition can profit them. And so in the words thus taken, is there declared, as we have said, both their obstinacy and obduracy in their sins, which is so great, that no reproof can work on them, but they will oppose themselves against any that should endeavour to reduce them to good; and together, no small part of their punishment, *viz.* that for that cause God will not have any such means for prevention of his judgments any more used towards them, but give them up as desperate and incorrigible, to run on in their wicked courses, of which what the ill consequence will be, the next words declare.

v. 5. *Therefore shalt thou fall in the day, and the Prophet also shall fall with thee in the night, and I will destroy thy mother.*

That what is described in these words, is, *حلول العقاب للجملة كما تساووا في العصيان*, *i.e.* the seizing or falling of punishment on the generality of them, as they were equal in rebellion, (as a learned ⁹ Rabbin gives for the scope of them) is that which, I suppose, must necessarily be granted, although in explication of the several terms there be difference betwixt Expositors, which by taking them in order into consideration, we shall perceive.

Therefore.] That so rendred is the letter or particle *ו* *Ve*, which signifieth, *and*, and is usually so rendred as a Copulative, but hath also the force of an Illative, as the letter *ו* in Arabick, inferring what is spoken as consequent on what went before, and is as so, often, as here, rightly rendred, *therefore*. Thou, O wicked incorrigible people, or congregation of *Israel*. So it may seem rather to be taken, than, as *some will, particularly of the chief Priest that was then among them. The Chaldee puts it therefore in the plural number, *Ye*. The LXX, and such as follow them, change the second person into the third, *he*, or *she*, as we shall by and by see, for what reason I know not: because thou thus behavest thy self, *shalt fall*. The word *כשל* *Cashal*, here used,

⁹ See River. *See Kimchi and Abarb. ^P Jude v. 11. where by comparing them to *Corah*, are expressed despisers of Dominion, and gainfayers of those whom they ought to reverence, and hearken to. ⁹ R. Tarchum. *Ab. Ezra. in

in the Original signifieth, to *stumble*, and to *fall*, and may be applied to failing, either into sin, or into affliction; and that either future punishment, for sin in the other life, or such miseries as shall thereby be brought on men in this life: which last acception seems here most proper, so as to denote those calamities, and that destruction and captivity shortly to be brought on the Israelites by their enemies.

* The word (as *Kimchi* notes) hath in it also the notion of נפילת התנוכה ורפוי רכח falling (or failing) of strength, and remission (or weakening) of power; and in this signification the Greek here taking it, renders ἀδυνάμει, he (or she, speaking of Israel) shall be weakened, with change also of the person; (which some take to be an error, and that it was written, and should be read, ἀδυνάμεις, thou shalt be weakened, which is made probable, by that the second person strain follows, εὐσε, with thee) But the rendering it by, fall, seems more full to the purpose.

In the day.] Of the signification of the word יום *Tom*, that it signifies day, there is no doubt; yet may that be so differently taken, as to make some difference in the sense; and so find we here to be made. Because of the article ה *H*, prefixed, and restraining it, some think it ought to be rendered, *this day*, *this present day*, and so the force of it to be, *presently*, within a short time, suddenly, or ere long, without delay; *hodie*, to day, or as this very day. Others, notwithstanding that, take it more largely, and to signify, *winter-dun*, in the day time, and so rendered they expound it differently. In the day, i. e. in a time when there should be least probability of it, as to a man that walks in the light of the day, is least likelihood of stumbling and falling; and therefore some interpret it of the time of their prosperity and flourishing, when they should not mistrust any such thing to be likely to befall them. Yet if the blind lead the blind there is danger of falling even at noon day; so shall it be to these being misled in the ways of darkness by their false Prophets.

* Others, in the day, i. e. openly, in the sight of all: y so were their sins committed, and so shall judgment seize on them, not by any secret underminings, but by open invasion of their enemies, taking, destroying, and leading them into captivity. * Which exposition may be illustrated by what we read of the enemies of Jerusalem also, Jer. 6. 4. that they said, Prepare ye war against her, let us go up at noon: and c. 15. 8. God saying, I have

brought upon them a spoiler at noon day. I have caused him to fall upon it suddenly; evil shall come upon them, both others and themselves seeing it, but not being able to repell it, according to that expression, Is. 1. 7. Your country is desolate, strangers devour it in your presence. For, what^b some of the Greek Fathers expound it for, *dayes*, i. e. *some dayes*, or *many dayes*, but not for ever, I know not what good ground can be in this place, or how agreeable it can be to the scope of the words.

It follows, and the Prophet also shall fall with thee, or and there shall fall נביא עמך *Nabi Immecca*, the Prophet with thee, for so are the words placed in the Hebrew, and they are capable of a double construction, (which as we shall after see, will make a little difference in the sense) either, *The Prophet shall fall with thee*, i. e. together with thee, in the night, which way ours with others take; or, *the Prophet that is with thee shall fall*, and so the Chaldee Paraphrast takes it, rendering, and the false Prophets which are with you shall fall: as you shall fall, so shall they also fall. *Kimchi* seems to joyn both these in his Exposition: *The false Prophet which seduceth thee, shall fall with thee*. According to the one it will sound, that they shall fall together at one time; according to the other, that they shall fall both of them, though perhaps separately, and at several times, one in the day, the other in the night; but it will be but a nicety to stand on this.

We cannot but mean while observe, that the Chaldee Paraphrast, by the Prophet, understands false Prophets, and so do^c most. Yet some think under that name here to be comprehended, and meant, طبقة العلماء

والاشراف The order of men of learning and dignity among them, as likewise by כהן *Cohen*, Priest, in the foregoing verse: And of him, that by that name is meant, it is said, that he shall fall in the night; whether according to one reading before-mentioned, it be spoken particularly of his falling alone in the night, as the people did in the day, or according to the other, of his and the peoples falling both together in the night, or in a night, or according to the Chaldee Paraphrase, כדבלליא *Cidbellelya*, as in the night, which *Kimchi* expounds, and the false Prophet which seduceth thee shall fall with thee, as a man that falleth by night in the dark. So that, by the night, will be denoted^d their being in darkness, and ignorance, and without vision or knowledge of future events, or the evils that shall befall them; so that there shall be to them no hope of escaping, no

^r Zanch. Rivet. ^s Drus. and notes in Francfort edit. ^c Kimchi, Drus. Oecolamp. Gior. ^v Vulg. Lat. Interlin. ^w Jun. Trem. and other Ch. Idée נבִיאָם, though some render it, *hodie*, and so the Ar. MS. ^x ديار. ^y Mercer. ^z R. Tar. chom. Petr. à Fig. ² Jerom. ^a Petr. à Fig. ^b Cyril. Theod. ^c So R. Salomo ^d See River. ^e Ab. Ezra. ^f Kimchi. ^g R. Tanch. ^h Rivet. Du'ch notes.

knowledge how to do it. Or, what he saith, *in the night*, may also be understood as the former, *by day*, or, *this day*, to denote as much as *suddenly*, *ere long*, or *unawares*, their calamity shall come upon them, unexpectedly as a thief in the night: so *I/ai. 15.1. In the night* Ar of Moab is laid wast, and ^b brought to silence, (or, cut off, as in the Margin,) *because in the night* Kir of Moab is laid wast, and brought to silence in the night, or in a night, that is, פתע פחאם, or, בפתע, suddenly, unawares.

Others, considering how day and night are here joyned, expound it, *in the day which is light*, shalt thou and the false Prophet, which seduceth thee, fall, as if it were in the night; the day shall be turned into night, and both be alike to them; and they shall not be secure in either. * Others in that regard, think it to mean, that they shall continually, or continuedly, fall into calamity after calamity, or straight and successively one after another, as the night followeth the day. And it will necessarily intimate, that they shall no time be safe or secure, neither by day, nor by night; neither the light shall afford them way of escaping the evil, nor the darkness cover them from it, but the light and the darkness, the day and the night, be both alike to them in that respect; in both they shall fall, and they shall all certainly fall, if not all together, ^m yet one after another, certainly all in due time.

ⁿ Some think, by the Prophets being threatened to fall in the night, respect to be had to their pretending to receive visions in the night, as true Prophets sometimes did. For illustrating the expressions here used, may be compared with these words what the Lord threatens against the Prophets of Samaria, and Jerusalem, Jer. 23. 11, 12, 13, 14. and what he saith, Micah 3. 6.

Now in all these ways the word לַיִל Lailah, *in the night*, is joyned with the foregoing word, fall; which is more accommodate to the Hebrew as it is usually accented, and distinguished, and by reason of the Conjunction, and, coming between the word, night, and the Verb following, viz. and I will destroy: yet do others joyn it with the following words, which are in our Translation, and I will destroy (or as in the Margin, cut off) thy mother. So the Greek, who translate them otherwise, viz. νύκτι ὁμοίωσα τὴν μητέρα σου, *To the night have I likened thy mother*: And the vulgar Latin, nocte tacere feci matrem tuam, ^o *In the night I made thy mother hold her peace*, (or to be silent,) so making the falling of all to be

in the day. In which Versions, besides the different distinguishing the words, we cannot but observe much difference between themselves, and from what our Translators and others have; and it will be convenient a little to look into the reason of it, and for that end to consider what the words in the Original be, and they are דָּמִיתִי אִמִּי דָּמִיתִי Immecca. A difference between Interpreters and Expositors is there in the rendring of the word Damiti, the Greek (as we said) rendring it, *I have likened*; and so the printed Arab: the ancient Latin, *I have made to hold her peace*, or *have made silent*; with which may be ranked such as render, ^a *compescam*, *I will repress or restrain*, and, ^r *perdomabo*, *I will thoroughly tame*. Nor is the Chaldees notion far different, which is, *I will confound*, or *bring to confusion*, or *shame*, i. e. make like one that sits amazed, and hath nothing to say. The notion of silencing, or putting to silence, will comprehend all these, and more also, if ^s *silence* be taken (as some times it is) to denote death. The Syriack intransitively, and with change of the person, saith, *and thy mother is silent*, or hath held her peace; so, as tis vowelled in the

printed Bible, שֶׁתֶּקֶת Shetket; but if it were otherwise vowelled, and read Shatket, it would signifie, as others which we have seen render it, *I have made silent*. Ours, we see, render it, *will destroy*, (or, as in the Margin, cut off,) which, as many among ^t Christians embrace, so many among the Jews direct to; so *Aben Ezra*, and *Kimchi*, and so *R. Tanchum* saith: the meaning of the word here is,

القَطْعُ وَالْهَلَاكُ cutting off, and destruction as elsewhere it is likewise used. Now the occasion of these differences, is because the word דָּמִיתִי Damah, hath all these different significations, viz. of likening, or being like; of being silent, or silencing; of cutting off, or destroying; and every Interpreter hath taken that which he best liked, and among them all none seems more proper than what ours have embraced.

As for the word אִמִּי, thy mother, there is no difference among them in rendring it, nor much in the expounding it. By ^x it they will have to be meant, either the chief City or Metropolis, the Mother-city, Samaria, (as *Capellus*, among y others, well, in *Critica sacra*, p. 239. not Jerusalem, as he ill says, p. 229. for he here speaks of the ten Tribes, whose Metropolis was Samaria, not of the two, whose Metropolis was Jerusalem;) or the whole

דָּמִיתִי Nidmah. ⁱ Aben Ezra. ^k Tarnov. Diodati. ^l River. ^m Calv. ⁿ Quisto p. and ^o e Dutch notes. ^p Doway Translat. ^q So in all copies; y ^r Buxtorf in his Concord. reads it, Dimitti in Piel; as likewise Capellus thinks the Greek read it: but I think without reason, as will be confirmed from the like uses of it, Jer. 6. 2. ^s Munst. Tig. ^t Cast. ^u Drus. ^v Succidam. Pag. Perdam. Var. ^w See Abu Walid. ^x Zeph. 1. 11. Jer. 47. 5 and in the next v. here and elsewhere in this Prophet ^y See on c. 2. 2. and 4. ^z y à Lap. A great City is called **ON** a mother. Abu Walid. ² Sam. 26. 19.

people, or their congregation, who, ^a as the whole joyntly, are called the *Mother*; and as in particular, or in their several divisions, the *Children*; or else, as others otherwise word it, ^b *their whole Kingdom*, their *whole State*, their Kings, Princes, Magistrates, and all in authority among them who had the care of them, or, as ^d others, that generation of them. All these, or what else may be likened to, or call'd, a Mother, doth R. *Tanchum* include, by expounding it אם

Aslaca, thy root, because (saith he) the names, *Ab*, Father, and *Em*, Mother, are used to express the root of a thing, as figuratively the branches which spring or grow from the root, are called *sons* (or *children*;) as if he should say, he would totally root them out of their land, or take them away root and branch, and ^c disperse them elsewhere; and whether we look on the Pronoun, *thou*, and *thy*, as directing the speech, either more generally to the multitude or people, or to every particular among them, that all and every one might know themselves to be concern'd in what is spoken, it will make no great matter of difference.

But whatever difference be between these, or the like, in their expressions, they all agree as to the scope of the words, taking them as directed from God to the people, to threaten them with evils which should openly, suddenly, irresistibly, and unavoidably, seize on them. Which seems so plain a meaning, and so agreeable to the series and connexion of words, that I cannot but marvel at *Abarbinel*, and a Learned Christian, who go clean another way, making them to be the words of the people, striving with the Priest, and to this purpose bespeaking them; "Thou, O Priest, dost offend and transgress by thy sins at mid-day, and before the sun, publicly; and likewise the Prophet that is with thee (intimating those their false Prophets, who were to them as Prophets, though they were not really so) offendeth, and sinneth, but secretly in the night: so that they, both Priest and Prophet being guilty, the words of the people reproving them, are, וְרַמְתִּי אֶמְךָ and *I will be like thy mother*; ^b as much as to say, I the people, who reprove both thee, O Priest, and the Prophet, am to thee as a Mother, which reproves her unruly children, to turn them to a good way; the people so making themselves in reproving them, as a good mother to them. Thus that Jewish Doctor. The Christian Doctor taking the same way, thus with little difference improves or explains the meaning, that when the Priest did reprove the people, they retorted on him, Why re-

provest thou us for profaning the Law, and tellest us what threats the Prophets denounce? Thou thy self art more wicked than we, so that it will be no fault for us to oppose our selves against thy behaviour, and to warn thee of greater evils that will befall thee, who so offendeest us with the wickedness of thy life, and ill example. Thou therefore shalt fall to day, and within a little after the Prophet also, with those threats thou terrifiest us, thou in the day, and he in the night, So that this may seem the peoples defence for themselves contending with the Priest, and reproving him whose office was to have reprov'd them, viz. that they did it not as single and private men, but in the name of the whole body of the people, which was as a mother even to Priests and Prophets, and so with a motherly care did what they did. This way these learned men take, and prefer it before any of others. But I see no reason to follow their way. That Exposition which hath been given, agreeable to our Translation, and to the Original, seems also more agreeable to the words and scope, and we well acquiesce in it

v. 6. *My people are destroyed* (or, as in the Margin, cut off) *for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children.*

My people, viz. *Israel*, whom he formerly chose for a people to himself, and had given his laws to. (The calling them so, much aggravates their ingratitude, and the ignorance they are accused of, which in them, his people, must needs be voluntary and contracted,) *are destroyed*, or cut off. The Verb נִדְמוּ *Nidmu*, *are destroyed*, is the same in the Passive voice that was in the former verse used in the Active, and rendred, *I will destroy*. It is put in the plural number, because the Noun עַם *Am*, *people*, though it be of the singular number, is a Noun of multitude; so ours, *my people are*, not, *my people is*. They who in the former verse, render the Verb in another signification, so do likewise here: so the Greek, *Thy mother is likened to one that hath not knowledge*; with whom agrees the printed Arabic. The ancient Latin, *My people have held their peace, because they had not knowledge*. So the Syriack, *My people hath been silent, because there is in them no knowledge*; and the Manuscript Arabick, *So that my people hath been made silent for lack of knowledge*: to which

^a Chaldee. ^b Jerom. Kimchi. in c. 2. 2. ^c Jun. Tre. ^d Pare. River. ^e Vatab. ^f Chr. à Castro. ^g Petr. à Fig. ^h Arias montanus. ⁱ Vide bor mater tua. Ar. Mont. ^j Downy Translat.

agree ^k some Latin, *Ad silentium redactus est populus meus*, My people is put to silence. The Chaldees, *My people are become brutish* (or foolish) without (or for lack of) knowledge.

Abarbinel, that he may give here a notion of the word something like to what he gave before, which was the notion of *likeness*, would have the meaning to be, That the people were given to fancies and imaginations, and followed after Soothsayers or Diviners, and Idolatries, for want of true knowledge and judgment, which is usually weak where Phantasy prevaileth. But this seems a Phantasie of his own, and that a wide one? But as in the former verse we saw no reason to follow any of those wayes, as to the signification of the word, so neither do we here; but think that the best, which ours, agreeably to many others both of Jews and Christians, give, which is the notion of *destruction, cutting off, or perishing*.

In the first verse he complaineth of them, and faith, he hath a *controversie with them*, because there is no knowledge of God in the land. What mischief is by that want of knowledge brought upon them, is here declared, *they are cut off, destroyed, or perish*; knowledge being to a man as the life of his soul, true life, eternal life, according to what our Saviour faith, *This is life eternal, that they might know thee, &c.* Jo. 17. 3. for lack of knowledge *they are destroyed*, made ready for destruction, and *shall be destroyed*, as some put one tense, some another, and the word is capable to be rendered by either, or the Preterperfect-tense also, as the sense may seem most to require, and is therefore by different Interpreters so differently rendred, though they all mean, and all tend to the same thing, viz. to shew ^m the certainty of the thing, that though not yet done, it was as sure to be done, as if it were at present in doing, or had been already done. So will it be to be understood, whither we say, ⁿ *percutit, do perish, or are destroyed, or excidentur, shall be cut off, or* ^p *succisus est, or* ^q *excisus est, hath been cut off*, all will import, that surely and suddenly it shall be so with them, because they are without knowledge, and that willingly: So that ignorance is not to them an excuse for, but an aggravation of, their sin.

How great a sin such ignorance, in matters concerning what is to be known of God, and his will, and wayes, is, and how God is provoked thereby, appears by what is said *Is. 5. 13.* *Therefore my people are gone into captivity, because they have no knowledge, מכלי רעה Mibeli daat*; the same words which are here, and

rendred, for lack of knowledge, and literally sound, for, or from, without knowledge, i. e. for being without knowledge.

How guilty the people here spoken to were in that kind, and what evil was thereby brought on them, as it appears in the present words that we have seen, so is farther declared in the following, *Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me*; wherein are expressed the cause of their want of knowledge, and the punishment for that cause brought on them. They lack knowledge, not because they wanted opportunity, or means of obtaining it, but because *they rejected it*; the punishment threatened to them for it, is, that therefore he will reject them from being Priests unto him.

The change of the person in the second clause from what is in the first, (it being in the first, *my people*, in the second, *thou*,) makes it inquirable, who is in the one, and the other spoken of, and to. In the first, the whole people seems spoken of; in the second, some more particularly spoken to, which whether it be still the people, or particularly the Priests, one of them, or all of them, may be questioned. Change of persons in a continued speech is not unusual in the Scriptures; as elsewhere, so in this Prophet, though the same or else divers be spoken of, and it hath weight in it. There be therefore, who would have all these things in this verse spoken of the people, called in the first clause, *my people*; others, that as in that clause the people in general are spoken of, so in this next, the Priests are spoken to; and then again, in the following words, some think the speech directed again to the people, w others that it is continued to the Priest, till v. 12. They that look on all as directed to the people, ^x have this ground, That though here be mention of the Priesthood, and things pertaining to that office, yet that may well enough be applicable to the whole people, which might be all said to be Priests to God: for so it is said of the whole Nation, *Ye shall be to me a kingdom of Priests*, *Exod. 19. 6.* so that in them all, so much of the Priests office, as to have knowledge of God and his law, was required. Of them all was it required, that the words which God commanded them, *should be in their heart; and that they should teach them diligently unto their children, and should talk of them when they sate in their houses, and when they walked by the way, and when they lay down, and when they rose up; and that they should bind them for a sign upon their hand; and they should be as frontlets between their eyes; and*

^k Tigur. ^l מכלי רעה. ^m Tarnov. ⁿ Cast. ^o Jun. Trem. Grot. ^p Munst. ^q Drus. ^r Zanch. ^s Mutat. per-
fona pondus adit orationi. Brenn. ^t Ribera thinks the vulg. Lat. so to do, because it reads, *oblita*, in the fem-
gend. which must agree with *synagoga*, or *congregatio*, as Chr. à Castro. ^v Zanch. ^w River. ^x See R. Tanch.

they should write them upon the posts of their house, and on their gates Deut. 6. 6, 7, 8, 9. and again, c. 11. 10. &c. So that in them, any of them, to be without knowledge of God, and his laws, was plainly a neglect and breach of his command; and to reject it, and to forget the law, for their due remembrance of which such caution was given, and such care taken, must needs be a great fault, and which he might well threaten severely to punish. Yet do y others, the most, think, that the words are so ordered as peculiarly to respect the Priest, who was properly in that office; by whose ignorance in the law, or want of teaching it to the people, it is probable that ignorance which should bring destruction on them, did overspread them; for it was his duty to teach them, according to what is said, *They shall teach Jacob thy judgments, and Israel thy law*, Deut. 33. 10. and, *the Priests lips should keep knowledge, and they should seek the law at his mouth*. M. 1. 2. 7. A d therefore having mentioned the peoples lack of knowledge, and what should befall them by that means, well might he turn his speech to the Priest or Priests as the cause of it through his or their ignorance or neglect, and so doubly guilty, for his own ignorance, and the ignorance of the people, which should have been better taught by him, and worthy, in the first place, of punishment, even more than the people.

But then if it be spoken to the Priest, will it be subject to farther enquiry, what Priest is spoken to, and whether one or more, the whole order; and whether illegal, or legal Priests. For, the present Prophecy peculiarly concerning the ten Tribes, we know that at first, after their rent from the two, they had no lawful Priests. It is said of Jeroboam that made the breach, *that he made Priests of the lowest of the people, which were not of the sons of Levi*, 1 Kin. 12. 31. and that he and his sons cast off the Levites from executing the Priests office, and ordained them Priests for the high places, and for the devils, and for the Calves which he had made. 2 Chr. 11. 14, 19. And it is probable, that they continued to make such Priests; we do not read that they changed their custom; yet it is withall probable, that in time many of the sons of Levi, or ² such as were capable of legal Priesthood, might turn again to them, and live and perform such office among them; yet so as to embrace their idolatrous ways, rejecting and forgetting the law of God; and ³ these some think spoken to. Even the former of these may be called Priests, because though they were not legally so, yet they pretended so to be, and ⁴ having taken on

them the title, and office, and profession of Priests to God, ought to have performed the duty of studying the Law, and teaching it, and by not doing so were guilty of this also, and deserved for it the punishment threatened.

Kimchi, (besides what we have seen of *Aben Ezra's* opinion on the former verse to that purpose) without making distinction, saith, that he speaks to the Priest that was in that time. ⁵ Others distinctly, that it is to the Tribe of *Levi*, particularly. And among those that look on it as spoken to the Priests, though because it is said, *Thou*, as to a single person, it be therefore by ⁶ some thought to be directed to the chief among them particularly, yet is it by ⁷ others thought to be directed to the whole order of them, and so every particular among them. But after this diversity of opinions, considering the words, I think it may not be unfit without nicety in parting them between people and Priest, allotting them distinctly their parts, to say of the whole as a ⁸ grave Interpreter doth, that they may be referred either to the people, or Priests, (though perhaps more to the Priests, in whom greater measure of knowledge was required.) It will appear, that both were guilty of the fault objected, and the punishment threatened, such as should, and did, seize on both.

Mean while it is very observable, how the sin and the punishment run parallel, and are proportioned one to the other. The crimes objected are, that they *rejected knowledge*, and that they *forgot the law of their God*: The punishment proportioned to the first, that he also would *reject them*, that they *should be no Priests* to him; to the second, that he would also *forget their children*. That by the knowledge which they are said to reject, is not meant onely a speculative knowledge, but a practick; not onely a knowing the letter or sense of the law, in which they were taught what was necessarily to be known of him, and his will, and wayes, but their framing their lives and actions according to what was taught, that they might be worthy of him, and agreeable to his will therein revealed, is manifest. For the end of his giving his laws and commandments to them, was, that they might so know them, as to keep and do them; that was reckoned *their wisdom and understanding*, Deut. 4. 6. and the doing according to his commandments, doth he declare to be the knowledge of him. *Jer.* 2. 16. Some therefore have thought it convenient to expound *knowledge* by ⁹ *pietatem, godliness*; and

^y Pagnin infer's it in his version, *O sacerdos, O priest*; and R. Tanchum takes it peculiarly to respect the Tribe of Levi, who had charge of dispensing the law. ² Pareus. ³ See Chr. à Castro. ⁴ Grot. ⁵ R. Tanchum.

⁶ Ab. Ezra. on v. 5. and R. Tanchum there cites such as so said. ⁷ River. ⁸ Grot. ⁹ Oecolamp. Potes referre ad populum vel Sacerdotes. ^h Grot.

if that be not so comprehensive as the word *knowledge*, yet sure we cannot but think it to be included in it, it comprehending both the knowing what ought to be done, and the observing to do it according to that knowledge. And either the neglecting to get a right knowledge of God and his will, where means for attaining it is offered and to be had, as it was to them who had from of old *Moses*, and afterwards Prophets sent to admonish them to look into his law; or else the neglect and refusal to make due use of it, and frame their actions according to what they knew to be Gods will and command, may deservedly be call'd a *rejecting of knowledge*: so in any of the people which had that means, much more in the Priests, whose office was not onely to know the law themselves, but to instruct the people, both by their doctrine according to the truth of the law, and the example of their life framed according to the rules thereof.

As to the punishment threatned for such *rejecting of knowledge*, if it be taken as concerning the people in general, then the meaning of his saying, *I will also reject thee, that thou shalt be no Priest to me*, which is given by those who take that way, is, that he threatens to deprive them of all form of religion, and outward profession of worship, and face of a Church, and privileges any way belonging to it, to which the office of Priesthood was so necessary, as that the taking away of that would be the abolishing of the whole, as may be collected by what is said, Heb. 17. 12. *that where there is a change of the Priesthood, there is of necessity a change also of the law*, and so the abolition of the one imports the abolition of the other, and it may sound as some will, that he will not leave any Priest among them: Or we may say, if we follow them, that it is a threat of taking away from them that privilege of being, as in the law he promised (as we have seen) that they should be, a Kingdom of Priests unto him. The word *מִכְהֵן לִי* *Miccabeh li*, rendered, *that thou shalt be no Priest to me*, or literally, *from being a Priest to me*, is of that latitude, as not onely to denote (as we have formerly observed to that purpose) the being a Priest, or performing the office of a Priest, properly and strictly so call'd, but more largely to perform any Ministry or service, whoever it were that performed it, whether to the true God, or others. And so doth the Chaldee here render it by a word of the same latitude, viz. *מִלְשִׁמְשָׁא קֳדָמִי* *Milteshamascha kodomai*, *from ministering before me*; which last word, *before me*, in the Hebrew,

לִי *to me*, shews the service here, whether by Priest, or other, to be meant of such as was pretended to be done to God, and doth not as some think it doth, belong onely to the true and legal Priesthood, &c. This, I say, is that which is to be sayd, if the words be taken as directed to the people in general; but if they be looked on as concerning particularly the Priests, whether the chief of them especially, or the whole order of them, such as pretended to be such, and were reputed for such, and executed the office; the meaning will be, that he will deprive them of that office, and their pretence to it, spoil them of that dignity, that they shall not longer retain it, or go for Priests to him; he will, he saith, reject them, not acknowledging them for such, and by such means as he shall see fit, whether by death, exile, or otherwise, cutting them off from it, make it manifest that they are not such as he delights in, or are in esteem with him: which how it was brought to pass on them, is manifest by the dispersing them in the captivity, not long after brought on them and their Nation, and causing the whole way of their worship to cease. It is here observable, that the word rendered, *I will reject*, viz. *אֶמַסְעָא* *Emafeca*, which is as it were *Emafeca*, is of an unusual writing and form, with a letter *א* added before *ע*, whereas the usual form would be *אֶמַסְעָא* *Emafeca*, without it. It is by the Jewish Expositors taken notice of; *Kimchi* saith, he knows not the reason of it; *Abarbinel* strives to give a reason of it, and that it is as a compound word, and hath in it the signification of two, viz. of *אֶמַסְעָא* *E'mas*, *I will reject*, and *אֶחָד* *Ac onely*, and that the meaning is, *I will reject thee onely from being a Priest to me*, i.e. so far will I reject thee, but not totally, so as utterly to destroy thee; but this opinion of his seems both groundless, and very impertinent. It is much more probable that it was inserted to give weight and *Emphasis* to the word, to intend or enforce the signification thereof, and denote that what is said shall certainly be done, (as in the Arabicke tongue addition of letters adds weight to the signification of words, and increaseth it,) and perhaps it might be in those times when the Hebrew tongue flourished, a thing not unusual to use such forms; of which, seeing there occur not more examples in the text of the Bible, which is all that we have now left of the ancient pure Hebrew, Grammarians cannot give account.

It is farther objected to them, whether the people, as some again here will, or the Priests

See Ribera. Chr. à Castro. Tirin. * Petr. à Fig. 1 See 2 Sam. 8. 18. 2 Chr. 14. 15. r. * Chr. à Castro. n Grot. n Bren. Sacerdotio dejectis mortis, vel exilio, & captivitati mancipabo. ° And compare with it *Nun paragogicum* in the future.

more peculiarly, or both together, that they *had forgotten the law of the Lord their God*. This forgetting the law, we may with some thus distinguish from the *rejecting* the knowledge thereof, before taxed, in that ^p he may be said to *reject the knowledge of the law*, that refuseth at all to learn it; but he *to forget it*, that hath learned or looked into it, but remembers it not, nor takes care to understand it, and observe what is taught in it, and make it the rule of his life to do accordingly; and so by continuing in sinful courses, and neglect of the duties in the law commanded, suffers it clean again to be blotted out of his mind and memory. ^q By any of these ways may men be said to *forget the law of God*; and if it be looked on as spoken of the Priest, then as well his neglecting to teach it to the people, as his not expressing it in his own practice, may be well call'd a forgetting of it; his forgetting *ללמדה ולחוררה* *to learn it, and to teach it*, as *Kimchi* speaks.

The punishment proportioned to this sin is, *I will also forget thy children*: It is that which is both by ^r Jewish and Christian Expositors so understood. And it is very apparent, that God speaks here of himself in the language of men, or assimilation to them: for God cannot be properly said to *forget*, but when he subtracts his care and providence from men, and looks not after them for good, is he said to *forget them*: as when men look not after a thing which might pertain to them, or take not care of it, it is a sign they have forgotten it, and they are said so to have done. He saith, *I will forget thy children*. If it be spoken of the whole Nation, it will include them, and their posterity, that he will no more own them for his people. ^s Them collectively, we have seen called the *mother*, and as in several, the *children*; they then and their posterity may be comprehended under this notion, and his delivering them up to captivity, and giving them up into the hand of their enemies to prevail over them, will be his *forgetting* them; wherein his proceeding appears to be most just: They first ^t forget the covenant, whereby they were engaged to him, and break it; justly then he, provoked by their unfaithful dealing, will not look on them longer as the people of his covenant, but forget (as it were) the engagements to them on his part made, on condition that they should keep covenant with him. *Thou hast forgotten, therefore I will forget*; they first; he after the breach is made on their parts. But his saying, that he *will forget them*, is a sign that he doth remember

them; his forgetting of them for good, a remembering them for evil.

If it be looked on as spoken peculiarly to the Priests, then by their *children* may be meant, either the people who were as it were their *"spiritual children"*, who were by them to be fed with the milk of the law, to be nurtur'd and brought up by them in the nurture and fear of the Lord, and then his *forgetting* them will be as we have before said; or else their natural children, and then the *forgetting* them will be depriving them of that function, and cutting them off from succeeding their fathers in it according to custom, or destroying them. So *Kimchi*; Thou shalt die; ^u for I have rejected thee that thou shalt be no ^v Priest to me; moreover, *I will forget thy children*, and reject them, that they shall not succeed in thy place, and that there shall not be to them the dignity of the Priesthood: they shall either die, or go into banishment. And the word, *forget*, is spoken by way of likeness, as when a man forgets a thing, and sets not his heart on it; as in like manner it is used *Pf. 77. 9. Hath God forgotten to be gracious?* and *Dent. 4. 31. He will not forget the covenant of thy fathers*. The Chaldee here renders it, *ארחיק כנך* *I will far remove* (or put away, or reject) *thy sons*.

v. 7. *As they were increased, so they sinned against me: therefore will I change their glory into shame.*

כרובם *Cerubbam*, by ours rendred, as they were increased, is, as it also sounds, by ^w others rendred, according to the multitude of them. Others, ^x by how much the more they are. ^y Others, as there are many of them; the Chaldee, as I multiplied to them fruits, so they added to sin before me. These several rendrings, though they all agree well enough with the words, and tend much to the same purpose, yet we may take notice of; because whereas there are something different expositions given, some will be more applicable to one, some to another among them. The Expositions chiefly differ in this, that some understand the increasing or multiplying mentioned, to concern the number of their persons; others of their increase in riches, wealth, or dignity. Some (I say) would have it to sound, as they were increased in number and multitude, so were their sins against God multiplied and increased. To this purpose *St. Hierom*; "So many men as *Israel* had, so many Altars did they erect to Devils, in sacrificing at which

^p Abarb. Hæc distingui possunt hæc modo, ut rejectio scientiæ theoriæ spectaverit; legis autem oblitio, præxin in dionib s v tæ. Rivet. ^q Petr. à Fig. ^r Abarb. Petr. à Fig. &c. ^s Petr. à Fig. ^t Petr. à Fig. Zanch. ^u Ar Mont. Rivet. See Chr. à Castro. ^w LXX. Vulg. Lat. both the Arab. and the Syriac also, though the Lat. Translator reads, *quotquot sunt*. ^x Castalio. ^y Tig.

they sinned against me. And so some of the Greek Fathers, making the accusation to consist in comparing and equalling the number or multitude of the sins, to the number of the people.

The meaning, according to those who will have to be meant their increase, or being multiplied in wealth, and greatness of power and honour, we may take from some of the Jews, ^a thus. ^a According as I extolled them in dignity, and made them great, so was their excess in sinning, ^b or, as I increased them in wealth and riches they sinned against me, ^c according to that expression, *Deut.* 32. 15. *Jeshurun waxed fat and kicked, &c. then he forsook God which made him, and lightly esteemed the rock of his salvation.* To this way is reducible that of the Chaldee, which we mentioned, ^c as I multiplied to them fruits, &c. and that also of ^d some ancient Jews, who expound it, as I multiplied to them lands, &c. according to what is said, *Their altars are as heaps in the furrows of the fields:* *Hof.* 12. 11. and of others, as I multiplied to them riches, according to what is said *c. 8. 4. of their silver and gold have they made them idols.* These seem to go something different ways, yet so as that others, whom we may well follow, take them in both together, *viz.* as they were increased either in number, or in wealth and dignity, or power, so they committed more and greater sins, abusing most ungratefully Gods blessings in any of these kinds, to take thence occasion of sinning more publickly, more generally, more boldly against him.

There is another thing wherein Expositors also differ, namely, in that ^e some look on these words as spoken in general of the people, ^b others as more particularly of the Priests, who according as they were increased, so grew and increased in sin and wickedness, being all wicked, and sinners against God, and amongst all their numbers not any on the Lords side. We need not neither contend for one of these against the other, The words being so intermingled, as that some may well concern all, others seem more particularly to note out the carriage of the Priests; and they being also so intermingled in their concerns, as that the wickedness of the one was even necessarily joyned with the wickedness of the other, and they should necessarily also be joyned sharers in punishment, though the condition of the Priest may seem the worse, because the wickedness of the people was more increased through their fault, who should both by doctrine and example have better instructed them, but did

not, we may apply what is spoken to the one or to the other, as we shall see them best to fit their condition, and what is said will concern, in fine, both in their order. But that which we are (I think) to be more heedful in, is that what we do apply to the Priest, we do not so understand as if it were then spoken of the true lawful Priests, as some would have it, however on occasion, and as they behaved themselves otherwise than they ought, it might be applied to them. For among the ten Tribes, who are here particularly spoken of, there were then none but illegal Priests, ^k who yet, because they pretended to be such, and to that office, and seemed to be such, are as under that title spoken to, and of.

They, who are thus spoken of, being thus accused of their fault, the punishment for it threatened is, *therefore will I change their glory into shame;* which words will be applicable as a punishment proportionable to their sin, which way soever the words, in which that is described, be understood among those ways that we have named, whether so as to understand their increasing either in respect of their number, or of their wealth and dignity; and whether by the persons be meant the people, or the Priests. They by their doings have dishonoured God, and made light of his glory, he in just remuneration will change their glory into shame. So he elsewhere sheweth, that he will proportion things in repaying men according to their dealing with him. *Him that honoureth me will I honour, and they that despise me, יקלל Yekallu, shall be lightly esteemed,* *1 Sam.* 2. 30.

If it be understood of their increase in number of people, as the glory of a nation consists in the multitude of its people; so the diminishing them, and making them few, by cutting them off by war, or any other destruction, will be a *changing of their glory into shame:* If of their increase in wealth and dignity, then the depriving them of that wealth and prosperity by any means, and the giving them up to be besieged, conquered, and captivated by their enemies, will be the like: If of the Priests, and their numerous off-spring, as ⁿ children to succeed them are counted the glory of their fathers; then the *changing of their glory into shame*, will be the cutting off, those their children either by death, or from succeeding them in their office by dispersing them in banishment, (according to that exposition of *Kimchi*, which we have seen *v. 6.* on those words, *I will also forget thy children:*) If of their dignity and honour, then the depriving them of their office, which

² Cyril. Al-x. Theodoret. ^a R. Tanchum. ^b R. D. Kimchi. ^c Compare Hof. 10. 1. ^d Cited by Abarb. ^e And see c. 2. 8. ^f Druf. ^g See Abarb. a d Chr. a Castro. ^h See him alto, a d R. D. Kimchi. ⁱ See Cor. a Castro. ^k Rivet on v. 6. and 9. ^l So the word יקלל be e. from the same root, may be redred *vilipendium*, light esteem, as כבוד glory, hath in it that notion of weight a d gravity. Ar. Mont. ^m See c. 2. 9. ⁿ Prov. 17. 6.

added it to them, (as v. 6.) or the making them contemptible in it, either ° at home among their own people, according to what he saith to the Levites, Mal. 2. 9. *Therefore have I also made you contemptible, and base, before all the people:* or else in the country of their enemies, who shall lead them captive, and deride them, will be a bringing that shame upon them. And sure, as by other occasions what is threatned, was no doubt made good, so manifestly was it in the highest degree in that destruction and captivity, which was not long after brought on their whole nation, executed both on people and Priests, even whereever any can think signified by the words.

There is observed by some, as the opinion of some ancient Jews, that here was by the general consent of the Scribes an alteration made in the words, and that what we now read, *I will change כבודם Cebodam their glory,* was by them substituted for כבודי Cebodi, *my glory.* which they say was before in the Text. But as this is not any thing to the purpose, so I know not what grounds there is for the opinion. It is manifest, that the most ancient Interpreters, as the LXX, who translated it (as it is commonly believed) many years before, and Jonathan the Chalde Paraphrast, who is thought to have done it something before Christ, did so read it as now it is read: and if it were so read in Christ's time, we have no reason to think it was ever changed, and that they who affirm it so to have been, have no good grounds for what they say, but onely a conceit of their own, which we have no reason to assent to. There is indeed in the Chalde Paraphrast a difference from the reading in the Hebrew, which is, in that what is said, *I will change their glory into shame,* he renders, *they have changed their glory into shame,* which is not, because he read otherwise than others do, but took onely the liberty of a Paraphrast, who is not strictly tied to the words, and to shew the fault to have been in them, who first by their unworthy behaviour changed their own glory into shame, before God did threaten by so changing it to punish them; as before v. 6. he shews their rejecting knowledge, and their forgetting the law, to have preceded, and been the cause of his rejecting and forgetting them. And so likewise in the following words have we the sin put before the punishment proportioned to it,

v. 8. *They eat up the sin of my people, and they set their heart on their iniquity.*

That among the words of this Chapter, some of which (as we have observed) do concern both people and Priest in common, others more especially the one of them, these are such as are more particularly spoken of the Priests, is manifest; so far as that some make it an argument, that the rest are all so too: which is not convincing, but that they have each their share of concernment in them. For knowing what Priests they were, who are here pointed out by the Pronoun, *they,* we must observe what we before said on the preceding Verse, and is here noted by one of the ancient Jewish expositors, who saith, that it is to be understood of such false Prophets as they made Priests of the high places, who did eat that which onely the true Priests of God ought to have eaten; and so, as Abarbinel citing him, explains his meaning, That the words cannot be understood of the Priests of the Lord, but of those false idolatrous Priests, who were among the ten Tribes. Yet the same Abarbinel thinks, that it may well enough be understood of such Priests which were of the race of Aaron, who were among those Tribes, and were like them in their wickedness. This will make no great difference; in as much as those that were of the Tribe of Levi among them, having forsaken the ordinances of God, and in illegal manner given themselves to the service of Idols, were not to be esteemed true Priests, more than any other of the lowest of the people, who were by Jeroboam and his Successors put into that office, and they may both be comprehended under the same guilt.

There is a learned Christian Expositor, who seems farther to take exceptions against this note of Salomo Jarchi, and thinks that it is an argument, that none but the Levites, or Priests of Levi's race, are spoken of, because it was not lawful for others to eat of the sacrifices; but I suppose he builds his argument on wrong grounds, founding it on the right and legality of the thing, whereas it is not the right, but the fact which is here spoken of. The true Priests indeed, and Levites only, had right to eat of the Sacrifices, and such portions as God had allotted to them; and that out of sacrifices in due manner and due place offered to God according to the law: but the ten Tribes, having forsaken the true worship of God, had neither lawful sacrifices nor Temple to offer them in, nor true Priests to offer them; yet can we not doubt, but that they, left in their idolatrous worships they should seem to come behind what was done at Jerusalem in God's worship, (as commonly false worships strive not

° אמ ישראל שיקלו בכבודם ואם בנלותו שלכו Abarb. P Pugio fid. p. 223. Ga'atin. l. i. c. 8. See Buxt. Vindic. p. 725. where he gives other reasons of his so rendring. R. Tanch. s Calz. t R. Sal. Jarchi. u Tarnov. w Calv. Zanch. Rivet. Petr. à Fig. Sanctius.

only to imitate, but rather to out-do the true,) as they had illegal Priests of their own setting up, so did allow to them as large portions as God did to his; and that they who had the boldness to take on them that office, did pretend as much right to them, as Gods Priests had to those allowed by the law to them, and did exact them: and of what they did, not of what they had right to do, do, I suppose, these words speak, and therefore that of such unlawful Priests, whether of other Tribes, or deserters of the Tribe of Levi, and not of true, legal Priests, may we (and, I suppose, ought) to understand them.

These being the persons charged, the crime charged on them is, They eat up חטאת Chataath, *the sin of my people*. The word rendered, *sin*, is sometimes taken properly for the sin it self, sometimes for the punishment, sometimes figuratively, ^a for the sacrifice offered for sin, of which the Priests did eat, and is by some here taken in one acception, by others in an other. Of those that retain the first, some, by *eating the sin of the people*, will have to be meant, that they ^y swallowed (as it were) their sins, making light of them, or ^z dissembling them, not, as they ought, reprehending them, for fear of displeasing them, ^a and so receiving them into their own souls (as meat into the stomach,) burdened thereby their own consciences, made them their own, and themselves became guilty of them: ^b Others, that by their prayers and oblations they did take away and consume the sins of the people, which I think may be looked rather on as an application of the words to other occasions, than as an explication of them as here spoken; for else they would rather be either a commendation of the Priests, or telling them what they ought to do, than a reprehending them for what they did, where as it is manifest, that it is here objected ^c for a sin for which they are taxed.

^d They that take sin for the ^e punishment of sin, by *eating the sin of the people*, will have to be understood the making themselves obnoxious to bear the punishment of those sins in them, of committing which they were a cause to them by their example and doctrine. But the plainest and most intelligible way is, to take *sin* for a sin-offering, or sacrifice for sin, as it is often used in the Old Testament, and in the New also; and so it is here in the MS. Arab.

translated, *قربان خطية قومي ياكلون* *they eat the sin-offering of my people*, with which agrees Castalio's Latin Translation, *meorum piaculo vescuntur*, *They feed on the expiatory sa-*

crifice of my people: and then the meaning will be perspicuous, viz. that it was their ordinary course and custom, under pretence of the right of their office, to receive from the people of Israel, here denoted by, *my people*, their sin-offerings, and to eat them, or feed thereon.

The word rendered by ours, *they eat up*, יאכלו *Yocelu*, is of the future tense, but that tense is of that nature in the Hebrew tongue, as that it may be, as the sense requires, taken not only for the future, but very often for the present, and sometimes for the Preter-tense also, and is in that regard here differently translated: by ^f some, *they will eat*, by others, ^g *they have eaten*, and by ^h others, as by ours, *they do eat*; and such various use of that tense is by ⁱ some noted to take place, where the things spoken of are continually or customarily so, and that therefore ^k this word here is not to be taken as for the future only, but so as to include all parts of time present, past, and to come, and therefore whether it be rendered, *do eat*, *will eat*, or *have eaten*, it is so to be understood as to shew, that it was their custom so to do.

God's calling the people, whose sacrifices those were, *my people*, (to omit other considerations at present which it might suggest, as of his infinite mercy and long suffering, in not yet casting them off, who by their rebellions had cast him off, and deserved to be called *Loammi*, *not his people*,) sheweth what peculiar interest he had in them, and those sacrifices, so that they ought not to have been offered to any but him, nor to him by any but his lawful Priests; nor by any other but such to have been eaten. Which being considered, will appear wherein the sin of these Idolatrous Priests consisted, namely, in that as many of them as were not of the Tribe of Levi, took on them that office which belonged to none but that Tribe; and if there were any of them of that Tribe, in that, forsaking the Lord to whom alone they were dedicated, they gave themselves to the service of strange and false Gods; and yet all of them under pretence of that office received those dues, which out of the sacrifices which should have been offered only to the true God, but were by them offered to Idols, were looked on as belonging to the Priests, and eat them, or fed on them, and made it their chief end so to do, neglecting the main part of that office, which should have been to have taught and instructed the people in the truth and worship of the only true God, and to have abstained from worshipping of Idols, or sacrificing at all to them.

^a Levit. 4. 2. 6. 26. and 29. Num. 18. 9. ^y Zanch. ^z See Jerom. ^a And see Sanct. and Menoch. ^b Alexand. 1. cite by Ribera, and Chr. à Castro, taxed by Tarnov. ^c Chr. à Castro. ^d Theodoret. See Rivet. Chr. à Castro. Corn à Lap. ^e As it is taken Zach 14. 19. ^f Lat. vulg. ^g Syr. Pagn. ^h LXX. and many. ⁱ Ar. Mont. Pif. Zanch. ^k Which is likewise to be observed in the following verb.

They did serve things most contrary to him, and yet would challenge and enjoy those portions and privileges that were due only to such as served him, as a reward of their service, and probably assume to themselves more than was due to such, as the mention of *eating the sin of the people* may seem to import, that all their sin-offerings they took to themselves, whereas the true Priests, and such as duly performed that service to God, might not eat of some sorts of them, though of others they might. But whether so or not, and if they did onely challenge those dues and portions, which were by the law allotted to legal Priests, yet they being themselves illegal, could not assume them to themselves without sin; and withall they appear to have sinned, in that they so greedily looked after them, (as if the receiving them were the main part of their duty, for which they were Priests) as that they instead of dehorting the people from sinning, and from the necessity of expiation by sacrifices, instructing them in the hainousness of their sins, and cautioning them against them, were rather glad and desirous that they shou'd sin, that so their portion of sacrifices might be the greater, and encouraged them in it. As besides by what is imported by the *Emphasis* of the expression, *they eat the sin of my people*, doth farther appear by the words following, *and they set their heart on their iniquity*, (or, as in the Margin according to the letter, *וְלֵב יִשְׁעוּ נַפְשׁוֹ וְלֵב יִשְׁעוּ נַפְשׁוֹ* Veel avonam yiseu naphsho, *lift up their soul to their iniquity*) which according to what that expression usually imports, is to look with desire after them, which whether *iniquity* be taken in its proper sense, or (as some think it may) figuratively, as *sin* was for sacrifices for atonement for iniquity, will import, that they desired or were glad that they would commit iniquity, that so many sacrifices might come in to them.

This seems a plain exposition of these latter words, and is by many (I think with good reason) followed. Yet are there other different expositions given, the ground of which it may not be inconvenient to look into, that so it may appear what reason there is to imbrace this. That we may so do, we may in the first place observe, that the Verb *נָסָא* *Nasa*, the Future of which *יִשְׁעוּ* *Yiseu*, is here put, and by ours rendred in the Margin according to the sound of the letter, *lift up*, is a word of some latitude, comprehending something different significations. The author of the Hebrew Concordance brancheth them into eight, as, *to bear or carry*, *to lift up or take up*, *to speak or pronounce*, *to reckon or recount*, *to*

take, *to honour or make account of*, *to pardon*, *expiate or remit*, *to consume or burn*; and others adde more, which may be to some of these reduced, (though at first hearing they seem to differ, by reason of such sense as the word, with which the Verb is joyned, may seem to require, as for instance in the present place, according to our translation, though the Verb be looked on as signifying, *they lift up*, yet being joyned with *soul*, it makes the meaning of *setting the heart on*, or desiring, which at first doth not seem to be the same with *to lift up*;) and a learned man, looks on that signification of *lifting up*, to be indeed the chief, and to which all the rest, those named and other like, may easily be reduced; the change of them from that, in sound, depending on the other word with which it is joyned, retaining and limiting, or varying the notion.

What notions or meanings Interpreters and Expositors here assign to it, different from what ours do, we shall see, when we have observed another thing. *viz.* That here seems in the words to be a change of persons, or at least the words are capable of denoting such a change. For whereas it is said, speaking of the Priests, *יָעֲלֻ יֹעֲלֻ* *yocelu*, *they eat*, and again *יִשְׁעוּ* *they lift up*, and *עַמִּי* *Ammi* *my people* is of the singular number, though a name of multitude and so equivalent to a plural, now the Pronouns affixed in *עֲוֹנֵם* *Avonam*, *their iniquity*, and in *נַפְשׁוֹ* *Napsho*, *rendred their heart, or their soul*, and must be referred either to the Priests or the people, are the first of them of the plural number, the second of the singular. And these Pronouns may according as the sense will require, be rendred the one *their*, and that so as to denote thereby, either *their own*, as *suum* in Latin; or of *others*, as *eorum* in that Tongue; the other *his*, either as *suis* *his own*, or *eius* *of another*, reciprocally or not reciprocally, the first being plural, if it be referred to *עַם* *Am* *people*, which is of the singular number, may yet well so be done; because it is as we said a Noun of multitude, as in our Tongue, speaking of people we say properly *they*, rather than *he*, and *their*, rather than, *his*; because though the Noun *people* be of the form of the singular number, yet it includes necessarily more: if it be referred to the Priests, it agrees then in number also. The second in *נַפְשׁוֹ* *Napsho*, *rendred their heart or soul*, doth being singular, properly agree with *עַם* *Am*, *people*, as to the Grammatical construction; but if it be referred to the Priest, meant, by *they*, it doth not so Grammatically agree with that, which should require rather an affix of the plural, as it makes the Verbs to be in that number; yet may it pass according to what is else where used in

¹ Pareus. ² Levit 6. 30. n. Ibid. 26. ³ Kimchi. ⁴ Mercer, Zanch. ⁵ R. Salomo, Kimchi. Petr. à Fig. ⁶ Nic Fuller. in cap. Concord. ⁷ Petr. à Fig. ⁸ *تَجَاوَزَ* Tanch.

warning them to avoid it or repent of it, and to do no more so, but minding onely to eat, and fill themselves with the expiatory sacrifices which they brought, and so suffering them to sin freely; but indeed I know not how to make any clear meaning of it. But if instead of *מן* Men, *from*, we should read

אלי Ela, *to*, then would it sound, *They, every one of the Priests, lifts up his soul to the sins or iniquity of them*, i. e. of the people; and would well agree with the Hebrew, and our Translation, and be capable of the same meaning with them.

Abarinel summes up the Exposition of some other Jewish Doctors, and then gives his own, thus. "He declares (saith he) the shameful doings of the Priests, who eat the sins (or sin-offerings) of *Israel*, and did not teach them the good and the right way; but what he saith, *to their iniquity they lift up his soul*, *R. Salomon* writes, that it meanes, *to the iniquity of Israel the Priest lifts up his soul*, in that he looks (or expects) that thence should cometo him (or, they should bring to him) money and offerings for expiation. *R. Aben Ezra*, *And the soul of my people shall bear their iniquity*; or, *their iniquity listeth up the soul of my people*, (so it is printed in *Abarinel*, but in the copies of *Aben Ezra*, and the *soul of my people do they lift up to their iniquity*, (or, *take on to their iniquity*;) as if one should say, *Relie on me to expiate your sins*; according to what is said, he lifts up his soul unto it: *Deut. 24. 15.* and this is a great iniquity.) And *R. David Kimchi* thus, *To the iniquity of the people do the Priests lift up, every one his soul*, and say, *when will they sin and bring a sin-offering, and trespass-offering, that we may eat them?* But that (saith he) which seems more right to me, is, so to interpret it, as that the word *נפש* Naphsho, *his soul*, is to be referred to the people mentioned. He declares the wickedness of the Priests, that they did eat the sins of the people; and for that reason when they spake with them, they said unto them, that every thing was accounted to them for iniquity, that so they might multiply their offerings, that they might have to eat, and that is it which he saith, *To their iniquity do they lift up the soul of my people*, in that they attribute or appropriate, to them, (*viz. the people*,) those iniquities which were in them, (*viz. the Priests*) themselves, that so they might bring Oblations.

In these words doth that Doctor give us both the Expositions of some others, and his own also. But there is in *Kimchi* another, which he omits, *viz. which is, that their lifting up the soul to their iniquity*, may denote,

^c So in Abarb. ^d So in the usual copies of R. Sal. * *נפש עמי ישא על עונם* * *נפש עמי ישא על עונם* ^e *Coro. 2. Lap.*
i. e. as Mercer renders, *attollunt ad iniquitatem eorum*, to or towards their iniquity.

that they said unto them, *Fear not*, for your iniquity is on our souls, for our eating is an expiation to you. And there is another, from one whom I suppose him not to have seen, *viz. R. Tanchum*, (who takes yet a different way from any of these, thus expounding the words:) He saith, that of the Priests, some did eat the sin-offerings, and trespass-offerings, by which men sought for expiation from their sins, and they themselves did set their minds on those sins, and commit the like, which is that which he saith, *to their iniquity they lift up נפש* Naphsho, *his soul*, the meaning being *נפש* Naphsham, *their soul*; it being a thing permitted or passable to put the singular for the plural.

To this there is a later Expositor among Christians, which runs almost quite contrary, referring their, into *their iniquity*, to the Priests, and in *his* or *their soul*, to the people, thus; *to their (their own) iniquity they lift up, or bear his (that is the peoples) soul*; as if he should say, The Priests casting off God, and the knowledge of him, feed on the sacrifices and oblations of the people, give themselves to gluttony and their belly, and do invite, and raise up, and induce the souls of the people to imitate these and other their iniquities, both by word and example.

Castalio's Translation is different from all these, being, *eorumque culpa vitam suam sustinent, and by their sin, i. e. saith he, noxalibus victimis, their sin-offerings they sustain their own life or livelihood*: which is that which others make the reason why they set their heart on them, and in it self is the same meaning with the former words which he renders, *meorum piaculo vescuntur, they eat the sin-offerings of my people*; what to them is to lift up the soul to, is, to him, to sustain or support, with.

Thus do we see the words turned by Expositors as many ways as they may well be, by the different referring of the Pronouns affixed to the persons by them pointed to, *viz. the people and the Priests*, and from that different application of them to the one or the other, are these meanings which we have seen, and such others as we shall meet with, not easily reconcileable among themselves; which therefore we have set down more largely, that the Reader seeing some Authors prefer one, some another, may use his own judgment. I suppose upon due consideration he will find no interpretation more perspicuous, as none is more agreeable to the Original, than that in the text of our Translation, compared with what is, according to the literal sound of the Hebrew, put in the Margin. It is justified by the use of the same phrase elsewhere in Scripture, *viz. that lifting up the soul to a thing, de-*

notes the setting of the heart on it, the expecting with desire, or affectionately looking after it, it is evident by what is read, *Deut. 24. 15.* where is a command, that the hireling should have his hire paid him before night, for (saith he) *he is poor, and lifteth up his soul unto it, i. e. (as ours in the text) setteth his heart upon it:* And so *Jer. 22. 27. to the land, unto which they lift up their soul, i. e. (as ours well) whereunto they desire to return, thither they shall not return,* with other like ²places. While they did so set their heart or mind, and desires on the sacrifices and sin-offerings of the people, and even encourage them to sin, and desire they should do so, that they might receive greater plenty of such offerings; it came to passe, that (as ³one words it) their meat was *populi crimina potius quam ipsa sacrificia*, rather the sins of the people, than the sacrifices themselves, and so by their being occasions to the people of farther sinning, did they proceed *לאוסופא חובין על חובי נפשוהון* to adde sins to the sins of their soul, i. e. to their own sins, as the Chaldees gives his sense of the words; and so sins both of people and Priest were joyned in provoking God. The Priests seem here more especially charged, yet so as to implead at once the people, and discover their guilt. The Priests sinned in encouraging them, for their own gain-fake, to sin more: they, in doing things every way contrary to the law of God, which they could not but by their own wilful fault be ignorant of, in setting up to themselves illegal Idolatrous Priests, such as should do and say as they would have them, and then suffering themselves to be deceived by them, and bringing to them sacrifices to be offered to Idols, and thinking that so doing they might run on securely in their sinful courses; they were willing to be so deceived, and their Priests ready to deceive them, and so did they both concur in adding sin to sin: there was a mutual collusion between them to the dishonour of God, and we may well here use the expression of the Prophet *Jeremy, c. 5. 31. The Prophets prophesie falsly, and the Priests bear rule (or, take into their hands, Marg.) by their means, and the people love to have it so, and what will be in the end thereof* the next words will shew, wherein is a common judgment denounced to them, as jointly concurring in sin. By which it appears, that both orders, Priests and people, are concerned in what hath been spoken, though some of the words seem applicable to one more than the others.

v. 9. *And there shall be like people, like Priest: and I will punish them for*

their wayes, and reward them their doings.

And there shall be like people, like Priest. An apposite rendering is this in a Proverbial kind of expression of the words, which in the Hebrew are *והיה כעם ככה Vebaiyah caam* cacohen, which literally sound, *and there shall be, as people as Priest*, the import of the Particle *כ* *Ca*, prefixed so to Nouns and repeated, being to import, and in a ⁴compendious way to express, likeness between the persons or things spoken of, in such respects as are mentioned, which in more words would be said, *And the people shall be as the Priest, and the Priest as the people.*

Among other expressions in this kind we may compare with this, that *Is. 24. 2.* where in our translation is read, *And it shall be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower, &c.* where the expressions are as here, by repeating the Particle *Ca*, and prefixing it to each of the Nouns or names of such as are compared together, to shew that they shall be alike in suffering, or suffer like evils one to the other: *והיה כעם ככה כעבד כאדני Vebaya caam cacohen caebed caadonain*, literally, *And there shall be as people as priest, as servant as his Master, &c.* And ours, if they had seen fit, might have there as well as here rendered, *And there shall be like people, like priest; like servant, like master, &c.* but that they thought the using them one way in the one place, the other in the other, to make the meaning more intelligible.

In the coupling these words with the preceding, there is some difference. The conjunction *ו* *Ve*, which properly signifies, *and*, hath in it not onely the force of a Copulative, to joyn what follows with what went before, but also (to omit other uses of it at present) of an Illative, to infer and conclude the one on, or out of the other, and is therefore, as elsewhere, so here by ours and some others, rendered simply *et*, *and*; so by the Syriack, *And the priest is become as the people*; and in the Arabick, *And as my people shall be, so likewise the priest*; by others, *Hinc fit ut fit &c.* Hence it comes to pass that there is like people, like priest. So the Arabick Manuscript, *therefore are the people as the priest*: by others, ⁵*Quapropter erit*, or ⁶*quocirca erit*, wherefore there shall be as people, so priest, or like people like priest: And so it appears that by some is understood as described, what already was, and they ren-

¹ *כנשאים את נפשו* Menasseim eth naphsham. ² See *Ezech. 24. 25.* ³ J. H. Urfinus on the place. ⁴ Calv. Zanch. ⁵ Ab. Ezra. R. D. Kimchi. ⁶ Jun. Trem. ⁷ Druf.

der the Verb as in the Preter tense; by others, what should be, who render therefore the Verb in the future; and that by some it is referred to the fault of which they were guilty, and that they both of them were alike faulty; and by others to the punishment denounced to them, to signifie, that they should both be alike punished, or judgment should seize on both of them. That they were both guilty and partakers in sin, it is manifest out of what hath gone before, and that therefore they should partake in punishment, none escaping, seems now rather the import of these and the following words. Yet doth Kimchi in his Exposition, not unfitly joyn both together; the sense (saith he) is, As they, both people and Priest, have been like in iniquity, so shall they be like in punishment. I know not what need be more fully or plainly said, for giving us the meaning of the words.

The Chaldee Paraphrast's Exposition here is to his language obscure, but his meaning seems to be, that when (or, as) he should make the common (or Lay-people), and the Priests equal, in profaning their holy things, in looking on them as profane, (or, as he saw them alike in profaning them,) he would profane their glory, and make the honourable vile or contemptible, that he might recompense to them their evil ways; or as R. Salomo expounds him, *I will equal the people to the contempt of the Priests whom they have profaned, that they should not profane the Priests office to them nor to me. I also will profane the people among the Nations.* Neither of them seems plain; but still the meaning to be, That he would involve them in like punishment, that neither the difference of their degree, nor their casting the fault one on the other, should excuse either or any of them.

Abarbinel, with respect to his exposition of v. 4. thus here expounds these words: Let not this people think, because they reprove the Priest, that they shall be freed from punishment; for they also have sinned against me, and therefore they shall be like people like priest, all of them shall receive their punishment.

That these words do respect their punishment, and not only their fault, the words following shew, which are, *ופקדתי עליהם* Upakadhti alau, and I will punish them for (or, as the Margin hath it, visit upon them) their ways, and reward them, (or cause to return to them) their doings. That visiting upon, and punishing, are all one in Scripture-phrases, there is no doubt. It may here be observed,

that the Pronouns affixed in *עליהם* Alau deracau, which ours render, upon them their ways, and in *מעלליהם* Maalalau, which they render, their doings, and *לו* Lo, which they render, them, are all of the singular number, (as that in the last word of the preceding verse was) and properly signifie, not their, and them, but his, and him; it is to shew, say some of the Learned Jews, that he will do it to every one, that none may think to escape, as perhaps they would if it were spoken more generally and at large in the plural number. Abarbinel thinks it to be, that both orders, both Priest and people, might think themselves particularly concerned; *I will visit upon him his ways, i. e. (saith he) on the Priest, and will cause to return to or upon him, or reward him for, his work, that is, the people.*

By the ways of men are understood their ordinary custom, course, and frame of living, their usual actions and practice. The word is in this figurative signification almost as frequently used, as in its proper notion; and so it differs not in meaning from the following *מעלליהם* Maalalau, his or their doings, which the Greek rendering *δουλοῦν*, their Counsails, (or rash, perverse counsails,) and the vulgar Latin, *cogitationes*, their cogitations or thoughts, do rather shew that even the intentions and thoughts are in God's eye as deeds, such as he takes notice of and will punish as well as the outward acts, than any change in the signification of the word, which properly signifies, doings. The repeating of the threat in two different expressions confirms the certainty of it, and the words of visiting upon, and causing to return to, shew that he will proportion the punishment to the sins; so it shall be such as their doings deserve. To a farther explication of the punishment which he will inflict, he proceeds in the following words.

v. 10. *For they shall eat, and not have enough; they shall commit whoredom, and shall not increase; because they have left off to take heed to the Lord.*

11. *Whoredome, and wine, and new, &c.*

They shall &c. So do divers others with ours put the Verbs all in the future tense; others put the first so, viz. *ואכלו ולא ישבעו* Veacelu velo yishbau, and they shall eat and not be satisfied &c. but then in the other member of the sentence *הונו ולא יפרצו* Hiznu velo yiphrotzu, they render some the first, and some both, in the preterperfect tense, *Fornicati sunt, they have committed fornication*, and either,

* See Chr. à Castro. P. tr. à Fig. * Jerom. See Zanch. and Chr. à Cast. * See the ordinary Editions, & what Petr. à Fig. renders out of another copy, whence he reads, "As they make equal the lay people with the Priests, by profaning their holiness, (so) I will profane their glory, and will equal the honourable to the vile, and take vengeance on them." P. Ar. Mont. * Ab. Ezra. Kimchi. * Theodoret. and see Petr. à Fig. s Piscat. * Arab. MS. Pagn. Tig. Druf. * LXX. Munst. * Vulg. Lat. Syr. Ar.

have not &c. or, shall not &c. They are in the Hebrew, the first ואכלו *Veacelu*, of the form of the pretertense, the second in ולא ישבעו *Velo yishbau*, and shall not have enough, of the future; then והזנו *Hiznu*, have committed whoredom, again in the pretertense; and the following in ולא יפרצו *Velo Yiphrotzu*, and shall not increase, of the future. That which makes the first to be capable of being rendred as a future, shall eat, is that there is prefixed to it the Conjunction ו *Ve*, which most commonly signifies, and, (as on the precedent v. is noted) but here by ours rendred, for, hath that force often in it as to turn the pretertense into the future, as to the signification, and then though it be not expressed in the other Verb of the same tense, viz. והזנו *Hiznu*, denoting to commit whoredom, yet may it have influence on it * as if it were repeated, being continued with it in the sentence, so as to warrant them, who render it also in the future, as ours do. But R. Tanchum differently from others, would have all to be rendred in the signification of the pretertense, that the words may thus sound, and (or, so that) they have eaten, and have not been satisfied, and have committed whoredom, and have not multiplied (or increased in number,) but notwithstanding their much indulging to their lust or whoredom, y I do destroy them by subtrahing my blessing, and diminish their number, so that they do not increase. To justify his interpretation he saith, that לא *Lo*, here signifying, and rendred, not, is to be taken as לא *Lam*, of the same

signification in Arabick, which joined to a Verb of the future tense, giveth to it the signification of the preterperfect tense, and makes these here to denote, not, shall not have enough, but have not had enough; and not, shall not increase, but have not increased. I know not what exceptions may be taken against what he saith; nor doth it make any difference in the meaning of the words, but only in the circumstance of time, making the judgment to have already in part seized on them; whereas our Translation, and others like it, speak of it as wholly yet to come. And as so, perhaps it may be best to speak of it.

God having threatened to visit on them their ways, and to return on them their doings, וזאת היא הפקידה *this is that visitation*, that he will cause that they shall eat and not have enough, or not be satisfied: by which some will have to be signified, that though they eat what they have, they shall not have enough to satisfy their hunger, but perish with fa-

min; as in the siege of *Samaria* it was brought to pass on them, & or in their captivity. * Others, expound the words figuratively taken, to signifie, that they shall as it were eat or devour, i. e. receive, punishment after punishment, and all not suffice to punish their sins, ^d Others, that they are to express the insatiable-ness and unsatisfactoriness of pleasures, and sinful desires.

But the words seem to have respect to those, v. 8. They eat the sin of my people, i. e. their sin-offerings; and so do rather intimate their plentiful eating of things unlawfully gotten, than want of what to eat; and the punishment to consist in that, though they had plenty of what to eat, and what might seem more than enough, yet by God's curse upon it, it should not be able to satisfy them, nor to do them good. So *Kimchi*, seeing they eat in unlawful manner, their eating shall not be for a blessing to them, and they may eat but shall not be satisfied. Satisfaction is not to be found from the store of what men have, but from God's blessing with it, to cause it to do them good. Store with his curse, leaves them in as unsatisfied a condition as want: whether this shall be effected either by affecting them with a *bulimia*, or disease causing insatiable appetite, and corrupting in them the digestive faculty, or depriving their food of vertue to nourish, or ^e making it of ill nourishment; or else, according to the usual course whereby sin is made a punishment to it self, and intemperance in it in any kind, doth not satisfy but breed insatiable desires, it shall be so with them; or whether otherwise, by any other means or occasion, as it is not expressed, so will it not be necessary to enquire. What God threatens, he will by such means as shall prevail for that end, certainly effect; and so doubtless, did. The like threat we read, *Mic. 6. 14. Thou shalt eat and not be satisfied*; and it may be compared with what elsewhere he threatens, to break the staff of bread, *Levit. 26. 26. and Ezek. 4. 16. and 5. 16. and 14. 13.*

Though this punishment, as here in this place, seems more particularly threatened to the Priests, yet can we not but withall think it to concern the people also, when it hath been said, There shall be like people, like priest.

Among the Expositions that we have seen, the Reader will, I suppose, see reason to take either the first or the last, (which of all seems most agreeable both to the sound of the words, and the place,) the others seeming rather to be of use for application of them in other cases also, than proper explications of

* See Mercer. y Abuwalid in *استقاموا قلوبهم فلا يملون* *פרץ*. ^z Ab. Ezra. ^a Jun. Tr. Stokes. See Chr. à Castro. b Rivet. and see Cyril. c Ther. d. and see Chr. à Castro. d Jerom. Voluptas insatiabilis est, & quanto magis capitur, tanto plus utentibus se famem creat, &c. e Petr. à Fig. f Grot.

them. What follows, *They shall commit whoredom, and not increase*, belongs also to their punishment, and shews the effect of God's curse upon them, in that though they use all means even beyond what is lawfull, to multiply and increase their family and posterity, that ⁸ they might have store of children, a thing in those times much desired, to propagate their name, and inherit their wealth, all should not profit to that end; though they should take to themselves not only lawful wives, but concubines also, and follow other women also, that they might beget store of children, *they shall not*, for all this, *increase*: Yea, therefore not increase, because they use such means for procuring that they might. So Kimchi, coupling his explication of these words with the former; *they, seeing they eat unlawfully, shall eat and not be satisfied*; so also, seeing their accompanying with women is with fornication, *they shall not increase*, nor multiply, because they shall not have children by them, or if they have, they shall die from the womb, or not long after they be born; by some means or other God will cut them off. And with the words so expounded may be compared what is said c. 9. 11, 12. and also that which is said in the above cited Micah 6. 14. after those words there agreeing with those that here go before, as we have seen, viz. *and thou shalt take hold and not deliver*, if the words be so understood, as on that place we have shewed that by divers of the Jewish Interpreters they are, viz. That their women should conceive seed, but should not deliver or bring forth; or if they did, God would give up what was brought forth, to the sword, so that it should not be for increase to them.

With this exposition of Kimchi well agrees also Abarbinel, *Because*, saith he, *they made it their end to eat the sins of my people, therefore they shall eat and not be satisfied; and because after their eating they committed much whoredom, therefore they commit whoredom but increase not*, (or shall not increase,) *their whoredom shall not break forth (or increase) into a multitude, because they (i. e. their children) shall die from the womb, or when they are but yet little ones*. And so do the words describe to us ^h God's method, which he often useth in punishing wicked men, by frustrating those means, though seeming most likely, which they use for bringing to pass such ends as they propose to themselves, and by making them to have contrary events, and bringing on them things contrary to their desires and expectations. This meaning is evidently agreeable to the words as in our Translation rendred, and that

our Translation is agreeable to the Original Hebrew, will upon an easie examination appear. As for the first word ^{הזנו} *Hiznu*, rendred, *they shall commit whoredome*; that the root of it ^{זנא} *Zanah*, hath for its proper signification, *to commit whoredom*, is no doubt; and that it is often used as well for spiritual fornication, or Idolatry, as for carnal, is evident, both out of this Prophet and other holy writers. The form that it is here used in being the conjugation Hiphil, which usually giveth to words a Transitive signification, makes it capable of being rendred, not simply, *to commit whoredome*, but *to cause to commit whoredome*; and that ⁱ some nicely taking notice of, here expound it, *They cause, or make themselves and others to commit whoredome, yet obtain not their end for increasing and multiplying*. But ^k others observe, that there is no need of such nicety, in as much as the word in this also, as well as in its simple form, is used elsewhere intransitively, as in this very chap. v. 18. and c. 5. 3. and therefore that it is sufficient here so to render it, *They have committed* (or they do or shall commit) *whoredome*. But by this the meaning is not alter'd; as it may seem more to be by the Chaldee Paraphrast's rendring יסבון נשין *They shall take wives*, against which is by ⁱ some excepted, because the word ^{זנא} *Zanah* is not elsewhere used but in ill part, and not for the taking lawful wives. ^m Others justify the Chaldee by saying, that even the use of their lawful wives was to such a wicked and adulterous generation, who begat sons to the Devil and not to God, as these spoken of did, imputed as whoredom, and so here called. But I think another thing may be considered, namely, whether the Chaldee words be necessarily to be rendred, *accipient, or ducent uxores, they shall take, or marry wives*, and not rather, *they shall take women*; for the word נשין *Nesin*, doth not necessarily and particularly signify *wives*, though usually taken for such, but more generally, *women*, and so his meaning may be the taking to themselves many women, as well ⁿ Concubines or whores, as wives; and then the taking to themselves such, will be the same as committing whoredome; but this is only proposed to consideration.

No other difference is there, that I know among Interpreters, concerning this word, except it be that whereas these mentioned take it to be meant of carnal, others understand it of spiritual whoredome, or committing Idolatry, of which difference we shall better judge, after we have considered the other Verb, which according to our way shews

⁸ Rivet. ^h Ar. Mont. ⁱ Ab. Ezra. Abarb. ^k R. David Kimchi. ⁱ Rivet. ^m Petr. à Fig. ⁿ Which others think to be meant, because in taking them, the end was multiplying children, which is not usually the end of fornicators.

wherein their punishment shall consist, viz. in that **לא יפרץ** *Lo yiphrotz*, by ours well rendered, *shall not increase*. Of the signification of this Verb we have had already occasion to speak, on *verse 2^d*. that which we shall need now to say, is, that the root hath, as generally the notion of *breaking*, and so those more particular notions to which that general one may be applied, as *breaking forth*, or *over*, *breaking through*, &c. so among the rest, it so signifies to *break forth*, as that implies to *increase* in number and quantity, to *multiply*, to *be much* or *many*: that so it doth, appears by that instance, ° *Gen. 30. 43.* **ויפרץ האיש מאר** *Vayiphrotz haish meod*, which our Translators render, *and the man increased exceedingly*, which to the letter might sound, *brake forth exceedingly*. **כל דבר יוצא מן הנכר יאמר** *כל דבר יוצא מן הנכר יאמר* *To every thing that goeth beyond, or surpasseth the ordinary bound or measure, is the word פרוץ Paratz applicable, faith Abarbinel.* To this signification of *increasing* or *breaking forth* into a multitude, (as ^p one here translates it) it is manifest the Chaldee Paraphrast also had respect, while he interprets it, **ולא יולדון בנים** *and shall not beget children*; The Syriack plainly expresseth it **ܠܡܝܬܝܢ ܕܡܢ ܕܡܝܬܝܢ**

ܡܝܬܝܢ ܕܡܢ ܕܡܝܬܝܢ *they have committed fornication, and*

have not multiplied, as a Manuscript Arab. also, **יפגרו ולא יכתר** *Yaphgiaru vela yachthoru*, *they shall commit whoredome, and shall not multiply*; to omit other ^q more modern versions, which tending to the like purpose, together with what we have said of the proper signification of the word, do confirm what we said, to wit, our Translation to be very agreeable to the Original, and so justify the meaning which we have given of the words. Yet are there some Translations of great authority, which seem to give us a different sense of it; as the vulgar Latin, which renders, *Fornicati sunt & non cessaverunt*, *they have fornicated, and have not ceased*, (as the Doway version renders it,) the word *ceasing* seems clean different from that of *increasing*, and *multiplying*, although that also may be reduced to the more general signification of *breaking* which the word hath: *ceasing* is an *interruption*, or *breaking off* of a thing. However it much alters the sense, nor do I know how that will be by any example proved to be a proper meaning of the word. The Greek also seem to take it in a different sense, who render it, **καὶ οὐκ ἐπαύσαντο**, or **καὶ οὐκ ἐπαύσαντο**, *they have committed fornication, and shall not proceed aright, or*

not have things to proceed or succeed aright with them, or carry them right on. Yet here, though the sound of the word seem different, may the sense seem reconcilable with ours, in as much as the *not carrying on their things*, or *proceeding aright*, will be the same with *not succeeding well*, and *not prospering*, which in the case here spoken of consists in the increase and multiplying of children, which would yet come nearer, if according to *Cappellus* we read **καὶ οὐκ ἐπαύσαντο**, which hath in it the signification of *abounding*, though ^u others will have it mean, *they will never do rightly*, or leave off to commit fornication. But upon due consideration it will appear, that our Translation more agrees to the Original, and to the scope of the place.

In the exposition also of the words, there are that differ from us: as in that whereas we understand it of carnal, and so properly call'd fornication, ^w divers understand it of spiritual fornication, Idolatry, which though it be a sin that may justly provoke God to inflict any punishment, that we can here understand, and is in what follows spoken against; yet surely here may seem more properly to be understood that of the flesh, properly so called, as, before, eating is properly understood according to the usual known notion of the word.

There is another difference also in that, whereas we take here the words to be a farther denouncing of punishment by themselves, in a different kind from the preceding, viz. a curse of sterility, or of not increasing; ^x some look upon it as not so, but as a declaration of the cause of that former punishment, in that they should eat, and not be satisfied; viz. because they did incessantly commit Idolatry, called *fornication*. But this exposition depends on reading the words so, as the vulgar Latin doth: and therefore except we followed that, we cannot receive this. And yet there be ^y who, though that were followed, would have this also here spoken to concern their punishment, and to sound, that by their fornication they should be brought to that pass, as that they could not cease, but continue so to do; so that one sin should be both the cause and punishment of another.

Besides these more usual and known ways of Exposition, there is yet another commended to us by a ^z modern Author, as one that he would have to be preferred before any other, which is to this purpose; that though they commit *whoredome*, i.e. Idolatry, which is frequently compared to whoredome, and so called, yet they shall not break forth, i.e. so as

° And see *Gen. 28. 14.* ^p Non erumpent in multitudinem. *Jun. Tr.* ^q Non inval. sent. i.e. destituentur fil. is. *Munf.* ^r See *Chr. à Castro.* ^s Or *καὶ οὐκ ἐπαύσαντο*, as the *Francf. Edition*: the Arab. expresseth it by **ولم يستأنسوا**. ^t As the Latin Translator of the Arab. renders it. ^v *Ribera. Sa.* ^w *Ribera. Chr. à Castro.* ^x *sanct. Men. ch.* ^y *Petr. a. Fig.* ^z *Tarnov.*

to get free from the bonds and bars of the Law, and the yoke thereof, but that its punishment shall take hold of them. This he would have the Reader consider, and not cast off, because it is new. We do not refuse it because new, nor because his; yet cannot upon consideration leave the old, the first that we have mentioned, but cleave to that as most agreeable to the words and place, viz. that it is threatened as a punishment to them, that they should use all means that they thought likeliest, even beyond what is lawful, for multiplying their families and their posterity, yet they should, by the curse of God upon them not increase. There is a^a Learned man, who ascribes their not increasing to another cause, viz. because they gave themselves to such unnatural ways of lust, as were not fit for, or capable of, procreation; and for that end reads the words, *they have committed whoredome or uncleanness, and not brought forth*. But the words seem to import, that the means which they used were such as were in themselves probable, and likely to promote their increasing; but it was from the judgment of God, and by his curse on them, that they were frustrated of their desires and designs. *Some understand it not so much of not bringing forth, as their childrens being not born in lawful wedlock, not being counted legitimate, and so not reckoned among the people; but neither doth this seem so proper. And for what reason the forementioned punishment should be from God on them, the next words declare, viz. *because they have left off to take heed to the Lord*.

Though there be amongst modern Translators variety of expressions in rendering these words, yet will all well concur in giving that meaning, which is well expressed by ours. The words in the Original are thus placed, *כי את יהוה לשמור* *Because the Lord Azebu they have left or forsaken לשמור* *Lishmor to observe, or in observing*: so the word literally signifies, *to observe, to keep*. By *observing the Lord*, is by^b some meant, the *worshipping and serving him*; by^c others, the *keeping his ways and his law*; and so therefore doth a Manuscript Arabick Translation insert that word, *لان شريعة الله تركوا من ان يحفظوا* *Because they have left or forsaken the law of the Lord, from that they should keep it*; for manifestly then is God observed, when his commands and laws are kept. And^d others will have *forsaking the Lord in observing*, to import, that they so observed him as indeed to forsake him. These and the like are all comprehended in what our Translators express

the words by, the *taking heed to the Lord*, importing the addicting themselves to his service, and the depending on him, and making his commandments the rule whereby to walk, and steadfastly cleaving to them, and obeying them.

*Some ancient Translators seem to go another way, by adding a negative particle, which is not found in the Original text. So the ancient Latin, *Quoniam Dominum dereliquerunt in non custodiendo*, *because they have forsaken the Lord in not observing*: but upon examination this will be also found to give still the same meaning. For to *forsake the Lord in taking heed*, what is it but all one with, *to forsake him so as not to take heed to him*? The Verb which denotes to *forsake*, or *leave off*, includes in it a negative, or denying of what should have been done, the expression of which is no addition to the text but only serves to make the meaning plainer: and so in the Arabick Version that we have cited, and rendered according to the letter, it is manifestly understood, the sense being plainly, *They have forsaken the law of the Lord, so as not to keep it*.

Thus far is no great difference betwixt those who so distinguish the words as we do; but a greater is caused by such a different distinguishing them as some would have, which makes a clean different construction, such (as R. David Kimchi tells us) R. Saadiah makes, joining this and the following verse in one sentence, and rendering, *They have forsaken the Lord to take heed to whoredome, and wine, and new wine*, *שיקה לבם* *which take away their hearts*. The same way doth Abarbanel also take, expounding it, "That therefore the curses mentioned shall overtake them, because they have forsaken the Lord, and his Law, and cast them behind their backs; and all this that they might take heed to whoredome, wine, and new wine; which, to wit, whoredome with women, and drunkenness by wine, i. e. old wine, and new wine, each of them, (as the Verb being in the singular number denotes) i. e. whoredome and drunkenness take away the heart; so that the word *לשמור* *Lishmor, to take heed*, hath respect to these words that follow it. And the Syriack version doth in part agree with them, rendering, *Because they have forsaken the Lord, and have loved whoredome; and wine, and drunkenness hath taken away their heart*. The Greek according to divers punctuations, or distinctions, and readings, may be fitted to either, or indeed made different from either. As rendered by the Arabick in the printed copy it sounds, *Because they have forsaken the Lord, that they*

^a Grot. * Brenn. ^b Lively. Druf. River. ^c Ab. Ezra. R. David Kimchi. ^d Lud. de Dieu. ^e The Greek in some copies, and see Chaldee Paraph. ^f Ribera. ^g Kimchi, M.S.

might keep (or observe) fornication, and drunkenness, and the heart of my people hath received wine. According to the ^h ordinary reading of the Greek copies, it runs word for word, *Because the Lord they have left to keep, fornication, and wine, and drunkenness, the heart of my people* (so taking in the first word of the next verse also) *hath received*, i.e. I suppose, hath received impressions from them, so as to be led by them. But I shall not stand to examine what sense will be made of any of these, or any of like kind, seeing no reason to depart from that distinction of the words which is by ours, following the most observed, so as to end one verse with, *because they have left off to take heed to the Lord*, and then make of the other words a distinct verse, *Whoredome, and wine, and new wine take away the heart*. So the Chaldee from of old distinguisheth them, and the meaning that he gives in a paraphrastic way, seems both plain and congruous; thus, *Because they have forsaken the worship of the Lord, and have not kept* (or *took heed to*) *it, whoredome, and wine, and drunkenness draw out* (or *aside*;) *and cause to erre* (or *lead into error*) *their hearts*.

These last words are expressed as a general sentence of known truth, expressing the ill effects of the vices named, which are to *take away* (as the word here is well understood, which otherwise signifies *to take*, in general) the heart, or make men brutish, as if they had no heart or understanding, whereby ^k to discern the way in which they should walk, nor will to walk therein; but considering the place where they stand, we cannot but perceive that they are particularly to be applied to the persons spoken of, and so by, *the heart*, to be meant, ^l *their heart*, or *the heart of them*, and so to shew the reason how it came to pass that they had so wickedly forsaken God, and left off to take heed to him, and his ways, and ^m did not regard his threats and punishments, *viz.* because these things had possession of their hearts, they indulged or gave themselves to these sinful ways, the bad effects of which are to take away the heart of men, to make them brutish in their understanding, and so had taken away their hearts, and wholly corrupted their minds and judgments, and deprived them of their reason. ⁿ There be, who by *whoredome*, would here also have to be meant spiritual whoredome, or Idolatry. To which, though the like ill effects may be attributed, and they were guilty of that also; and ^o some will have both taken in, as both went off together among them; yet we have no reason to de-

part here from the literal notion of the word, *whoredome*, as it denotes that known sin of the flesh: and so ^p in the sin of *drunkenness*, expressed by naming of *wine*, and *new wine*. They being joyned in the same sentence with the other, all probably must be understood alike, and the understanding them literally according to the usual notion, seems plainest.

וַיַּשְׁכֵּחַ וַיִּשְׁכַּח Veyash vetirosh. The first of these is by all rendred, *wine*, as it properly signifies; the second, though it usually and properly signifies *new wine*, yet is by ^q many rendred, *drunkenness*, in respect to its effect, ^r which it is apt to produce by seizing on the head and understanding, and possessing them according to the signification of the root יָשַׁח Yashach, *to possess*, to which it is usually referred. The naming of both these here together, *wine, and new wine*, seems as to include all intoxicating liquors, of which they were the most usual, so to denote their ^s immoderate desire, and indulging to those things to the besotting themselves with them. They that understand these names to denote spiritual fornication and drunkenness, must thus (as one expresseth it) understand them, That the desire of Idolatry hath so possessed their mind and heart, as to have the same effect in them that wine and new wine have in men, which takes away their mind (or understanding,) and makes them without understanding; by *heart*, being denoted the understanding or rational part of man. But the taking of the words in a plain literal sense, seems (as we said) the plainer and more congruous way, and such are the known effects of these vices indulged to, for seizing on, and corrupting, yea even quite taking away the heart and understanding, the faculty of discerning what is good, and will to do it, that it is no marvel to hear them, who gave themselves up to them, taxed as guilty of all that may be understood by what is said, that *they had left off to take heed unto the Lord*, and of what also is charged on them in the following words, concerning their heeding to things contrary to him and his ways.

v. 12. *My people ask counsel at their flocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to erre, and they have gone a whoring from under their God.*

Though in the former words, with which

^h Edit. Franc. and Polyglot. Lond. ⁱ Aben Ezra seems to have read this without the Conjunction, and, between the words, *whoredome, wine, &c.* and see Drus. ^k Ab. Ezra. Kimchi. ^l See P. C. Grot. Rivet. ^m Jun. Tr. in. ⁿ See Ribera. and Chr. à Castro. ^o Mercer. Tarn v. ^p Zanch. ^q Chad. S. r. Greek, Vulg. Lat. printed Arabick. ^r Kimchi. ^s Rivet. ^t Chr. à Castro.

these may be joyned, by that way of connexion which we have intimated, as an effect with its cause, the Priests (as we have seen) may seem more particularly taxed, by whose fault it was that the people so grievously erred; yet in these that the whole people are accused, is by all granted, and made manifest, by that general compellation which comprehends them all, *my people*, viz. Israel; and that title by God given them greatly aggravates their crime, in that they whom God had chosen to be his peculiar, and by so many means engaged to be so, and so clearly instructed how to behave themselves as so, and they who gloried in that title, should yet deal so falsely with him, and become guilty of so great wickedness toward him.

The fault charged on them is, that they *asked counsel at their stocks*, and inquired what their *staff* should declare to them, or thought (and believed) that their *staff* should declare to them things to come, (as the Chaldee renders it.) For, *doth declare*, must so denote, that they thought it should, not that it really did so.

They ask counsel. *ישאל* *Yisheal*, will ask, that is the signification of the word in the Original; the Future tense, ours with wothers change into the Present, (as oft the force of it is) to shew, that it is not meant of a thing only that they would do hereafter, but did and would continue to do. * Some put it, as it is, in the future, *will ask*; and y others render it by the Pretense, *hath asked*; all, I suppose, meaning to express the same thing, viz. that it was their custome so to do. Ours adde the word, *counsel*, as implied in the Verb, for explication of what asking is meant, such as implies dependance, and relying on for guidance and direction; whereas otherwise it signifies *to ask*, in general. At their *stocks*: so in the ordinary printed copies it is usually read; it were more punctually agreeable to the letter in the Original, if it were [*stock*] in the singular number, as the following word [*staff*] is; and perhaps it was at first so written, however it came to be changed into the plural, and so may well enough also be, the Hebrew word though being of the singular number, yet comprehensive of more, to which the name is common; yet it is usually rendred by other Translators in the singular number, and perhaps was at first by ours. But this makes no great matter or difference.

The word is *עץ* *Ets*, which signifies *wood* in general, whether green or dry, a tree standing or cut down, a bigger or less piece of wood, a stock, block, stick, or chip, any such

thing may be called by that name: and so it is by ² Interpreters in Latin rendred by a general name, agreeing to any of these, *lignum*, *wood*; so the vulgar Latin, *in ligno suo*, in (or at) *their wood*. So the MS. Arab. *بجوديسال*

asketh of his wood. The word, *stock*, which ours use, may denote any piece of wood of some bigness. But there be who seem here to ascribe to the word another notion: the Greek renders it *ἐν συμβόλοις*, in *symbols* or *signs*, a word of large signification, except they had expressed what signs they meant. The Latin Translator thereof renders it, *in auguriis suis*. Some understand them of any *signs* or *omens*, which they took from any thing in their idolatrous ways, which they observed in their offerings and sacrifices; as in the ^a leaping of the fruits in the fire, the disposition of the ^b liver, or condition of the entrails of their sacrifices, the ascent of the ^c smoak from the wood and offerings, and the flying of birds, and the like, which may tell us what they were guilty of, but is nothing to the literal signification of the word, except their divination by the smoak ascending from it, may be referred to it. ^d A learned man therefore thinks, that in that Translation was at first, and ought to be still, read *ἐν συμβόλοις*, in or of *their counsails*; as if they took the word *עצ* *Ets* for *עצה* *Etsah*, not in the signification of *עצ* *Ets*, *wood*, but *עצה* *Etsah*, *counsel*. This conjecture of his is made probable by the Syriack version, who render

בטאר'יתיהם *Betar'itheh*, which the Latin translation renders, *proprium iudicium consuluit*, *my people hath consulted their own judgment or*

counsel: and the printed Arabick, *في مشورات* in their *counsels* or *consultations*; and Abarbinel notes, that some Jews also so took it in the signification of *counsel*. But there is no reason for all this, either to alter the reading in the Hebrew, or to depart from the usual signification of the word, which ordinary translations give us, of *wood*, or *stock*; and that being retained, whereas he saith, *my people asketh counsel of their stock, and their staff* (in the signification of which all agree) *declareth to them*, some will have by *stock* and *staff* to be understood the same thing, viz. *their wooden Idols*, such as we have mention and description of *Is. 40. 20.* and the *44.* from *13.* to *20.* and *Jer. 10. 3, 4, 5.* That by both names is understood the same thing, seems hence probable, in as much as the answer is expected from the same that is asked, and therefore by

^a Brenn. ^u Ab. Ezra, as cited and interpreted by Abarbinel. ^w Pagnin. Jun. Tr. ^x Interlin. ^y Vulg. Lat. ^z Vulg. Munst. Tigur. Jun. Tr. Cashal. &c. ^a Cyril, and see Chr. à Castro. ^b Ezek. 21. 21. ^c *ἡ ἀπομνηστεία*. Beyer on Seld. p. 197. ^d Schindler. ^e Mercer. Lively. Rivet.

the staff which declareth or answereth, is probably meant the same thing that by the wood or stock which they ask of. And as to the first name עץ *Etz*, though it do signifie wood in general (as we said) any stock, yet that it is particularly sometimes meant of an Idol, is manifest: as *Jer.* 2. 27. where the house of Israel is accused for saying לעץ *Laetz*, to a stock, thou art my father, &c. and c. 10. 8. עץ *Etz*, the stock is a do^{tr}ine of vanities: and *Habb.* 2. 19. Wo unto him that saith לעץ *Laetz*, to the wood awake, &c. That in these places by עץ *Etz*, stock, and wood, are meant an Idol of wood, there is no question; and so it is in *Jer.* 2. and *Habb.* as here also rendred by the Chaldee Paraphrast, תצלם אה *Tzelem Aa*, an image of wood. As for the second name מקלו *Maklo*, his staff, which they thought, or desired, should declare to them such things as they would know, and therefore inquired of it, that, though it be not elsewhere used in that notion, yet it may here be used for an Idol also, is not a thing absurd to think, when we find that among other nations also a peeled or smoothed cudgel was worshipped for a God; especially if it be true what some tell us, that their Southsayers did carry about with them some image of a Devil or Idol carved upon a staff. However by this name also as well as by the former, may an Idol well be call'd; the wooden stick of which it was made, deserving rather to have been put to that use, and made a staff of than a God; and now deserving no more to be asked counsel of for direction, than a staff that a man carries in his hand, and himself directeth, and moveth which way he pleaseth, doth to be enquired of for direction in the way. With those who thus take these two to denote the same thing, viz. the Idol it self, (which it self some think to be therefore called their staff, because they lean'd or relied on it as a staff) which they forsaking God, and the rule of his law, worshipped, and vainly depended on for direction, and for help, may we well comply. But others rather think to be meant either by both the words, or at least the latter, some ways of divination which they had learned from the heathen, whereby by the use of pieces of wood or staves, in some such way as might work on their fancy and imagination, they thought to inquire the mind of their Idols or false Gods, and thence take directions in any thing that they intended; these they call *εὐχόμενα*, divination by wood, and *εὐχόμενα* divination by rods or staves; and some undertake to tell us something of the manner of the thing, but dubiously and differently, as in a

matter of which they had no great certainty.

R. *Moses Maimonides*, speaking of several sorts of Diviners, tells us of a fashion of some, that by taking a staff, and striking the ground several times with it, and making horrid noises, and taking their thoughts off from other things, and looking long on the earth, till they were like men in epileptical fits, would then undertake to foretell things to come; such he saith he saw ⁱⁿ Barbary. Thus he in ^{one} place. And in ^{another} also, speaking to the same purpose, saith, that ^{that} is it which is spoken in this place of our Prophet; My people ask counsel of their staff, or wood, and their staff declareth to them. To which purpose also in the first place, he citeth out of an ancienter book, *Sifri*, that asking what is קוסם *Kosem*, a diviner, answer is made, one that takes his staff, and saith, Shall I go or not go? and that it is that which he here reproveth, as a custome then in use.

Another Rabbini, *Moses Mikkotzi*, likewise speaking concerning the precept which forbids the use of Divination, saith, that some when they were to go a journey, (or the like) would before hand make enquiry, by taking pieces of wood, and peeling one side of them, and then casting them out of their hand, and according as they fell either the one side, viz. that peeled or that unpeeled, uppermost, made conjectures whither their journey, or what they intended to do, would be prosperous or otherwise; and that in his time they did so in ^{some} countreys: and that that is it which the Prophet saith, My people ask of their wood, and their staff declareth to them. Now seeing both these pretend to tell us what is alluded to here by the Prophet, and yet do it in different ways; *Abarbanel*, for reconciling them, tells us, that *Maimonides* hath respect to the last words their staff declareth to them, to tell what is meant thereby; but *Mikkotzi* to the first, they ask counsel of their wood, to shew us what is in them alluded to; but both conclude, that the Prophet speaks of such ways of Divination. R. *Tanchum* also, though he mention no particular kind thereof, yet in general saith, that what in these words is spoken of, is among those ways by which some Diviners or Southsayers sought to know hidden things, which by the law were forbidden.

^m Some conceive such a way to be meant, as they think pointed out *Ezek.* 21. 21. of divining by arrows, where it is said, the King of Babylon stood to use divination, and made his arrows bright (or as others, mingled his arrows) and consulted with images; which place St. *Jerom* explaining, saith, that he mingled arrows, on

^f De ubrum dicebant fustem delibratum, i. e. decorticatum, quem venerabantur pro Deo. Festus: and see Druf. ^g *بالعزب الاقص*. ^h *Præcepta neg.* 31. ⁱ *Yad. treat of Idol.* c. 11. ^k So in both places.

^l שקיניאה Druf. in Illyrico, Sclavonia, Schiavania. See Floyd in Illyricum. ^m *Jerom. Cyril.*

which were written the names of such as he would go against, and so looked whose arrow (or lot) would come forth, that so he might know what city he should first set on. With which much agrees a like custome among the ancient *Arabians*, of consulting their Gods by arrows or "staves, or shafts of arrows, when they were to take a journey, or do any matter of great concernment to them; on one writing, *God bids me*, and on another, *God forbids*, and accordingly as they drew out one or the other, out of something that they were put into, did what they were to do, or abstained from doing it. These being such as had knowledge of the law, might perhaps pretend in their consulting by staves to imitate what God himself commanded to be done, *Num. 17.* for shewing what preeminence he gave to the tribe of *Levi*, among the other tribes as to the Priesthood, by writing the names of the chief of every tribe on a several rod. But this here (if it be meant of such divination) was not a thing commanded by God, and therefore it is said it was *their own wood* that they asked counsel of, *their own staff*, of their own taking, that declared to them. And it is most probable they took that custome from heathenish idolatrous nations, as the *Chaldeans*, from whom others also might take it up; for that divers other nations made use of staves in their divinations, is observed by learned men, in their illustrating this place, and that of *Ezekiel* mentioned, whose opinions concerning it, and their testimonies by them cited, I shall not here reckon up, as neither insist on *the Egyptian Magicians* rod, mention'd *Exod. 7. 12.* in as much as after all we shall be left more to conjecture, than gain any certainty for giving the meaning of this place. It is sufficient for us to understand, that forsaking God and his law and oracles, (to which alone they ought to have sought) they fell to the worshipping of Idols, with dependance and confidence on them, and consulting those wooden oracles in such manner, and by such means, as his law forbid, and their own evil heart suggested to them, or they were instructed and encouraged in by their Priests of their own setting up, which should order things according to their own humour, and their false Prophets, which spake to them *pleasing things*, and they hearkned to. And some will have by *their staff* to be meant those Prophets themselves, not any other instruments of divining, by which they pretended to enquire the mind of their God; and them to be so called, because they relied on them as

a man doth on a staff. But this seems too wide from the letter, except we had some other grounds for it.

That argument which some use to prove, that here by *wood* is denoted some instrument of Divination, by which they enquired the Idol's mind, not the Idol it self, because the Verb is construed with the Preposition *ב* *Be*, which usually denoteth the instrument, will not always hold; for it is often as well so used, as to join the person himself asked to the Verb, and not to denote any intermediate instrument by which he is enquired of. So *1 Sam. 14. 39.* *וישאל שאול באלהים* and *Saul asked counsel of God*; where it is manifest, that the Noun to which the letter *ב* *B* is prefixed, is the person asked of, and so in many other places of the same book: as *c. 22. 10. 29. 2.* and elsewhere often. So that as the words are capable of being rendered, *my people asketh counsel per lignum suum*, (as some note they may) *by their wood* or *stock*, as if they did not invoke the stocks themselves, but God in, or by, them; so may they as properly be rendered, *they ask their stock*, viz. invoke the stocks themselves, which is the plainest meaning of our rendering, *they ask counsel at*, i.e. of *their stock*. Which way soever the words be taken, they tend to the same scope, to shew the brutish wickedness of this people, who having God's law and oracles to direct them, fell to take such senseless absurd idolatrous ways, which would certainly deceive, but could not direct them.

Now how it should come to pass, that they whom God called *his people*, and who had so many engagements to him, should so forsake, neglect, and forget him, to follow such foolish vanities, may deservedly seem strange; but the reason follows, for *רוח זנונים* *Ruach zenunim*, *the spirit of whoredoms* hath caused them to erre, &c. By the *spirit of whoredoms* some will have to be meant the Devil, that wicked spirit, whose business is to tempt to all manner of evil, and to seek to withdraw men from God: and of such there being many, some will tell us, that such and such of them are more particularly design'd to tempt to such and such vices, and accordingly have their denomination from them, and are call'd the *spirits* of such and such vices, as the *spirit* of uncleanness, anger, lying, luxury, avarice, and here *the spirit of whoredomes*. But as for such a distinction and distribution of evil offices among them, as there is no ground to assign it, so no need of it, one evil spirit being enough to tempt and stir up to many sins;

^a See *Specimen Hist. Arabum*, printed at Oxford, p. 327. &c. and such some think St. Jerom to mean by Arrows, viz. *hafulas aut virgas, non zela*. Chr. à Castro. ° Zanch. p. Ribera. ° See Grot. on Ezek. 21. 21. and on this place, with other Commentators, & Cæ. Rhodig. l. 7. c. 29. Selden de Diis Syr. synt. l. c. 2. and Beyer on him, &c. ° See Diodati. s. Kimchi. Vat. * Mont. ° 2 K. l. 2. ודרשו בכעל. ° Zanch. w. Lyra. Tarnov. * Petr. à Fig. Ribera Chr. à Castro. Rivet. ° Rivet.

and perhaps many, a ² Legion, concurring to any one, and the Devil or any of his Angels may be call'd the spirit of that sin. ³ Others will have thereby to be meant the spirit of the false Prophets, who seduc'd them and perswaded them to those wicked ways which they took, on whom they relied, but who had no more true knowledge in them than a dry stick. ⁴ Others thereby understand the evil motions and inclinations of their own mind, whereby they were carried on to such evils as they did commit. So the Arabick Manuscript seems to take it, rendring

الرب the thought (or minding) of whoredome causeth him to erre. The prevalent affections and inclinations of the mind, whereby it is carried on to any thing, are usually called by the name of spirit, whether in good or bad. So in good, we read of the spirit of love, 2 Tim. 1. 7. the spirit of meekness, Gal. 6. 1. the spirit of grace and supplications, Zach. 12. 10. and, the like. On the contrary in evil, we read of the spirit of jealousy, Num. 5. 4. of the spirit of uncleanness, or unclean spirit, Zach. 13. 2. of a spirit of lying, or a lying spirit, 1 Kin. 22. 23. the spirit of error, 1 Joh. 4. 6. and the like. Those good affections and motions, which are stirred up in the minds of men by the good spirit of God; and those evil ones, which are stirred up in them by the evil spirit, are themselves call'd the spirit of such or such a thing, as they are thereby guided and moved to.

Now as to the causing them to erre in that way of Idolatry, here spoken of, by the spirit of whoredoms, it is manifest all these forementioned spirits do concur; the Devil to tempt them to it, the false Prophet, in whose mouth he became a lying spirit, to seduce and instruct them to it; the corrupt affections of their own evil heart, violently moving them to assent and comply with them both; and to each of them may this name of the spirit of whoredomes well agree: yet considering that that which made them so to comply with the other, was this last spirit, their own evil mind, without which the others could not so far have prevailed over them; and what is again said c. 5. 4. the spirit of whoredomes is in the midst of them, we may think the latter of them more properly and peculiarly here meant, and assigned as the cause of their erring, yet without exclusion of the others, as doing their parts in it.

This spirit is call'd the spirit זנונים Zenu-nim, of whoredomes, and that in the plural number. What whoredome is meant, may be de-

manded, because the name, as we have seen, is applicable both to that of the flesh, properly so call'd, and to that of the spirit which is Idolatry, and is both by our Prophet and others used to denote sometimes more peculiarly the one, sometime the other. In the verse before this it seems more properly to denote carnal whoredome, but here is by most thought to be meant of that call'd spiritual whoredome, to wit, Idolatry; and that that is here spoken of, the words before concerning their asking counsel of their wood, and those that follow, that they went a whoring from under God, make manifest. Yet do ⁵ others think not onely that to be pointed out, but the other also to be included; and so that the place may be understood of both, the comparing this and what is said v. 14. will make for it; and the words being put in the plural number, whoredomes, may well comprehend all in any sort, which that name may design: but if we apply it onely to that spiritual kind, the putting it in that number may set forth the immoderate licentiousness of their affections, in carrying and inciting them to all idolatrous ways without any restraint of themselves. This brutish spirit of whoredomes, רוח רשע Ruach rasha, the spirit of error, (or Idolatry, for the word, though signifying properly the first, is used for the other also) as the Chaldee renders it, היתה Hithah, hath caused to erre, or seduced, namely, them; for though that Pronoun designing the persons be not expressed, it is necessarily understood, and therefore usually added by those who render the Verb in its proper Transitive signification, and is virtually included by those who do otherwise; as the Greek, which intransitively render it well to the meaning, though not punctually to the form of the word, ἐπαλθόντων, and the printed

Arabick ذللو Dhallu, they have erred, or been lead into error, by the spirit of fornication, and they have gone a whoring from under their God; i. e. it have caused them to erre, so as that they have gone a whoring, &c. That do we look on as the force here of the conjunction ו Ve, which signifies, and, that so it may shew the effects of that spirit, causing them to erre, and in what, and how far they erred by its impulse, viz. so far as to go a whoring מן תחת אלהיהם from under their God; him who had avouched them for his people, and whom they had avouched for their God, and whom they were obliged by all ingagements to acknowledge for such, and cleave to; their God, their only true God. For he is manifest-

² Marc. 5. 9. ³ R. Dav. Kimchi. Abarb. ⁴ Lively. ⁵ Whether may net by the spirit of the mind, Eph. 4. 23. be understood the affections and frame of the mind? Castal.

⁶ See Mercer. Petr. a Fig. ⁷ Or رجا. ⁸ Ita ut

ly here spoken of in opposition to those Idol false Gods, for following which, and forsaking him, they are here accused. The name *Elohim*, is indeed, as to the form, of the plural number; but when spoken of the true God, in signification singular, and therefore is it observed by some not to be so well translated by *Arias Montanus* in the Interlinear version, *Diis suis, their Gods*; for their fault is not because they forsook them, but because they followed them. In understanding it of false Gods, he seems to agree with *Abarbinel*, who seems so to do, taking מִתַּחַת *Mittachath*, from under, to be no more than תַּחַת *Tachath*, under; and it would then signify, they went a whoring under their Gods, i.e. their Idols, and so doing went a whoring from under the one true God, that is, cast off their subjection to him, and dependance on him, who alone was their God, and whom alone they ought to have owned for such, to subject themselves to them who were not their God, whatever they called them, not at all indeed Gods, and to depend and rely on them for directions in what they would know or do, and obtaining of what they desired.

The expression is much like that which we have above, c. 1. 2. *The Land hath committed whoredome* (or gone a whoring, for that word is the same) *from after the Lord*, (which ours render, *departing from the Lord*, as to the sense;) both importing the forsaking of God, but that the expression here, *from under*, implies a subjection due to God from them, as their God and husband, which they had cast off. They dealt as a lewd whorish woman, who casting off that subjection, and dutiful respect which she oweth to her husband, follows after others, and prostitutes her self to them. In that they are said to go a whoring, it declares them to be in behaviour like an harlot, or an adulteress, false to her husband; but it is from the place and subject matter, or thing spoken of, manifest, that that word here is used to denote their spiritual fornication of Idolatry, by the spirit of which, or zealous affection to it, they were drawn away from God to give themselves up to the service of Idols, and observing their vain ways, and so is a reason given (as we said) of their brutishness in asking counsel of their stocks, and enquiring by their staff, as at an Oracle that should direct them. The Arabick Manuscript version not unfitly renders it, as to the meaning, *My people ask of their woods, and their staff declareth to them, because the thought* (or mind-) *of whoredome maketh them to erre*, فَلَزَلَكِي طاعة الله and therefore have they erred from (or have forgotten) the obedience of

God. A farther declaration of their behaviour in their going a whoring from under their God, and the ill consequents thereon, have we in the following words.

v. 13. *They sacrifice upon the tops of the mountains, and burn incense upon the hills under oaks, and poplars, and elms, because the shadow thereof is good: therefore their daughters shall commit whoredome, and your spouses shall commit adultery.*

The Greek and Vulgar Latin, *They did sacrifice*; the Syr. and Arab. *They have sacrificed*; and so *Pagnin*. and the *Tigurine*. The Verb is in the Future tense, and properly signifies, *will sacrifice, will burn incense, &c.* but may be according to the use of the Hebrew tongue rendred either in the future tense, or such as denote what is past, or the present, according as the sense will require. Ours well put it in the present tense, It denotes (as one observeth) *actum continuum*, a continued action, or custome of doing. Being by that wilfull spirit of whoredomes that is in them lead into error, and turned away from God and his ways, they became so vain in their imaginations, and their foolish heart was so darkned, that they ran after their stock and their staff, as if they were fit directors for them, and neglecting both the place and the ways by God prescribed for his worship, they went a wandering to such places which were thought fittest for the worship of Idols, and chosen by their worshippers for that end, and there performed with great zeal and devotion, such services as were thought acceptable to them; as here is shewed in the description of the places, *the tops of the mountains, and hills, and under shady trees*, and the services by *sacrificing and burning incense*, wherein the chief of the outward service did then consist; and so all other parts thereof may be comprehended under them. That such places were of old chosen by Idolaters for worshipping therein their false Gods, appears (that we may not farther look after it) by several other places in the Scripture; as *Deut. 12. 2.* where is a command to *Israel*, that they should utterly destroy all the places, wherein the nations that they should possess served their Gods upon the high mountains, and upon the hills, and under every green tree: and in the next verse is mention of their groves, as oft elsewhere. *Ye shall not do so unto the Lord your God*, (saith he) *but unto the place which the Lord your God shall choose out of all your Tribes, to put his name there, even to his habitation shall ye seek, and*

^a See Rivet. ^b Pifc. ^c Rom. 1. 21.

thither shalt thou come, verse 4, 5. Yet notwithstanding all this, how prone they were to worship Idols in such places, we find 2 Kin. 17. 10, 11. *And they set them up Images and groves in every high hill, and under every green tree, and there they burnt incense in all the high places; and Ezek. 20. 28. They saw every high hill, and all the thick trees, and they offer'd there their sacrifices, and there they presented the provocation of their offering, there also they made their sweet savour, and poured out there their drink-offerings.*

Several sorts of trees are here named, *Oaks, Poplars, and Elmes*; in translating the names of which, if there be some difference betwixt Interpreters, it is no wonder; every one by such trees as they have seen in their own countreys, guessing at such as grow elsewhere. Nor will it here (I suppose) matter much, although among heathenish Idolaters some trees were accounted more peculiarly sacred to such or such of their false Deities. It will be sufficient to know, that they were among the trees that grew among them, such as were most shady, and of an acceptable shade: which is the reason here expressed why they made that use of them, which they did, viz. כִּי טוֹב צִלָּהּ *Ci tob tzillah, because the shade thereof or of it is good, viz. of each of these trees.* The Affixe being in the singular number, seems to be referred to each of these kinds, and so to make the case alike, as of them between themselves, so with them and any other tree of like condition in that kind, viz. in respect of its shadow, if it yielded a thick and pleasing shade, so that under these were comprehended the rest. Such shady places it seems they delighted in, as fit for convening to their Idolatrous services, and perhaps thought their false Gods to delight in also. But what other reasons besides the commodiousness of the shade, and so either the pleasantness of the place, or a kind of awful horror, which the darkness thereof might strike into their minds, or the conveniency it might offer them for their * lewd purposes, as the following words seem to intimate, the Idolaters might pretend for their choice of such places, it will not be need to enquire, but to content our selves with what the words express: no pretence whatever, no intentions could excuse them, it being directly against God's command for them so to do. And this was their sin and great wickedness in them, and an evident token that they were gone a whoring from under him; that whereas God had chosen to himself one place

to put his name there, and for an habitation, (as he speaks in the forecited *Dent. 12. 5.*) and commanded them *thither to seek*, (viz. for answers and Oracles, which from the "mercy-seat, and by Urim and Thummim, were given to the people,) and that thither they should come, and thither bring their burnt-offerings, and their sacrifices, forbidding them to seek to other places, or perform such services elsewhere to him; they now rejecting him and his commands, in other places asked counsel of their stock, sought to their staff to declare to them, and offered there to their Idols, sacrifice and burnt incense, and performed such things as they thought to be parts of divine worship, even upon the tops of mountains, and upon the hills, and under every shady, green, thick tree.

For aggravating the evil of their doings, we may easily perceive, as suggested in the words, that they did these things² not out of ignorance and infirmity, but upon deliberation, and of set purpose, wittingly and willingly, with manifest contempt of the law, not only in private, but openly in the most conspicuous places, as tops of mountains and hills, not one place but many, as the plural number sheweth; and obstinately, as the form of the Verb יָבִיחוּ *Yezabbechu*, is noted by *Kimchi* to import רֹב הַפְעוּלָה *the frequency of the action*, it being such as seems to denote more than the simple form יָבִיחַ *Yezabbechu*, which signifies, *they sacrifice*, doth, and therefore is by *Aben Ezra* thought to signify, *they cause to sacrifice*, and expounded, *they bid the Priests of Baal (or idolatrous Priests) to sacrifice.* But *Kimchi* thinks and proves, that it is not necessary so here to render it, but rather, *they do much and frequently sacrifice.* These are their doings, in which their going a whoring from under their God manifests it self; the ill consequents and effects of which the following words declare.

Therefore your daughters shall commit whoredome, and your spouses shall commit adultery. Therefore; because you so wickedly go a whoring from God, and commit such lewdness with Idols, your &c; the person is here chang'd, as usually elsewhere, and they spoken to, which before he spake of in the third person, *they*; yet here he saith, not *their*, but *your daughters*, and כָּלֹתֵיכֶם *Callotheicem*, *your spouses*: so ours with several others render it *your spouses*, but many (the most we may say) render it, *your daughters in law*; the word כָּלָה *Callah*, signifies both, (as doth likewise the Greek *κατακλιμα*, by which they here render

* And see Eze. 6. 13. If. 57. 5. Jer. 3. 6. ¹ The Greek therefore renders the last name אֵלָה which ours render *Elme*; in general, a shady tree: and so the Arab. * Petr. à Fig. ^m Ainsworth on that place. ⁿ Ex. d. 25. 22. N. m. 27. 21. ^o Amos 5. 5. ^p Rivet. ^q See Ar. Mont. Par. ^r Zanch. ^s Vulg. Lat. Var. Pagn. ^t Syr. Arab. Interlin. Munst. Tig. Caltr.

it,) but why it should rather be here taken for *daughters in law*, "some learned men give for reasons, because the word in the other notion, *viz.* of *spouses*, is not elsewhere found with any Pronoun affixed to it, as here this is, and because it so seems better coupled with *daughters*: for whichsoever it be taken, *spouses*, or *daughters in law*, they are such which even the most profligate persons, what lewd courses soever themselves follow, desire to have chaste and honest, and account it a shame and a grief to themselves if they be found otherwise. The Chaldee Paraphrast taking his liberty, doth not here onely literally render the words, but would have them understood of such daughters as they begat of heathenish women, with whom they mingled in their Idolatry, and such heathenish Idolatrous wives as they took to their sons. Of these, whoever they be taken to be, it is said, that therefore they shall commit whoredome, and adultery.

Therefore; כן *Al cen*. This illative shews this now said to follow by way of consequence on what is before said; these doings of their *daughters and spouses, or daughters in law*, on their doings, to wit, their running after Idols, and going to sacrifice upon the tops of the mountains, and burn incense upon the hills under oaks, and other thick trees: but to say by what way of consequence, whither as of a thing that would probably, if not necessarily, follow, or as of a punishment that should therefore be inflicted on them, may make some little difference. For better judging of which, it may not be amiss by the way to observe, that the words תזננה *Tiznenah*, having the signification of committing whoredome, and תנאפנה *Tenaphnah*, having the signification of committing adultery, being in the form of the future tense, may be rendered either in the signification of the present tense, which in the Hebrew is oft expressed by that form, so as to sound, *they do commit whoredome, and do commit adultery*, as some do here render it; and that of custome, as some adde, *they are wont to do so*; or of the preterimperfect tense, *they did commit &c.* as another; or else in the proper signification of the future, *they will or shall*, as ours and several others render. If it be rendered, *they do, or are wont to do, or did, or will commit &c.* then will it shew such lewdness of their *daughters &c.* to have been, and probably like to be, the ill effects of those evil courses which they took. But if it be rendered, as it is by ours, *shall commit*, then it sounds as a threat, and to denote a consequent punishment thereon; and for

such may it be taken too according to the first ways; what after-evil follows, or is consequent on a former, may be looked on as a punishment thereof.

According to the first way, *Kimchi* seeming to take it, thus gives the meaning: *Because the men go out of the city unto the high mountains, and every green tree, there to serve Idols, therefore is there place (or opportunity) to their daughters and spouses, (or daughters in law) of committing whoredome and adultery; and with him* some others agree. But a learned Expositor gives on this his censure, That though this be not ill said by *Kimchi*, yet that it doth not take fully in the Prophet's reason, which is to be had by making the sense to be, 'Because you run a whoring from under me, that is, forsaking me, serve other strange Gods, therefore will I render to you in your own measure, and permit that you yourselves shall find the like dealings from your daughters and spouses, the fathers having daughters that play the whore, and newly married men or to be married spouses that commit adultery; that so by the shame and grief, which from their lewd doings ye shall conceive, you may be sensible how great a wickedness and injury it is in your selves, forsaking your most kind father, and loving husband, God, to run after Idols, and cleave to them. These words of his give us the sense of the most part of Expositors, who will have these words to import, not onely that their idolatrous courses should give occasion, and opportunity, and ill examples to their daughters and spouses, of such lewdness; but that it should by God's just judgment be ordered, that the ill carriage of these should be a punishment to them for their ill behaviour towards him; a punishment proportionable to the fault, and none less a punishment of another, according to what is expressed by the Apostle, *Rom. 1. 26.* how because men glorified not God as they ought, he by way of punishment gave them up to vile affections. And here may be compared what *Amos 7. 17.* is threatened in punishment to *Amaziah*, withstanding the word of God preached by *Amos*, that therefore his wife should be an harlot.

According to both these ways are by the most understood such voluntary acts of lewdness, as were by those women spoken of committed, both by the example of their idolatrous fathers and husbands, and the occasions and opportunities given them of so doing, and by the just judgment of God permitting it and ordering so their sins, as to be a pu-

^a Lively. ^w Which Mercer prefers. ^x Chald. Tig. Junius. ^y P sc. ^z Munst. ^a Greek. Vulg. Lat. Syr. Ar. ^b Merc Pare. ^c Petr a Fig. ^d Jerom. ^e Lyra. Calv. Mont. Zanch. Ribera. Tarnov. Sa. Menoch. Diodat. Grot. &c. ^f See Rivet.

nishment of the sins of those their fathers and husbands. ^g But there are who think by their committing *whoredome* and *adultery*, not to be meant such voluntary acts of theirs, but such as they should be forced to by their conquering enemies, ravishing and defiling them: Against which ^h others except, because then, though this had been a great punishment to the fathers and husbands, yet those poor women so injur'd had deserved rather pity than punishment, as the beginning of the next verse intimates that these did.

Now according to all these, the whoredome of the *daughters* and *spouses* is to be understood of carnal whoredome or filthiness of the flesh, and defilement of the body, either alone, or ⁱ accompanied with that of the spirit, which should be occasioned by, or be a punishment of the spiritual whoredome, *viz.* the Idolatry of their fathers and husbands. But *Abarbinel* takes another way, and thinks that *whoredome* here in all these passages, this *v.* and the next, is to be understood of whoredome with Idols, and so the meaning of these words to be by way of reproof of the whole people, both of the men and women, "Because ye go a whoring from under your God on the tops of the mountains, and on the hills, therefore your daughters also and spouses learn (to do the like) and do also commit whoredome with Idols; for the children use to do according to the deeds of the fathers: and ^k some others think this way of understanding whoredomes may be taken. But the ordinary way of expounding the words as a punishment denounced to them, seems the plainer and more congruous to the words. We shall better judge of it by considering together the next verse.

v. 14. I will not punish your daughters when they commit whoredome, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

Some difference there is betwixt Expositors in giving the meaning of these words; and that, either from assigning a different signification to some of the words; or from a different reading and distinguishing of them; though at last all will tend to the same scope. As for what concerns the signification of the words, we may observe, that the word **אִפְקֹד** *Ephkod*, rendred by ours, *punish*, is from a root (to wit, **פָּקַד** *Pakad*) which hath different significations. Among others, these, to

visit, which is a word of comprehension, and to which the rest, or most of them may be reduced: this spoken of good, gives us the notion of *taking care of*, and *having regard to*, *respecting and remembring for good*, and *to do good to*: Spoken of evil, as here, it signifies, *to remember*, and *take notice of for evil*, *i. e.* *to punish*. It signifies also *to compute, count, or number*, *to take account of*, and (if we may reduce it to this head rather than the former) *to take notice of*, and *to impute to*; to omit other notions, as not to the present purpose. These we may take notice of, because according to these we have different expositions, as we said. And ^l some of the Jews, seeming to take the latter notion, thus express the meaning. "There is 'no reason why I should impute to them their 'whoredome for sin, because they learn it 'from the Master of the house. ^m Others, *le* 'is not to be wondred, if the daughters commit 'whoredome, because they themselves going 'to the tops of mountains, eat and drink with 'whores, and all commit whoredome. And so *Abarbinel* makes the meaning to be no other than, "I wonder not that the daughters 'do so as they do, when they themselves so do. But most Christian Interpreters take it as ours do, in the signification of *punishing*.

Betwixt these two there is that difference, that the former makes that which is said, to imply, a not regarding, or not taking notice at all of what they did, or that they did amiss; as if it were that which they could not but do, being lead by such ill examples as they were, and so were held by him as guiltless for it, and there were no reason for him to impute it as a fault to them; which seems not to come home to the purpose, where great sins and great judgments, to deter from them, are discoursed of: But the latter imports, that he took due notice of what they did; and if he abstained from punishing them, it was not out of neglect, or to lessen the fault, but for another reason, *viz.* for a punishment to those who were concern'd in them, to whom the not punishing them was so; and so is it according to that way a farther declaration of, and addition to, what was before threatned to those Idolaters, as a punishment, in the last words of the preceding verse. Yet do not all, who agree in that, that the word hath here the signification of *punishing*, agree also in giving the meaning, but do it diversly, according as they differently read the words; so that some turn the negative into an affirmative, others make it include one. For some read the words with an interrogation, which though not exprest, they think to be understood; that so the words may sound, not, *I will not*, but, *shall I not*? So ours in the

^g Lively citing Theodorēt; and see Cyril. ^h Druf. ⁱ R. Dav. Kimchi. ^m Aben Ezra.

^l Vat. in 4^o and 8^o: and see Chr. à Castro. ^k Merc.

margin, and so *Jurinus* and *Tremellius* read interrogatively all but the last clause of the verse, *Should I not punish your daughters, because they commit whoredome, and your spouses, because they commit adultery? Because, or as one would have it, "also because, these separate with whores, what they may sacrifice with harlots? yes; the people that understand not shall be troubled.* The reading it thus, gives it the force (as we said) of a strong affirmative, as much as to say, *Certainly I will punish your daughters, and your spouses, because of such their doings; and you also, for that you are separated with whores, &c. i. e.* you idolatrous Israel for what you do, though it be put in the third person. But this reading pleaseth not * others; and indeed it doth not well agree with the tenor of the words, which is to aggravate their sin by the ill consequences thereof, except we should bring it to this meaning, "Should I not punish their daughters for carnal whoredome, when they commit it? how much more them for spiritual? They do not therefore read it interrogatively, but as denunciatory, telling what he will not do.

Yet neither do these agree in giving the meaning: o some understanding the words comparatively, or making the negative to be, not such as simply to deny that he will punish, but that he will not punish one so severely as he will the other, i. e. not their daughters and spouses so greatly as themselves, who gave to them an ill example, and by their own lewdness, were a cause and occasion of theirs. P So severely will he punish them for their spiritual whoredome, that the punishment which shall be inflicted on their daughters and spouses, shall in comparison to theirs be as nothing, or as if they were not at all punished; so that here in the negative particle, is an affirmative included, He will not punish so much, yet will punish. This way, though by q some preferred, yet is not so well liked by r others. There is another way, by taking the words as plainly minatory or threatening, as before he threatened, that by way of punishment to them their daughters should commit whoredome, and their spouses adultery; so now farther, that when they did so, he would not punish them, or by punishment restrain them from their lewdness, but suffer them to run on uncontrolled in it, which could not be but for their great infamy and grief, and so a manifest punishment to them. This way is by s many taken, and amongst all seems the plainest, and most agreeable to the words: and it is observed by them, that the greatest punishment, at least a forerunner

of it, is when God abstains from punishing, and by timely chastisements to reduce sinners, and stop them from running farther on in their sins, and so into utter destruction. But the threatening to let these lewd women run on without check in their sins, is not here spoken of, so much to intimate his anger against them, and what greater evils remained for them, as to shew his displeasure against their parents; whom, by not punishing but suffering those whose lewdness could not but be both a disgrace and shame, and so a manifest punishment to them, such as should prove to the utter destruction of their families, he would punish: for such infamy and dishonour of families, among temporal judgments and calamities of this life, which here seem chiefly intended, cannot be looked on as small.

The punishment here meant, and which God saith he will not inflict, s some of the Jews limit to that bitter water, by which the chastity of suspected women was tried, and they by the effect thereof on them, either absolved or condemn'd: as if the meaning of the words were, that seeing the men were so lewd, as they now were, the lewdness of the women should be no more discovered by this water, nor subject to that curse which by the law was laid upon them at the drinking thereof, as it is at large described *Num. 6. 5.* from ver. 12. to the end of the chapter, according to a t rule that the Talmudical Doctors, thence frame, especially from the last verse of the chapter, and confirm by these words, בּוֹמֵן שֶׁאִישׁ מְנוּקָה מֵעוֹן הַמִּים בּוֹרֵקִין אֶת אִשְׁתּוֹ אִין הָאִישׁ מְנוּקָה מֵעוֹן אִין הַמִּים בּוֹרֵקִין אֶת אִשְׁתּוֹ When the man is free from iniquity (viz. uncleanness, or adultery) the water trieth his wife; but if the man be not free from iniquity, the water doth not try his wife: and they confirm it from what is here said, לֹא אֶפְקֹר I will not punish your daughters, &c. they adde also, u that when adulterers were multiplied, the bitter water (or tryal thereby) ceased. And they think it proved also from this place, wherein God saith, he will not punish their daughters when they commit whoredome, &c. viz. w because they themselves were, as the following words shew, guilty in that kind, in both a spiritual and carnal sense.

Thus they restrain what is here said to that peculiar sort of punishment; but the words are more general, I will not punish, without limiting it unto any one kind. Yet seems it well noted by x some, that this doth not argue that they shall be looked upon as faultless, and not at all in this life or after it pun-

* Pifc. * Gatak. o Var. Pare. P Munft. and see Chr. à Castro. q Pare. r Rivet. s Jerom. &c. s See R. Salomo; t Sotah. c. 5. f. 28. and c. 9. f. 47. §. 2. Kiddushin. f. 27. §. 2. Shebuoth. f. 5. Yebamoth. f. 55. u ib. w Compare Jo. 7. 7. Judex non potest procedere utroque adulterante. Chr. à Castro. x R. Tanch. Aben Ezra.

nished, but put to shew that the men, who by their evil example gave occasion to them of so offending in such kinds, were more worthy of punishment; of which their desert, the not present punishing of their daughters and spouses might well put them in mind, being it self no small punishment to them, by the grief, disgrace, and infamy, which their seeing them without restraint from God, or chastisements whereby to reclaim them from such shameful doings, to be permitted to run on in them, must needs occasion to them. They cannot look on this as a mercy from God on their wicked daughters and spouses, whose lewd doings they cannot but know to be odious to God, but as a punishment from him on themselves, to whom the great dishonour of their doings necessarily redounds. And so is the saying, that he will not punish the one, a manifest threat of punishment to the other; of punishment proportionable to their sin, and such as must needs convince them thereof, by being so proportion'd to it; and the odiousness of that to themselves in those that had so near relation to them, necessarily shews how odious their going a whoring from their God, whose people they should have approved themselves by their faithfulness to him their father and husband, was. And their unfaithful dealing with him to be the occasion of what he threatens to do, or rather not to do, *viz.* not to punish their lewd daughters and spouses for their wickedness, but rather to permit them to run on uncontrolled in it, to their great grief and infamy, the following words declare. To the consideration of which we are, by looking on these words as minatory, and understanding the lewdness of the women mentioned as voluntary acts, in not restraining them from which by any chastisements the punishment threatned to the men consists, kindly and properly brought.

Yet before we proceed to the consideration of them, we may call to mind what we said on the preceding verse; that some think that those acts are not so much to be looked on as voluntary, but to be understood as forced defilements, and see how the present threat will then require to be understood, that it may be applied to them.

That they should be so defiled, and no punishment executed on those that defile them, would be indeed to the fathers and husbands a great punishment, but more to the poor women themselves, who having not consented to such wickedness, cannot be thought worthy of punishment for having received wrong; and how shall he then say by way of threat, that he will not punish them? If it be therefore so understood of what they should by violence suffer from the enemy; it should, as

a y learned Divine observes, be rather said, *I will not visit or punish for your daughters*, i.e. for their sakes, so as to take vengeance on them that offer violence to them; and so כְּנוּתֵיכֶם *Al benothecem*, accordingly rendered, *propter filias vestras*, or *in gratiam filiarum vestrarum*, which however it would make a good sense, yet because there is not found any other example of such use and construction of the Verb and Preposition here used, he thinks not safe to adventure on that way: and therefore it may seem safest and plainest so to understand it, as we have said, that by their whoredome may be understood voluntary acts of their own; and then the not restraining them by timely chastisements from them, but permitting them to run on in them to the infamy of their relations, may well be threatned as an aggravation of the punishment to them; in which kind why God sees here fit to threaten to punish them, he farther declares in the following words, the reason which before was in the 13. v. given.

Their punishment that was before threatned, that their daughters and spouses should be given up to vile affections, to the committing of whoredome and adultery, and not restrained by God's grace, is here aggravated by that which is more sensible, that he would suffer them to run on in those sins, (as if he connived at them, which would not have been done, but for greater punishment to those their relations) without restraining them by any present visible punishment. The crime which he would punish by such infamous behaviour of those women related to them, there expressed to be their going a whoring from God, and serving Idols, is here amplified by a farther declaration of their behaviour in the worshipping of those Idols to which they sacrificed on the tops of the mountains, and hills, under oaks and other shady trees, *viz.* that they were separated with whores, and sacrificed with harlots. Which if understood of *whores* and *harlots*, properly so called, (as it may well be, and, I suppose, ought to be) adds to what was before said, That whereas there they were accused more peculiarly of *spiritual whoredome*, they are here accused of *carnal* also; so as that the giving up their daughters and spouses to that, will be a causing them to suffer in the same kind that they offended in, and receive like for like, grief, disgrace, and dishonour to themselves and their families in the same way that they grieved and dishonoured God, and so shew their punishment to be every way proportionable to their crime: so as that they, who by their own ill example gave occasion to their daughters and spouses, and taught them to commit such lewdness, could not but by their wickedness be warned

of their own; and by seeing them not to suffer what they deserved, be put in mind what themselves deserved to suffer, and so discern the one by the other, and be forced to acknowledge God's justice in punishing sin in them, by the like sin in theirs, which he permitted, and gave them up, without restraint by punishment, to commit, which without their provocation of him by their own sins he would not have permitted.

Thus will the sense be clear, if by the words here we understand to be shewed, that they were guilty of carnal whoredomes, together with spiritual, as they did usually go together; and they that were given to Idolatry, were wont to pollute themselves with all manner of filthiness of the flesh also, whoredome, and adultery, and such uncleanness as is not fit to be mentioned. But it will not be obscure to discern, how the punishment is fitted to the sin likewise, though we should take the sin in them by these words described, to be yet no other than spiritual whoredome and idolatry; and so some take it to be, and by *whores*, and *harlots*, to be meant the Idols, to the service of which they separated themselves, and to which they sacrificed, or the shameful services performed in honour to them. And indeed if Idolatry be (as most frequently it is) called *whoredome*, there must be something in that as either the Idols themselves, or their worship, that may be called *whores* or *harlots*. And so to interpret those names here, to the learned Rivet seems to be *primaria & principia interpretatio qua scopum attingit: the primary and chief interpretation which gives the scope of the words*.

Among the Jews, *Abarbinel* doth so far concur with these, as to think (as we before said) that the whoredome here spoken of, is that of Idolatry, but then he differs from them, in that he doth not think the Idols or their services to be noted by the terms of *whores*, or *harlots*; but their own wives therefore so called, because they and their husbands separated themselves together, and committed whoredome in sacrificing to Idols and false Gods, and in worshipping them: So that their daughters also and daughters in law learned of them to do the like, viz. to commit like spiritual whoredome. But others of the Jews, it is manifest, understand this as a description of carnal uncleanness and whoredome properly so called, in that while they went to those remote or secret places, they there mingled themselves with whores and harlots, and kept company, and did eat and

drink with them; and committed that folly with them, which by ^b those terms is easily understood; in which they agree with the Chaldee Paraphrast, who renders, *for they also gather themselves together with whores, and eat and drink with such as gad abroad*, (or common whores, that seek abroad for opportunity, and prostitute themselves.) The same way take also ^d several of Christian Interpreters; *Zanchius* thinks it convenient to take in both, and would have in *הם עם הזנות יפררו* Hem im hazzonoth yepharedu, *themselves are separated with whores*, by *whores* to be understood Idolatry; and by *harlots*, in they sacrifice with harlots, those properly so called, and carnal uncleanness; which as to the including of both those sorts of whoredome in what they are accused of, is that way of exposition which we at first mentioned, and think most convenient to follow; yet not because of that nice distinction between *whores* and *harlots*, which he gives, but from the drift of the whole argument. And the forementioned Dr. Rivet, though he prefer that Exposition concerning spiritual whoredome as chief, yet saith, that he doth not reject the opinion of those, who together take in also carnal whoredome, as together with it comprehended in what they are taxed as guilty of.

Having seen this as for the meaning and scope of the words in general, we may for the better understanding the charge laid on them, look into the signification of the words singly, because all do not fully agree in them; And in them we shall find, first, a change of person in the Pronoun *הם* Hem, *they*, in the third person, whereas in the foregoing words the second is used, *your daughters*, and *your spouses*; and so according to the usual way of consequence it would be, *see yourselves are separated*. This by ^e divers Expositors is observed as a thing that hath weight in it, and is a sign of great indignation, and that God in the midst of his speaking to them doth (as it were) turn away from them as unworthy to be spoken to, and not vouchsafe to speak to them as in person. But such change of persons is not unusual in Scripture; we have the like but in the foregoing verse, and there, contrary to what is here, we have a change from the third person to the second, from *they* to *your*, speaking first as of them, then as to them, though concerning the same business that here he continues to speak of.

The word *יפררו* Yepharedu, next in construction, and rendred by ours, *are separated*, signifies barely, *do separate* or *divide*,

^a Calvin. Rivet. ^b R. Sal. Jarchi. Ab. Ezra. R. David Kimchi. ^c See Sanct. ^d And the Syriac by the same terms expresseth it ^e Arias Mont. Petr. à Fig. See Pagnin. in the ancient editions of the Interlin. ^f Calv. Zanch. Ribera. Rivet. Tarnov.

without expressing what they separate, but leaving it to be understood or supplied. It is by some supplied by *se*, i.e. *themselves*, which is the easiest supply, and is by ours manifestly followed, while they render the word passively, *are separated*, which is all one with *they separate themselves*, &c. as likewise by others, who do in like manner render it, whether it be understood as ^h from God and his worship, or with ⁱ some from their wives and families, or with ^k others from other company, ^l or the congregation to go apart into such places as are before mentioned, *hills* and *groves*, as fittest for their lewd purposes, and there to be with those whose company they sought, one of which will be understood and supposed with the other, and that whither by *whores* we understand their Idol-worship, (as we have seen some thereby to understand) or lewd prostitute women.

Others do otherwise supply that which they are to be understood to have separated, viz. *res opimas domi sue*, the fat and choice things which they had at their house, which they culled out and took away, that under pretence of religion they might openly in the sight of men spend them with whores. So those learned Authors of a joynt Translation, *Junius* and *Tremellius*, who joyning these words with those that follow, thus render them, *that they with whores do separate those things which they may sacrifice with harlots*; and then give for explication that note which we have mentioned. ^m Some without any supply translate the word by the Latin, *dividunt*, do divide, and then fix on it a signification of obscenity. But, though the whole expression doth imply their lewdness, yet I doubt whether that critical observation, as to the signification of this particular word, doth so properly agree to the Hebrew word as it doth to his Latin; the Preposition *עם* *Im*, with, which requires to be expressed, *they divide* (not *whores*, but) *with whores*, plainly frustrates it, and besides there is no need of it. The Scripture speaking of foul things, yet expresseth them in clean termes, which is one cause, as a great ⁿ Jewish Doctor tells us, why the Hebrew tongue is called, *the Holy Tongue*.

The Chaldee Paraphrast rendring it *מסתעין* *Mistaycon*, are gathered together (or keep company) with whores; and the Vulgar Latin, *conversabantur*, conversed with, and the Greek, Syriack, and ^o printed Arabick, were mingled with; give us the meaning, though not the literal signification of the word; the end of their going apart, or separating themselves from

others, being that they might keep company, converse and joyn themselves with those alone, which otherwise they could not do.

Other meanings and significations some of the Jewish Expositors suggest unto us; so another meaning, though retaining the same signification of *separating*, *Kimchi* mentions, viz. *They separate wives from their husbands, that they may commit lewdness with them*. He saith the words may be so interpreted, but I know not how the construction will bear it, for it is not said, *they separate whores*, but *they separate with whores*, though probably those whores might be such as for that end separated themselves either by their enticements, or for filthy lust sake, as these did themselves from their wives, which is the interpretation before given, and by *Kimchi* himself given in the first place, as the best.

But another signification also he mentions, which he saith his father thought the word to have, and that is by fetching it from the Noun *פרד* *Pered*, which signifies a Mule, than which creature, though unapt for generation, he saith there is none more salacious or lustful; so that according to this derivation of the word, the signification should be, that they were profuse, and preposterous, and brutish in committing whoredome, like the Mule, indulging without understanding or measure to their lusts, and all manner of uncleanness.

And there is yet by another ^p Jew given yet another signification, who derives it from the word *פרדות* *Perudoth*, which occurs *Jel* 1. 17. and is there by the Chaldee Paraphrast rendred, *vessels of wine*; according to which it would import, that ^q they filled themselves with wine, or made themselves like barrels, or the like, or drank up vessels in the company of whores; which though they probably did, yet it will be both as to the derivation and signification of the word, a far fetched notion. That which ours follow is much plainer, and (I think) among all, the most proper.

It must by the way be remembred, (like to what hath been already observed) that the Verb here is of the Future tense, which in the Hebrew tongue, as the sense requires, may be rendred by almost any other, whether denoting past, present, or time to come; and ^r denotes a continuation of the thing spoken of, and therefore is by several interpreters, as they thought would best make out the meaning, severally rendred: by some, *they did*, or *have done*; by some, *they will*

^f Lively. ^g And so R. Tanch. *יגדלו ויגדלו*. ^h Calv. River, ⁱ Kimchi. Pagnin. ^k Druſ. Grot.

^l Mercer. ^m Druſ. and see River. ⁿ Maimonides in Moreh. l. 3. c. 2. ^o For the MS. hath *תפדו* *P. R.* Menachem. cited by R. Sal. Jar. hi. in a MS. copy, of whom is also another exposition, taking the word to signify the common permission or following of lewdness. ^p See Petr. à Fig. ^q Petr. à Fig. ^r Vulg. Lat. ^s Interlin. Fig.

do; by ^w some, as by ours, *they do so*; which makes no difference as to the sense, all declaring their customary lewdness. Which is likewise to be observed of the following Verb, *וּבְרָחָם* *Yezzebchem*, which is by all literal interpreters rendred in its proper notion of *sacrificing*, but in different tenses; by some, ^x *did sacrifice*; by others, ^y *have sacrificed*; by ^z others, *will sacrifice*; by others, (as by ours) *do sacrifice*, or *they sacrifice*. The Chaldee paraphraseth it, *they eat and drink with common strumpets*, not that he would give a different signification of the word, but to shew for what end they did sacrifice with them, as Kimchi explains his meaning, *They offer sacrifice with them, that so they might eat and drink with them*, and so consequently commit whoredome with them; as the children of Israel of old did with the daughters of Moab, *Num. 25. 1, 2.* these things usually going together among Idolaters, and making up their worship.

That the word *חֲזֹנוֹת* *Hazzonoth*, and *הַקִּדְּשׁוֹת* *Hakkedeshoth*, do signifie, as they are by ours rendred, *whores*, and *harlots*, there is no question; and no greater difference is there between them, than between those words in our English tongue, except we may think the latter to signifie something more lewd than the former, *common prostitute whores*, who give themselves wholly to uncleanness, and seek all occasions of it, (whether called so by an ^a *Antiphrasis*, or way of expression by the contrary, from the signification of its root, which signifies *holy*, as being most unholy; or from that other notion thereof which is, *to separate*, or *destine*, or *wholly devote* to a thing.)

مِهْرَجَان, as the Manuscript Arabick Version hath it, *common to all*; and so the Chaldee expression, which is *נַפְקָת בְּרָא* *Naphkath bara*, *such as go* (or *gad*) *abroa*; and the Syriack *ܢܦܟܬܐ ܒܪܐ* *Nophkoth shuke*, *such as that go about the streets*, seems to intimate, agreeable to that description of an impudent whore, *Prov. 7. 11, 12. &c.* and *9. 14. &c.* although others extend the name to links of filthiness of both sexes; and the Latin rendring it by *effeminatus*, ^b *the effeminate*; and the LXX. *τετελεσμενων*, *with initiated persons*, and others *μεταβαλλομενων*, *changed persons*, such as may be described by the Apostles words, *Rom. 1. 1, 2.* give to Expositors here occasion of inquiring into the obscene rites and beastly uncleanness used of old among Idolaters in the service of their false Gods. But as it is not necessary, so I think neither convenient to rake into such filth. It is sufficient that we

take the names in their ordinary and usual significations; and then the only question will be, whether we should understand what is spoken either as a description of spiritual or carnal whoredome, (as we before said,) or (which may perhaps be most convenient) so as to comprehend both. Either way understood they set out the great wickedness of that people, which by, and in, their going a whoring from God, they committed; so great, that he will not longer forbear to punish them. For so, besides what hath been already said, the following words also assure us, with which as an inference from those former, or necessary consequent on them, he concludes, *therefore the people that doth not understand, shall fall, or, as in the Margin, be punished*; according to which Translation, and such as agree with it, I shall expound the words in the first place.

Therefore; that which ours so translate, is in the Original the Particle or Conjunction *וְ* *Ve*, which properly signifies *and*, and is so only by most translated, but (as hath been elsewhere observed) hath often the force of an Illative, as much as to say *therefore*, and is so here by ours, and ^d some others also taken; and though it be otherwise rendred by others, yet will all amount to much the same purpose, to make these words a conclusion of the former, in which is denounced certain punishment to them, ^e with a repetition of the cause for which it shall be inflicted. So when the Chaldee renders this clause by way of interrogation, whereas he rendred the former positively, with addition of *הֲלֹא* *Nonne?* and *shall not the people of a generation which doth not understand the law, be dashed?* what is that but certainly to affirm, or conclude, that therefore seeing things were so with them, it should also, as to that punishment, be so with them? And when *Junius* and *Tremel.* who had rendred the former clauses interrogatively, (as we have seen) do, without interrogation, with a note of positive affirmation, read these, *Imo populus non intelligens conturbabitur, yea certainly the people that understandeth not, shall be troubled*, what is it but a plain inference from the former, which they make to be a question whether they should not be punished, by way of answer, that yes certainly they should? And if it be rendred by *autem*, (as by some ^f it is,) *but*, it will be no less according to that way, assuring, that though he might forbear to punish their daughters and spouses, because they their fathers were so wicked, and gave them such occasion and example; yet they themselves who would not understand better, should not escape being punished.

The people that doth not understand: *לֹא יָבִין*

^w Pagn. Grot. ^x Vulg. ^y Mont. Interlin. ^z Tig. ^a Druf. ^b Doway Transl. ^c That, is printed in other letters, as not expressed in the Hebrew. ^d Cast. *liaque*. Tarnov. *Idcirco*. ^e Rivet. ^f Pagnin.

[illegible]

The adding this Epithete doth, as describe the condition of the people spoken of, so include at once a reason why that which follows is denounced against them.

The people, we take to be *Israel*, those that have all along hitherto been spoken, either to, or of; of them it is said, *v. 1.* that *there was no knowledge of God in the land*, and *v. 6.* that they were *destroyed for lack of knowledge*: whether their ignorance was through the default of the ¹ Priests, who themselves running after Idols did neglect to teach them better, or their own in refusing to learn better, or both (as it seems they did) concurring; for the Priests lips *should have kept knowledge* among them, and they *should have sought the law at his mouth*. Malac. 2. 7. but they *rejected knowledge*, (this *ch. v. 6.*) not onely the Priests there spoken of, but the people also. For if they would have known better, though the Priest neglected his duty, they had the law given them by God to consult, and their neglect of so doing on all parts, makes them such as to be called *a people that doth not understand*, and at once implies (as we said) the reason why what follows is denounced against them, *viz. because they do not understand.*

If they should pretend ignorance for excuse to themselves in their idolatrous courses, it is so far from excusing them, as to aggravate both their crime and punishment; for it must needs be willing and contracted. God had so far revealed his will, and such ways as he had ordained for his worship and their pra-

fice, and given them his law, and sent his Prophets to direct them; as that if they had not chosen to be ignorant, they might have easily known, yea could not but have known what they ought to have done, and how to serve him, and that it was their duty to serve him in that manner, and him alone: and therefore because they were *a people that did not understand*, and for that very cause, because they did not understand, is that which follows denounced as a consequent on what, not knowing to do better, they did; and that is in the last word of the *v.* expressed by ילל *Tillabēt*, which ours render, *shall fall*, and in the margin put, as for choice to the Reader; or *be punished*. Others do give other expositions of the word, but most of them such as will be comprehended under these, or reduced to them. The Chaldee אררט *shall be dashed*, (for that signification the word hath, and seems most to agree to this place, although 1 others expound it in another signification, which it likewise hath, *desertus est*, *is forsaken*, or *shall be forsaken*.) The Vulgar Latin, *vapulabit*, *shall be beaten*; ^m others, *conturbabitur*, *shall be troubled*, confounded, or disturbed; ⁿ others, *cespitabit*, *shall stumble*; ^o others, *labetur*, *shall slip*, or fall; ^p others, *variis jactabitur malis*, *shall be tossed with many evils*; ^q others, *corruet*, *shall fall*, viz. into darkness of error, or into calamities, or into sin, *all together*; ^r or *stupet*, or *stupore afficietur*, *shall be amazed and perplexed*; ^s others saying it signifies, *irretitum esse*, *to be intangled*, so as not to know how to free themselves; ^t *imbecabitur*, *shall be intangled*. What ^u another hath, that it signifies *to shake*, or *beat down*, as leaves or nuts are with a staff from a tree, though it might well agree with the others in the notion of *being beaten*, or *cast down*, yet ^w wants proof to shew that it is the proper notion of the word.

The Jewish Expositors for the most agree with these; and because the word seldom occurs in the Scriptures, as onely here, and *Prov.* 10. 8, 10. (where ours render in both places, *shall fall*, but in the margin there put, *shall be beaten*.) and so they have no other helps in the Hebrew tongue, to direct them to the meaning and signification of it, some of them fly for help to the Arabick language of nigh affinity to it, that so by comparing it with such words as from the same root are found in that, they may judge of the signification of it here. Among the rest, *Kimchi* in his Dictionary having first said that it signifies *shall be perverted*, tells us, that his Father saith, that among the notions of the root *לָבַט* *Labat*, there be two which will agree to this place;

^g Doway Transl. ^h See Druf. ⁱ See Druf. ^k See Jun. Trem. ^l Buxt. greater Lexicon. ^m Jun. Trem. ⁿ Inverlin. ^o Munst. ^p Tig. ^q See Druf. ^r See Varabl. ^s Rivet. Var. ^t Schindl. ^u Ocol. ^w Tarnov.

the first is that whereby it signifies, *to make halt*, according to which he saith it may be here expounded, *will be hasty*, and not give themselves time to think and consider what to do, or how to perform God's commandment; the second, that whereby it denotes, *to halt*, and then according to that the meaning will be, *will in that which is commanded halt between two opinions, and shall not be able to discern the truth*. He himself in his exposition seems to joyn both these, telling us, that according to what his father and others confirmed from the Arabick tongue, the signification is, *shall be perplexed in mind*, (or opinion,) like a man that is so perplexed or confounded, that he knows not what he should do. Himself otherwise expounds it, *יִשָּׁחַץ shall stumble, or fall*. But I cannot but think that he is mistaken in relating the first notion by his father given, or else that his father was mistaken in reporting it from his Author whom he followed, viz. by misreading it (if it were not mis-written) *سرع* which signifies, *to make halt*, instead of *صرع*, as it is in the great Grammarian *Abuwalid* written, in his Dictionary, and which the Arabick Writers in their Dictionaries put for a notion of *لَبَّ* *Labata*, and signifies, *to be cast or thrown down*. And although the word *لَبَّ* do sometimes signifie also, *to run*, yet comparing what *Abuwalid* saith, I doubt not but there is an error by some means or other in it, which is to be rectified in that manner as we have seen out of him; who also besides this gives, as *Kimchi's* father doth, an other signification of the word out of the Arabick tongue, viz. the notion of *halting in a very ill manner*; but the first he thinks more agreeable to this place. *Aben Ezra* saith, it signifies in the Ismaelitish, that is, the Arabick tongue, *to be so perplexed as not to know what to do*, and so it doth, (viz. *تَحِيرٌ واضطرب* *to be amazed, or in confusion, or to be troubled*.) and that he takes for the meaning here. *R. Salomo Farabi* gives yet another meaning of the word, which is, *shall be wearied*, to wit, by being smitten with vengeance, (judgments, or punishments.)

These all which we have hitherto mentioned, as well Jews as Christians, we look on as going one way, viz. as agreeing in this, that the persons spoken of are the idolatrous people of *Israel*, and that which is said concerning them, denotes punishment to them: whatever different expressions we have hitherto seen used in the translating of the word, in which it is denounced, tend all to the same

x *Vapulabit, cadetur, corruet, impinget, dejicietur, &c.* in eandem rem conveniunt. Significant enim poenam populi non intelligentis. Petr. à Fig.

scope, and will be comprehended under, or easily reduced to, those given us by our Translators, *shall fall*, or *shall be punished*.

And this way seems the most convenient to be followed; yet because some of good note do take others, it will not be amiss to take notice of what they say, that the Reader may at last judge. Some there are, that neither take the persons to be the whole people of *Israel*, nor what is said to be denounced by way of punishment to those spoken of; but by, *the people that doth not understand*, to be meant those silly women called before, *their daughters*, and *spouses*, or *daughters in law*, and that which is spoken of them to be as either a declaration of the cause of their miscarrying as they did, viz. their want of understanding, which made them subject to error, or else (as it were) an excuse of them for it, and a reason why God would not punish them, though they did amiss, viz. because they understood no better, and having opportunities and occasions, and so ill examples given them by the men, were almost necessitated, at least strongly tempted and induced to do as they did. So *R. Tanchum*, shewing first the signification of the word *יִלָּבֵט* *Yillabet*, to be, *shall be cast down or fall, shall be troubled, or brought into confusion, or shall be amazed and in perplexity*, then gives what he takes to be the meaning of this clause in conjunction with the rest of the verse, to this purpose; That this here said is a giving of the cause, why he would not reprove (or punish) those women, *their daughters* and *spouses*, (or *daughters in law*.) viz. because of their ignorance and want of insight into matters: for that the fault was in the men, who being themselves *separated with whores and harlots*, gave occasion also to them of being left to the company of such, the intent of whose idolatrous worship was to satisfy the lusts of the body; and when the men, who should understand better, were themselves so deceived, and permitted them to be alone, and consort with those lewd women of the Idolaters, what should women, who had little understanding, do? The fault was the mens, and therefore he saith, *I will not punish &c.* not that the meaning is, (as was above mentioned,) that they (those women) should not at all be punished, but that the men more deserved to be punished, seeing they put them on those hazards; because of which, they being of little understanding, and not able to discern what was noxious, easily fell, as he saith, *and the people that understandeth not, shall fall, or be in confusion*. The same way doth *Abarbinel* also take, who will have by those words, *the people that doth not understand*, to be meant those young silly women

mentioned, *their daughters and spouses*, which could not but easily stumble and fall into such idolatrous courses, (as before we have seen that he thinks meant here by *whoredome*) as they saw their fathers and mothers to take, and that his saying, *I will not punish them*, is to shew that it was not to be wondered that they should so do.

Among Christian Interpreters *Arias Montanus* also follows him in this way, saying, *Populum non intelligentem mulierculas vocat, the people that understandeth not, he calls the women*; and for better expressing the *Emphasis* of the words, he would have them read rather *Ironically*, or by way of interrogation, than as a plain asseveration, to this purpose, *when the men do so as is described, shall they escape, and the poor women a people that wants understanding, being by the neglect of their care exposed, and by their ill example corrupted, be by me punished?*

The Author of the manuscript Arabick translation, takes by *the people that understandeth not*, to be meant the people of *Israel* that then was, but gives to the last word spoken of them a notion different from any that we have yet seen, such as makes it a description of their behaviour, while God by his Prophets reproveth them for their faults, and denounced his judgments against them, rather than of any evil that should befall them, thus rendring this clause, *و شعب لا يفهم يقم*,

and the people that understandeth not *Yaphkamo*; by which word, that we may understand what he meaneth, he adds a note in more words to explain it, that by *يلبث Tillabet*, in the Original, is meant, that when there comes to them a Prophet or reprover, to find fault with their doings, they are insolent toward him, and scoff at his words. And in the same sense he thinks the word to be taken, *Prov. 10. 8, 10. אויל שפתים ילבث* so that according to him the word *Tillabet* should signify, *to be insolent, petulant, contumelious* in their behaviour, for that signification well enough agrees to *يقم*, by which he translates it.

The Greek of the LXX. goes in a way different from all these, rendring, *the people that understandeth not, συνεπλέκετο με πόρνης, was joyned with a whore*. How it came to passe that they so render it, is observed by *Drusius*, viz. by not distinguishing the words as others have done, they took in the word *whore*, from the beginning of the next v. instead of what is in the Hebrew *זונה Zonah*, playing the harlot, reading *Zonah*, an harlot; and taking *אם Im*, *If*, to be the same with *עם Im*, with: why

they so did, I find no account given. This reading disturbs the sense both of the present, and following verse, yet seems it ancient; for both the Syriack, as now read in this place, and the printed Arabick agree with it. If he had stopped at *συνεπλέκετο*, without adding the rest, it had agreed with what others have, and signified, *was intangled*.

v. 15. *Though thou Israel play the harlot, yet let not Judah offend, and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth.*

These words are from the former, wherein *Israel's* going a whoring from under their God is taxed, manifestly enough inferred by way of caution or prohibition, to prevent that *Judah* also run not on to the same degree of wickedness. But whether they are directed and addressed to *Judah*, (i. e. the two Tribes,) or to the ten called *Israel*, they being here both named in contradistinction one to the other, and they being applicable to either without any violence offered to their construction, is that which is not agreed on between Expositors. *Israel* is in the first place named, and in the second person spoken to as present; yet so as not expressly to bid, or forbid, her to do any thing, but so as to declare her obstinacy in her wicked ways, that she would continue to play the harlot, viz. to follow Idols, forsaking God, * which shews only that the Prophet was then among them, and spake to them: then is *Judah* named, but in the third person, as if absent, but concerned in what was spoken, that *אם if*, or (as ours well express it) *though Israel playd the harlot, yet she ought not in like manner to offend*: except we shall with some, whose opinion we shall by and by see, take this as spoken still to *Israel*, that she should not, though she herself thus transgressed, yet be a stumbling block to *Judah*, and cause her in like manner to transgress; (and so the Syriack renders it, *אם אשכח לך אשכח לך*) At dein Isroeil lo techayeb lihudo, *But thou, O Israel, do not thou make Judah guilty, or cause Judah to offend*; or else, we should take the sense as if it were spoken in the second person to *Judah* herself, *yet do not thou, O Judah, offend*.

They being thus distinctly named, it seems a manifest argument, that what hath hitherto been spoken in this chapter, concerns more particularly *Israel* as distinct from *Judah*, (as we have above said,) she having not been till

y Which Kamus renders by *بطر*, and *أشتر*, to be petulant, to scorn the truth, and refuse it, &c. among other significations. * R. Tanch. ² Id.

now named in what hath been said, but all along *Israel*, both in the reproofs and threats, contrary to what *Ribera* would have it to be, that hitherto both *Israel* and *Judah* have been promiscuously spoken of, but now particularly *Judah*. However, as to the present verse, it is manifest, that in the first clause *Israel* is particularly concerned as therein named, in the second *Judah*, by name expressly mentioned; but then in the dehoration following, which runs in the second person, whither the address be still to *Israel* spoken to before, or to *Judah* spoken of, as if turning away from *Israel* he addressed his speech to them, is the doubt.

The admonition or caution to those that are spoken to, is, that they *come not unto Gilgal, nor go up to Bethaven, nor swear the Lord liveth*. To the farther consideration of which, before we proceed to see how it may be applicable to the one or the other, *Israel* or *Judah*, it will be convenient and helpful to us in the enquiry, and for directing us in our judgments, to premise something concerning those places, named *Gilgal*, and *Bethaven*.

As for *Gilgal*, the first mention that we find of it, is *Deut. 11. 30.* where yet it may seem so called by way of * anticipation, by calling it by that name which afterwards it was to have. For *Jos. 5. 9.* we find mention of the reason of that name, for which it was imposed on that place, as if then first and thence forward it were so call'd for that reason, viz. because, when the children of *Israel* had been there circumcised, God said, *This day גלגלתי Gillalti, have I rolled away the reproach of Egypt from off you; wherefore (saith the Text) the name of the place is called Gilgal (i. e. rolling) unto this day.* The mention of the place occurs again in several places with remarkable circumstances of transactions in it, some of which it will be perhaps more convenient to take notice of, where again we shall meet with it, as we shall in this same book, *c. 9. 15.* and *12.* that which will be most to our present purpose, will be to enquire something of the situation of it, or where it stood; and then what might make it not convenient for the persons here spoken to, to come unto it. As to the first; it was the place where the *Israelites*, having passed over the river *Jordan*, first incamped in the land of *Canaan*, in the east border of *Jericho*, and there pitched the twelve stones, which they (according to the command of God) took out of the midst of the river for a memorial of its being divided, or dried up, that they might pass over on dry ground, *Jos. 4. 6, 7. 19. 20.* and there

being circumcised kept the Passover, and began to eat of the fruits of the land, *Jos. 5. 10, 11. &c.* So that it appears to have been situate between *Jordan* and *Jericho*, west of *Jordan*, east of *Jericho*,^a said to belong to the Tribe of *Judah*, or, as^b others, of *Benjamin*; as^c others, placed in the border of the ten Tribes; or, as^d others, to belong to the children of *Joseph*; so seated, as that such as would go to it from the other places of the ten Tribes, must needs pass through the land of *Judah* and *Benjamin*. As for the second, viz. what it was that should make it unfit or unsafe for the persons spoken to, to go thither, that was, because, as is generally thought, there was erected a Temple or place for the worship of Idols, by such as did endeavour to promote Idolatry, as being a place that for those great things which were done in it, as we have seen out of *Josua*, and because *Josua* was there bid to put off his shoes, because the place whereon he stood was holy ground, *Jos. 5. 15.* seem'd to have more than ordinary sanctity in it, and so might easily from people gain greater veneration and reverence to such services as should there be performed; which being altogether unlawful, could neither by *Judah* nor *Israel* be gone to without manifest hazard of becoming guilty. That it was so abused to Idolatry, seems confirmed by what is said in the formentioned places of this Prophecy, *c. 9. 15.* where is said, *all their wickedness is in Gilgal*; and *c. 12. 11.* *They sacrifice bullocks in Gilgal*; and also *Amos 4. 4.* *Come to Bethel and transgress, at Gilgal multiply transgressions, and bring your sacrifices, &c.* and *c. 5. 5.* *Seek not Bethel, nor enter into Gilgal.*

As for *Bethaven*, though there be a place call'd by that name different from *Bethel*, though not far from it, as appears by *Jos. 7. 2.* and *c. 18. 12, 13.* yet is it by Expositors almost generally agreed, that by it here is meant *Bethel*, which was formerly called * *Luz*, and had that name *Bethel*, which signifies the house of God, imposed on it by *Jacob*, to whom God appeared there in a dream, or vision, with which he was so affected, that he said, *How dreadful is this place! this is none other but the house of God*, *Gen. 28. 17.* and that name it after retained, till now it is called *Bethaven*, the house of iniquity or vanity, because *Jeroboam* turn'd it to be an house of Idols, which are deservedly so called, having there set up one of his golden Calves, to which the children of *Israel* might run a whoring, and not go to do sacrifice in the house of the Lord at *Jerusalem*, *1 Kin. 12. 27--29.* This opinion seems

* See Rivet. Per anticipationem ab eo Propheta aut Scriptore sacro, à quo liber Deuter. absolutus est & recensitus. Certum est enim à Mose in toto non fuisse scriptum. ^a Drus. ex Euseb. ^b Chr. à Castro ^c Grot. See Merc. on Amos 5. 5. ^d Abarb. ^e See Gen. 28. 19.

confirm'd by what is said in this Prophecy of the calves of Bethaven, c. 10. 5. now Bethel was the place where the Calf was set up: Again, by what we read Amos c. 4. 4. where Bethel is joyn'd with Gilgal, as here Bethaven is; and by what is there said ch. 5. 5. Gilgal shall go into captivity, and Bethel יהיה לצון Yihyeh leaven, shall be, Aven, i. e. as ours translate it, shall come to nought; and so therefore doth the Chaldee Paraphrase instead of Bethaven here put Bethel, as likewise in the forecited c. 10. 5. and the Jewish Expositors, as well as most of Christians, concur in the opinion. Bethaven, where named as distinct from Bethel, as above, appears by its description there, to have been a place neer to it. Masius, in his learned Commentary on Josua, saith, it is a doubt whether it were a town so called, which gave the name to a wilderness by it, or the name of the wilderness it self, mentioned Jos. 18. 12.

If any doubt (as one seems to do) whether Bethaven here be put for Bethel, and not a distinct place, wherein also Calves and Idols were worshipped; yet being so neer as they were one to another, he may think that one is taken in with the other, and that they that came to the one, came also to the other, though that onely be expressed which had a name more befitting their business, which was, not to worship God but Idols, and the use that they put both places to: but certainly it cannot seem strange, (as he confesseth, nor is a thing unusual in Scripture,) that upon the change of conditions in persons or places, their names should also be chang'd, so as to fit and expresse those conditions.

Bethel, according to the forecited Masius, is said to have been in the lot of the Tribe of Benjamin, though Luz, the name of which was swallowed up by Bethel, was in the lot of Ephraim, as also according to his draught was the neighbouring Bethaven, yet so neer on the confines of Benjamin, that it is by some reckoned to have belonged to them; it is said to have been distant from Jerusalem but twelve miles, and that it stood on an high place, they think proved by what is said here, neither go ye up to Bethaven.

This being premised concerning the places, we shall the better judge of such Expositions as are given of this Prohibition of going to them, whether we shall with some look on it as directed to Judah, or with others, to Israel, or the ten Tribes; the condition of them both dedicated to Idols, being such as that neither Judah could go thither without great hazard of transgressing, as Israel, whom they

should there mingle with, did; nor Israel, without shewing her obstinacy in playing the harlot, and going a whoring from God after Idols, or without being a snare to Judah, and causing them also to transgress.

If the caution of not going to those places be looked on as directed to Judah, then will it be, That being warned not to transgress, they fly those occasions which would induce them to transgress, such as would necessarily be their going up to those places and meetings, where Israel assembled themselves for the solemn worship of Idols, and there swearing, The Lord liveth; for so, I suppose, if the other words be referred to Judah, must it be understood of such swearing, which was a part or token of worship in that place, and not a general prohibition of using that form of oath at Jerusalem, or elsewhere; it being that, which to the true worshippers of God is rather prescribed as the form, which, where there is occasion of an oath, they ought to use: Jer. 4. 2. It is said, Deut. 10. 20. Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his name, so, as long as they serve him, and cleave to his name; but if now they go up to those places to joyn with Israel in the worship of Idols, they could not so swear without manifest transgressing: it would argue, that either they gave to some Idols, which they worshipped and swore by, the title of the living God, as they Amos 8. 14. which were an abominable sin; or else, if they meant not the Idol, but the true God, that they thought they might joyn in their worship Idols with the living God, which were no less a sin, and that which he abhorreth, viz. that his name should be taken into the same mouth with the name of Idols, as we have seen above c. 2. 16, 17. and therefore Zeph. 1. 5. he threatneth to cut off them that swear by the Lord, and that swear by Malcham. Their swearing there with any intention, or any pretence, The Lord liveth, while they joyn'd in worship of Idols, would be, as Kimchi thinks the words to imply, necessarily a provocation of God, and contempt of him, and that, though they did not swear falsely; to which kind of swearing some would restrain it, as the Chaldee, which renders וְלֹא תִשְׁבַּעַן לַשֵּׁקֶר קִים הוּא Vela tishbeun lasheker, kayam hu Adonai, and swear not falsely, The Lord is living, substituting, or liveth. And hence R. Salomo taketh occasion to note, that the custome of the Idolatrous Israelites was, when they would swear falsely, to swear by the name of the God of Heaven, (applying or taking his hint from

f R. Sal. Ab. Ezra. D. Kimchi. R. Tanch. Abarb. g On c. 7. 2. h Chr. à Castro i On Jos. 16. * Ar. M. Ribera. And see Interpretatio nominum, in Var. and at the end of the Polyglot Bible, and Mercer on Amos 5. 5. l Mas. in Jos. p. 206. m Kimchi, and several Christians, as Var. &c. n River. o See Aben Ezra. p I mention the words, because it is usually rendered obscurely, Nec juretis in vanum, Vivit namque Dominus.

those words of *Jeremiah*, §. 2. *And if they say, the Lord liveth, surely they swear falsely,*) but when they swear true, to swear by the name of their *Baals*. But I do not see how he can ground his opinion on these words, as neither can I see any reason why he should interpret the preceding words, as he doth, in a way different from that which we have mentioned, and think most convenient. For what we render, *Though thou Israel play the harlot, let not Judah offend;* he having in the first place expounded, *Though Israel play the harlot, yet let not Judah learn their ways,* saith, that it may also be expounded, *If Israel play the harlot, yet are not the children of Judah guilty for that, neither do I pronounce them guilty, as is above said, but I will have mercy on the house of Judah, so long as they do not come (or go) to Gilgal, (nor to Bethel,)* where the ten Tribes worshipped their Idols, on which then the last words must in that sense follow, *neither do swear the Lord liveth, viz. falsely.*

Abarinel thinks his interpretation of the first words, *yet is not Judah guilty*, to be the rightest meaning, though in the applying to them those that follow, he much differ from him, thinking them not to concern *Judah* as he makes them to do, but *Israel*, as we shall by and by see. But I suppose the Exposition which we before mentioned, is righter and more convenient both as to the first words, and to the last, if they also be taken to concern *Judah*, and directed to them, *viz.* as a caution to them, that though *Israel* play the harlot with Idols, yet she, *Judah*, should take heed not to offend in that kind; and that therefore to avoid offending, they should abstain from coming to *Gilgal*, and going up to *Bethaven*, and from their swearing, *the Lord liveth*. For the reasons which we have above mentioned.

The caution so given, seems to argue, that *Judah* also began to be in that kind peccant, and needed by timely admonition to be restrained. It is probable, which some say, that in the time of *Ahaz*, under whom *Hosea* lived and prophesied, *Judah* also had begun to embrace like superstitions, and idolatrous worship with them, yet that their condition was not so desperate as that of *Israel*, nor they so much hardened in their evil ways; and that therefore the Prophet, who perceived no hope of prevailing on *Israel*, doth yet by this admonition seek to reduce *Judah* from farther running a whoring after those Idols, to which those where wholly and irrevocably devoted: So that the admonition may run to this purpose: Though *Israel*, that hath so long gone a whoring after Idols, having since that separation and revolt under *Jeroboam* made, not

had opportunity of coming up to the temple at *Jerusalem*, the place which God chose to place his Name there, and for his worship, and therefore under this pretence worshipped false Gods in such places as they chose to themselves, will not be reclaim'd from her evil ways; yet do not thou, O *Judah*, obstinately offend as they do; thou hast opportunity of worshipping him at home in that place which he hath chosen, his holy Temple at *Jerusalem*, in such manner as he hath ordained; do not thou, neglecting that place, and his worship there, go up to joyn with them, to those places where they have set up their abominable Idols, such as are *Gilgal*, and *Bethaven*, nor there communicating with them in their false worship swear by the name of the true living God, as if thou didst either attribute it to their dead Idols, or else thoughtest that thou mightest worship him together with them, and assume his name together with theirs into the same mouth; as thou hast no reason so to do, so thou oughtest not certainly so to do. That to be the import of the expression, *yet let not Judah offend*, is that which is observed by some of the Jewish Expositors. So *Aben Ezra*, *Israel* sinned with *Jeroboam*, who fearing lest the Kingdome might return unto the house of *David*, set up two Calves in the borders of the land of *Israel*; but why should *Judah* offend, in leaving the holy Temple which was in their own lot, and go to a remote place to the worship of Idol? To the same purpose *Kimchi* also; and agreeable to it is that Arabick Version out of the He-

ان كنت طاعني يا اسرائيل فما
&c. كان سبيل يهوده ياتم فلا تدخلوا
i. e. If thou, O *Israel*, insolently transgress, yet *Judah* ought not to offend, (or, if read interrogatively, why should *Judah* offend?) therefore enter not into *Gilgal*, nor go up to *Bethaven*, neither swear *بدوام الله* by the eternity of God.

Among Christian Interpreters also, do some, according to the same purpose, think, that the words which ours, agreeable to others, render, *yet let not Judah offend*, &c. may well be rendred, *yet Judah ought not to offend, neither ought ye to go to Gilgal, nor ought ye to go up to Bethaven, nor ought ye to swear, the Lord liveth;* or else, as to the last words, think they may by a Disjunctive be read, *or do not swear the Lord liveth, i. e. or if ye will go up to Bethaven to worship, do not swear the Lord liveth;* it will be a mocking of him.

Aben Ezra thinks, that these words, *nor swear the Lord liveth*, may be in opposition to what is said, v. 2. by swearing, and ling. So

would it be a caution to them, that they should not be like Israel in offending in that kind, as well as not in their Idolatry. And by the same reason may we look on the preceding words, *Come not to Gilgal, and go not up to Bethaven*, as opposed to those v. 1. *nor knowledge of God in the land*, to caution them that they shew not such ignorance of God as Israel did, as their running from the temple at Jerusalem, where he had placed his name, and was rightly known and served, to those places where he was neither known nor worshipped aright, but his Name forgotten for Baal's, and his Honour and Attributes given to a Calf, and dead Idols invoked as living Gods, would certainly argue to be in them.

These things do the words suggest to us, if looked on as spoken to Judah, which is the way that most Christian Expositors take, and several of the Jews also, as we have seen, and the LXX. also, and the Printed Arabick also following them; though in the former part of the verse they go clean different from what others do, and from what the Hebrew sounds, joyning (as we have seen) the first words of this verse with the preceding, and then beginning this with, *but thou O Israel* *וְאַתָּה יִשְׂרָאֵל*, *be not ignorant*, or unwise, (of which rendring I find not what reason may be given,) yet what follows they apply expressly to Judah, rendring *and* (or, *but*) *thou Judah enter not into Gilgal, and go not up to the house of w On*. Yet are there others of good note, that take them as spoken to Israel, or the ten Tribes. That way as we have seen, the Syriack Translator seems to incline: and R. Tanchum expressly takes it, whose note on the place is to this purpose, *Though thou Israel, play the harlot, &c.* "This shews that this Prophet was in the country of Israel, therefore he particularly directeth his reproof to them, when he saith, *Though you sin and transgress, yet do not make Judah to sin, i.e. do not teach them sin, neither enter into their country, neither swear by the name of the Lord, seeing you have departed from communion with them in Religion; that is it which he saith, and come not into Gilgal, &c.*

Abarbinel likewise goeth the same way, and argues for the truth of it as rightest, because Israel having been spoken to in the second person in the first words, though mention of Judah spoken of in the third person hath been interferred, these again being in the second person, must belong also to those that were in it before spoken to. This we may look on as no cogent argument, the change of persons in the same sentence being not unusual; yet

he perswading himself by it, takes what is spoken of Judah in that sense that Salomo Jarchi doth, viz. to signifie, *yet Judah is not guilty, or to be blamed*; and then applying these to Israel, takes the words as an answer to an objection, that might be made in behalf of Israel, as an excuse of their Idolatry, that they were even necessitated to it: ever since the breach betwixt them and Judah, made in Jeroboam's time, they could not with freedom and safety go to the Temple at Jerusalem, so that the fault was in Judah that hindred them from going thither; by which occasion they were compelled to find to themselves other places of worship. To any such pretence he looks on these words as containing an answer, viz. that Judah was not to be blamed for their so playing the harlot; she neither perswaded nor compelled them to Idolatry. If they could not with freedom have gone to the Temple at Jerusalem, they should have stayed at home, and served God there, as they could have done, in sincerity of heart, and not have run after Idols. But if this pretence for their not going to Jerusalem for fear of Judah, in whose country that was, had any thing in it; then for the same reason should they not have gone to Gilgal and Bethaven, (or Bethel,) the way to which did expose them to as much danger, as even going to Jerusalem; those places being so situated, that they could not go to them without passing by (or through) the lot of the two Tribes; and for this cause he thinks, that Dan, whither they went also to the like worship of the Calf, set up there by Jeroboam, is not mentioned, because to that they might go up without such hazard. This he thinks to be the import of these words, and then the following, *nor swear, The Lord liveth*, to be another reproof to them for their profaning of the name of the Lord, by their swearing by it, warning them not so to do, seeing they forsook him, and ran after Idols; in as much as he would not be sworn by, but by such as sincerely acknowledged him, and faithfully clave to him, and rightly served him, as appears by what the Law commands in the forecited *Deut. 10. 20*. Thus he declares his opinion concerning these words, that Israel is the person in them spoken to, and not Judah, of whom he saith, *We do not elsewhere find that they went thither to worship the Calves*. The Chaldee leaveeth the matter in doubt, as much as, or more than the Hebrew, rendring it, *If you of the house of Israel do erre, yet let not those of the house of Judah be guilty; come not to Gilgal, and go not up to Bethel, and swear not falsely, The Lord liveth*. Having seen the different ways of Expositors, I shall

^r See c. 2. 12. and Jer. 22. 27. ^u See the Arabick w So the Greek put for *Beth Aven*, interpreting the first part of the name, and reading *On* for *Aven*; but the Arab. renders it, بيت الظلم *the house of iniquity*

SIC 112

sicut vacca rebellis inobediens fuit, hath been disobedient as an unruly Cow. ^a Others, *sicut bucula indomita defecit, hath fallen away as an untamed heifer.* ^b Others, *sicut vitula rebellis rebellavit, hath rebelled as a rebellious Calf.* ^c Others, *sicut juvenca indomita indomitus fuit, hath been untamed as an untamed heifer.* ^d Others, *nam ut juvenca refractaria, refractarius est; for Israel is refractory as a refractory heifer.* ^e Others, *contumacia more juvenca deficientes, falling away as a stubborn heifer.* ^f Others, *sicut vacca perversa declinavit, hath turned aside as a perverse heifer.* Any of these may be thought well enough to express the meaning of the place, and all may concur in setting forth the behaviour of a stubborn, untractable, petulant, mad-headed, unruly heifer, that will not be tamed or kept in order, but if loose abroad, runs wantonly madding about, and ^g will not be kept in order with the heard, but rebell (as it were) against her keeper; if taken to be put to work, will refuse to take on the yoke, or strive to draw her neck from it, and get it off; or if she cannot, will not be ruled nor kept to go right in the furrow, but either draw aside or backward instead of forward: any such actions will make her deserve the Epithete here given, to shew her to be such, as petulant, stiff necked Israel for their ill behaviour deserves to be likened to; and the expression thereof will be a translation properly enough agreeing to the words סוררה *Sorerah*, the Epithete, in the Original, of the Heifer, and *Sarar*, the Verb, by which Israel's behaviour, like that of hers, is described.

The explication of that word, given by ^h an ancient Hebrew Grammarian in respect to this place, is that סוררה *Sorerah* signifies דחוט שדוד *Dhato shodud*, i. e. *that hath in her stubbornness.* (So it seems written in the Manuscript, but perhaps should be written דחוט שרוד *Dhato shorud*, which is apt to fly

back, or to draw back, which will more agree with what we saw of the printed Arabick Translation,) Or, as *Kimchi* explains the meaning of the root, that it is העוור והשתנה מהמנהג *Haivvuth vehahiftannuth mehaminhag*, *perverseness and change (or departing) from the usual custome (or right order.)*

R. Tanchum here explains it by ⁱ *הארה ענין* *An heifer that goes aside, and flies An ilchair*, i. e. *from good*; if it should not be rather read, as I think it should,

^k *אילניר* *An'ilnir*, *from the yoke.* At the signifi-

cation of the root and word we may guess by the use of it in other places, as particularly in *Deut.* 21. 18. where we read בן סורר ומורה *a stubborn and rebellious son*; its being so joyned with the other word, *rebellious*, shews that it is of high signification to it, and denotes such a one as is *stubborn, undisciplinable, and will not be ruled nor kept in order, or do as he should*; and where else it occurs, it appears to have the like meaning, as well where it is joyned with it, as elsewhere also it is, and is *Pf.* 78. 8. rendred, as there, by *stubborn*, but *Jer.* 5. 23. by *revolting*; as when it is put single by it self: and when it is so put, is it self rendred, as the other מורה there is, viz. *rebellious*; as *Is.* 65. 2. * and elsewhere. to shew that they are looked on as *Synonyma's*, or words of a like signification. That stubborn perverse behaviour in an heifer, for which Israel is here likened to her, seems by ours, rendring the word *back-sliding*, to be taken for her withdrawing, or pulling away her neck from the yoke, or striving to shake it off, as we have seen the Syriack also to express it; and among the Jewish Expositors *Kimchi* thinks it alluded to, thus giving the meaning. 'As an heifer, which perversly wresteth her self from the yoke, so that a man cannot plow with her; so did Israel draw back from under their God, in as much as having taken upon them the yoke of the law, the commandments which he had given them, they wrested themselves from under that yoke, and brake off from them the yoke of the commandments. Much the same way doth *Aben Ezra* appear to have taken the word, making the meaning to be, That they departed from the way that he commanded, so as not to walk in it, and that therefore he compares them to an heifer, with which a man cannot plow. And *Abarinel* plainly agrees with *Kimchi* in the exposition of the words, though making the connexion of them with the former words differently, according to his exposition of them, viz. that therefore Judah was not in fault for Israel's defection from God, because it was from their own stubbornness in breaking off from themselves the yoke of Gods law and commandment, like that of a refractory heifer, which wresteth and withdraweth her self from the yoke, and shaketh it off from her neck, so that none can plow with her.

This expression of withdrawing from the yoke, casting it off from them, and calling Gods commandments by that name, is agreeable to what we find elsewhere in the Scriptures; as *Jer.* 5. 5. *These have altogether bro-*

^a Tig. ^b Pagn. ^c Calv. ^d Jun. Tr. ^e Cast. ^f Rivet. ^g Zanch. ^h Abu Walid. ⁱ אלכיר, so it is written in Hebrew letters, in which the Arab. in that book is written. ^k אלניר. * *Pf.* 66. 7, and 68. 18. *Isa.* 1. 23. a d 30. 1.

ken the yoke, and burst the bonds, and our Saviour calls his discipline and doctrine, *his yoke*, Mat. 11. 29. Well therefore may we look on the unruly behaviour of a refractory heifer in this kind, of withdrawing from the yoke, as more particularly that which is here meant, and that for which Israel, forsaking the laws and ways of God, which were his yoke on them, is compared to her. Yet if any shall look on any petulant behaviour of an heifer, that will not be ruled and kept in due order, but wildly, madly, refractorily, and stubbornly carry herself, which may make her to deserve the Epithere here given, and was in Israel, for which they might be likened to her in any such kind, I suppose it may well be taken in as comprehended in the word, and agreeable to the scope of the place; from what soever cause that behaviour proceeded, as from fullness and fatness in the one, and plenty of good things in this life in the other, (as the Chaldee and R. Salomo specify it,) or any other ill disposition in them, wherein they did so far agree as to make one to be compared to the other.

Why God should here particularly compare Israel to such an ill humoured, ill carriage heifer, the reason is by ¹ some thought to be, in allusion to those images of calves or heifers (as they are by the Greeks called *δαίμονες*, 1 Ki. 12. 28.) which they worshipped. They ^m would make God such; but he sheweth them to be such, even like an heifer, the image of which they set up to themselves; while they bowed to the Image, they did imitate the thing by it represented, and even in so doing were like it, in departing from the right way, and from the yoke of Gods law, ⁿ and shewed that they were *καλὴρο-παῖδες*, as St. Stephen calls them, Act. 7. 51. *stiff-necked*, with allusion to such beasts, not patient to bear the yoke or submit to it, stubborn, disobedient, back-sliding.

So is the behaviour of Israel described in these words, the punishment or ill consequences on it in the next, *Now the Lord will feed them as a lambe in a large place*: in the rendering of which, ^o Translators both ancient and modern generally agree in their several languages; only *Castalio* and *Drus.* read, *pascit*, *doth feed*. That these words are a threat of evil and punishment to Israel, is by the most agreed; nor is there any great doubt as to the signification of the words singly in themselves: yet are there, as they are here put together and accommodated to the present purpose, different meanings of them given by Interpreters, and variety of Expositions: Of

which that we may the better judge, it may be convenient to observe, that *כֶּבֶשׂ* *Cebes*, rendered a *lambe*, and so properly signifying a *young sheep*, at least, that is not above a year old, ^p as some Hebrew Grammarians note, though some allow more latitude, may be taken either as denoting a single lamb, or else as a name of multitude, including more of that kind, ^q as other names of like nature, as *Oxe*, *Ass*, &c. Again, that *to feed a lamb*, or lambs, in a *large place*, may be taken either as a thing good and beneficial, or on the contrary, hurtful or prejudicial to that lamb, or those lambs: for good, as *Is.* 30. 23. where it is promised, that *their cattel shall feed in large pastures*; as evil or prejudicial, I suppose the nature of the thing it self will shew it may be taken. For though it be by ^r some said, (on what ground I examine not) *late pascere amant agni*, that *lambs love to feed in a large place*; yet ^s others observe, *nihil calamitosius*, *nothing is more miserable* or in a worse condition, *than a lambe* (especially a single solitary lamb, as some would here have it understood, the Noun *כֶּבֶשׂ* *Cebes* being in the singular number, and therefore by ^t some taken so to denote) left in a desert without care of the shepherd, and without company either of her Dam or fellows, being there apt to stray and loose it self, and subject to be destroyed and made a prey by wolves, or any other ravenous beasts; which its disconsolate condition it seems to be sensible of and to bewail by its continual bleating and crying: And besides I suppose it to be confirmed by other expressions of Scripture; as for instance, by what is said 1 *Kin.* 22. 17. and 2 *Chro.* 18. 16. to describe the miserable condition of Israel, *I did see all Israel scattered upon the hills* (or mountains) *as sheep that have no shepherd*. What difference will there be between their feeding, scattered, and at large, wandering up and down the mountains, and their feeding in a large place? So far I suppose will the comparing that place with this, shew, that the feeding in a large place may be taken to denote ill to them, as that it may not be necessary to affirm, (as ^u some think,) that it is always taken in a good sense, and not at all for ill.

The word *יֵרְעָם* *Yiream*, will feed them, will not determine on either side, in as much as that also may be taken as well in w a worse sense, for ruling, chastising, and Punishing, and as well for feeding with severity as with kindness, and guiding with care, as some render that *Pf.* 2. 9. *Thou shalt feed them* (which ours render, *thou shalt break them*) *with a rod of Iron*. But we need not be put on any

¹ Grot. ^m *Pf.* 106. 20. ⁿ *Petr. à Fig.* ^o Greek, Syr. both the Arab. *Vulg.* Lat. &c. ^p *Abu Walid. Kimchi. Maim. Yad. in Maaseh Korb. c. 1. 14. 9 Gen. 32. 5.* ^r Grot. ^s *Mercer.* ^t See *Kimchi.* ^u *Bochart. de An. sacr. l. 2. c. 41.* ^w Contrary to what *Leo Castrius*, cited by *Rivet*, saith.

necety as to that; seeing by, *I will feed*, may here well be understood, for *I will send them or cause them to feed*; and if it be taken in its best sense, * will intimate, that God wherever they be, and how soever scattered, will not quite forget them, nor take off his pastoral care of them; not that he will not scatter them, or correct them. And that the *feeding them in a large place* may be taken for that which is ill to them, will far her appear, if by that large place be understood, as by some it is, for a barren desert, where is but short y scanty food, so that they shall weary out themselves in seeking after it.

These meanings, the one making the phrase to be an expression of good, the other of evil, are plainly contrary one to the other; yet may they be, in a third way, both joyned together, as to make what is good by it self, to be by consequent ill, to them, viz. if the lamb be fed in such a place wherein he shall enjoy plenty of food, and grow fat by it; but then the end be for his destruction, namely, that being grown fat he may be butchered and slaughtered.

Now according to these several notions of of the expression in these words, have we diversities of interpretations, according to the different judgments of Interpreters, yet all concurring in this, that they are a menace or denuntiation of judgment and punishment to Israel spoken of; some looking on them to be an expression of good, thus give the meaning, *Unless they had been refractory and rebellious as an untamed heifer, the Lord would now have fed them as a lamb (or lambs) in a large place*, where they may feed at pleasure, i. e. so as that he would have given them abundance of all good things; whence twill necessarily be infered, that now he will not be so gracious to them. This exposition is from some of the Jewish Expositors, and is looked on by a learned Christian as not ill. But another of the Jews, viz. *Abarbinel*, excepts against it, because, according to it, the Particle *כי* *Ci*, at the beginning of the verse, which others render, *for*, or *because*, should be rendred in the signification of *לולי* *Lule*, *unless*, which he thinks not warrantable. But I think there is no need of saying so; for if it be rendred, as ours render it, *for*; and the first clause being read *for Israel slideth back*, &c. and then the second clause, not *now the Lord will feed them*, but (as well it may) *now the Lord would feed (or have fed) them*, there will easily, and without any harshness be understood, *alioqui*, *else*, or *otherwise*; as included in that mood and tense of the Verb, shewing what would or should then have

been done, but now shall not. Yet he making that an exception against their way, takes himself another, which comes much to the same purpose, by reading the words interrogatively, thus, *For Israel slideth back as a back-sliding heifer, and shall the Lord now feed her as a lamb in a large place?* i. e. How shall the Lord take her for a gentle lamb, that should be put to feed at her pleasure in a large place, i. e. that she should remain in that chosen land full, (or in plenty,) and enjoying her hearts desire? it shall not so be, they shall not remain in the land of the Lord, but go from evil to evil: for so the making it a question whether it shall be so, or fit to be so, includes or necessarily infers a denial, that it shall not be so. Mean while he also makes the *feeding in a large place*, to be in it self an expression of good, in which sense *Drusus* also thinks it may be taken, but then differs in his exposition from those before, or others, in as much as he makes this last part also of the verse to be not a declaration of what God would have done, or would after do, or forbear to do to them, but an expression of what he had done, and did do; and not so as to belong to their punishment, but so as to be an aggravation of their sin, from the circumstance of the time that they were so refractory and rebellious against him, even now he fed them, i. e. while he was so kind to them as to feed them as a lamb in a large and fruitful pasture. So that, according to him, the words are to be rendred, not *nunc pascet, now will feed*, or *pasceret, would feed*, but (as we said) *pascit, doth feed*, which he would have to sound as much as, *nunc cum pascit eos Dominus, or pascente eis Dominus, now when, or while the Lord doth feed them as a lamb in a large fertile place*, they behave themselves refractorily as a refractory heifer, abusing his benefits in plenty bestowed on them, to wantonness, and stubbornness, and rebellion against him, and the yoke of his laws; which is like the behaviour of a pampered unruly heifer, not of a meek, gentle, well contented lamb.

This way of exposition he gives as his own opinion, though commonly he saith another meaning is given, and that is that which those who take the words of *feeding as a lamb in a large place*, to be an expression only of evil, to those whose case is set forth in those terms, do give. Among those are several Jews; even those whom we cited for the first opinion, commend it as a second, if that first be doubted of; and *R. Tanchum* sets it positively down as the genuine meaning. Summed up out of them, it is as much as to say, that he will bring them into the condition of a solitary

* Zanchi. y R. Sal. מרעה מונומנת. Ab. Ezra. & Dav. Kimchies father. Bochart, as above.
 R. Tanch واحد. R. David Kimch. יחיד.

lamb, left to feed in a large place, where it shall have short pasture, and so wandering up and down, cry, neither being quiet, nor feeding, and be there in danger of perishing. This way do many other Expositors also take, and by a large place, will they have to be understood either their own land, which though now it may seem to those wanton heifers too narrow, yet shall, by the carrying away of great part of their people, being led captive and destroyed, be made to them as a large place to a single lamb: or else the vast countreys of their enemies, the Assyrians, and Medes, &c. into which led captive and dispersed, they shall be in the case of a lamb in a wilderness, straying and not knowing what way to take, solitary, disconsolate, in continual fears and dangers, having much room and trouble, but little food or quiet, no security, no content; and what greater straits than to be so in a large place? What can be said greater for expressing a calamitous condition to them, so far, that it may go even for a Proverb, for expressing a being in such a state? especially considering the great change in this condition from their former, in which they were as a wanton pampered heifer, now reduced to be like a poor starveling lamb; their insolency in that shall now bring them to the misery of this. So saith he, now; by which particle they that take this way of expounding, look upon the suddain as well as certain execution of that judgment of captivity and dispersion on them to be expressed. The same influence will it have on that other exposition, which is grounded on that other acception of the words which we mentioned, viz. so as to signifie indeed in the present act that which might be looked on as good, but by the end and consequent made ill to them. They shall feed as a lamb in a large pasture; what may seem better for him? but for what end is he so fed? to be fatted for slaughter. 'Twas not then for good to him that he was so fed; he had lived longer, if he had been kept leaner. Grounding then their exposition on the consideration of such end, for which lambs are usually so fed, they give this meaning, looking on it for punishment to wanton rebellious Israel by this comparison expressed, that God threatens to indulge them, to glut themselves with pleasures in prosperity, and affluence of worldly good things, without restraint; and will afford them opportunity, for the present, of so doing. And even this, if we should stop here, some look on it as itself a great punishment, viz. when men are by God left without restraint to

their own exorbitant desires, and suffered to run on in their insolent and unruly courses, to do whatsoever their unbridled lusts shall suggest to them, and require for their satisfaction. But this perhaps alone will not be thought so sensible a punishment; but take in the end for which those silly sheep are so fed, or suffered to feed at pleasure, viz. that they may be prepared for slaughter, and then it will sensibly appear to be not for good to them, nor to be accounted their happiness: so God's feeding and pampering up, as it were, Israel with prosperity, will not be a sign of his approving their rebellious wicked courses, or that he would let them still run on in them uncontrolled, but a preparing them for slaughter and punishment, that he may deliver them up being so fatted speedily, even now, to the hand of their enemies to be destroyed. This meaning, thought by some not to be convenient, yet is by many embraced; and the Chaldee Paraphrast is by Mercer put in the number of them, who translating his words, *Jam ager eos Dominus uti agnum lectum in campo*, i.e. now the Lord shall lead them as a select or choice lamb in a field; then in the margin gives this note for explication, *Ager cum illis ut cum agno altili, qui in uberrimo pascuo collocatur, ut saginatus mactetur*, i.e. he shall deal with them as a fed lamb, which is placed in a most fruitful pasture, that being fatted he may be killed. That which most makes this seem to be taken in this sense which we speak of, is his joyning that Epithet בְּחִיר Bechir, select, or choice, with the Noun, Lamb. But we may by the way observe, that though this word be found in the ordinary printed copies that we have, yet in both a Manuscript, and an ancient printed copy of Kimchi's Comment on this place, where the Chaldee Paraphrast is cited, it is not read, so that it may seem that it was not found in the copy that he used; and then, or also, if by select, or chosen, we may think him to have meant no more than יְחִיד Yechidi, one only, or single, which we have seen above some here to supply; it may be as well fitted to the next preceding exposition as to this, it sounding thus, *Now the Lord shall lead them as a lamb, (or single lamb,) chosen or separate from the flock in a field, or open plain.*

Of these expositions reckoned up, it will be hard to say positively which is the best; each of them have great Abettors. Our translation, which we look on for as good as any, and doth not much differ from others, seems best to suit with the two last, and especially the former of them, of which we have a very

^c R. Sal. ^d R. Tanch. ^e D. Kimchi. ^f Calv. ^g Rivet. ^h So both they, Grot. and many others. ⁱ Rivet. ^k Petr. à Fig. ^l Rivet. ^m Jerom. Ar. Mont. ⁿ Cited by Calvin. ^o Petr. à Fig. Hæc expositio non est conveniens. ^p Lyra. Cast. Vat. Bren.

learned mans judgment, ⁹ *Hic videtur simplicissimus sensus*, that it seems the most simple or plain sense; and we may well follow it, under the sad condition of a solitary disconsolate lamb, left alone to live as it can in a desert wide place, expressing the sad condition that Israel for their retractariness shall be brought to; and so have we in this verse a declaration (as we said) of their fault, and a denouncing of punishment to them for it: and both together are, if the words be directed to Israel, a strong motive to them to consider well the wickedness of their ways, and to stir them up to speedy repentance, that they may avoid the heavy punishment which is threatened, now, shortly to be brought on them; if to Judah, a forcible argument to restrain them from joyning with those ten Idolatrous Tribes in their evil ways, lest they be made partakers of like punishment with them, and much the like method shall we find used in the following words.

v. 17. *Ephraim is joined to Idols: let him alone.*

By *Ephraim* is here meant the same that is meant by *Israel*, in the foregoing words, viz. the ten Tribes, as distinct from the other two of *Judah* and *Benjamin*, though in it self it were a name proper only to one of those ten. But it was one of chief note and power among them; and of that was *Jeroboam*, who first headed them, and set up a distinct Kingdom among them, separate from the Kingdom of *Judah*, and who first also set up the worship of Idols, to wit, the Calves among them. For such like reasons is its name often so used, as to comprehend all the rest, as one body, and so here spoken of as one person, of whom it is said, that he is חֲבֹר עֲבָדִים *Chabur atsabbim*, i. e. as ours translate it, *joined to Idols*. Other expressions are used by others in the rendring of the words in their several languages, but all coming to the same pass, and concurring in the meaning; as whether they sound, ¹ *is a companion of Idols*, ² *a partaker of (or with) Idols*, ³ *mingled or having consortship with Idols*, or ⁴ *bound to Idols*: What do these, any of them, tend to, but to express their being so addicted to them, and so to cleave to them, as that they will not part with them, or be parted from them on any termes, or by any persuasions? The name עֲבָדִים *Atsabbim*, by which those their beloved Idols are here named, is some-

thing, which, according to the import of its Root, signifies *griefs*, *troubles*; and so Idols, as being things of, or causing grief or trouble to those that follow them, but not being for help or profit to them; yet doth foolish *Ephraim*, forsaking Gods service which is both pleasant and profitable, inseparably cleave to them, and will not be cured of her madness in running after them; and therefore as despairing of them, according to what ours and most other Translators and Interpreters read, he adds, *Let him alone*.

But in both the translating and giving the meaning of these words, (which are in the Original הִנַּח לוֹ *Hinnach lo*) there is difference among Interpreters. They who agree (as the most of them do) as to the signification of the words, that they signifie, as they are by ours rendred, *let him alone*; yet differ in their opinions concerning the persons, speaking, and spoken to. Many take the person speaking, to be God; the person spoken to, to be the Prophet. Sodo, among the Jews, R. Salomo Jarchi, and R. David Kimchi; and among Christians, * many of good note. The sense according to this will be, that seeing they are obstinate in their idolatrous ways, and incorrigible, the Prophet should not farther seek in vain to reclaim them, as being but lost labour, but suffer them to run on to their own peril. Which way of dealing with them is evidently a token of great indignation; as among men the same method would be, if a w father to a son, or a friend, to whom he had wished well, should use it, viz. a threatening of him, because he had hitherto refused to hearken to his admonitions, that no more of them should by himself or any other be cast away upon him, but he should be left to his wilful courses, as one whose case was desperate. Under a seeming to spare or forbear, it includes, as R. Tanchum notes, التَّهْدِيدُ *a threatening*; as it would be to say, *Let him alone*, and you shall after see what punishment or mischief shall befall them. And in this way taken, as the words of God to the Prophet, they may be looked on as spoken not onely to the present individual Prophet in particular, but any other who might admonish or reprove them; *Ne arguito eum quispiam*, as that learned man expresseth it, *let not any reprove him*; so implying, that neither he himself would, nor would have his Prophet or any other person do it: As it would in common language be understood, if any should say of one with whom he were angry, or to whom he intended no good, *Let*

⁹ River. ¹ Socius Idolorum. Interlin. فِدَالُ الْاَوْثَانِ MS. Ar. * Vulg. Lar. LXXII. Syr. Ar. ² خَلِيطُ الْاَوْثَانِ Abu Walid. ³ مَخَالِطُ الْاَوْثَانِ وَمَصَاحِبُهُمْ R. Tanchum. * Tigur. * Calv. Zanchi. Var. Ar. Mont. Dra. Petr. à Fig. w Lively.

him alone, speaking at large without designing any person, and implying, *you shall see what will become of him*; and withall arguing a contempt or neglect of him, as one that were not worthy to be regarded, as *Abarbinel* saith the words may be looked on as importing; but then he would have the Verb *הנח Hannach*, to be taken as the Infinitive, not the Imperative, and to sound, *It is to leave him*, that is, *he is to be left alone*, of which change I suppose there is no need, the one will import the other; *Let him alone*, implies, he is fit to be let alone, to be not regarded.

With the words taken in this meaning may be compared that which we read *Ezek. 20. 39. As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his Idols, &c.* and that also, *Jer. 7. 16. Pray not for this people, neither lift up your cry nor prayer for them, &c.* This seeming permission of them to go on uncontrolled in their idolatrous ways in the first place, and his forbidding his Prophet in the 2^d to have any more to do with them, we cannot look on but as a token of highest indignation, and as severe a threat of evil to them, as could in any positive terms have been expressed; and so likewise look we on the words here, so understood as we have seen, and such as by setting the danger of their condition before their eyes, as beyond remedy, should have been a forcible motive to have wrought in them speedy repentance. Which effect *Aben Ezra* seems to think that God expected it should have on them, by his expounding it, *Let them alone, till יום יינם their wine*, that is, their sottishness, depart from them; perhaps they will open their eyes. So would his dealing with them be according to the dealing of a father with a disobedient son, whom he had threatned no more to speak to, no more to have to do with, or shew regard to, and yet should upon any shew of amendment, again meet and receive him. And so according to this way of taking the person speaking to be God, and the person spoken to, to be the Prophet, have we in this *v.* also, as we intimated, a farther declaration of Israel's sin, and of the ill consequent on it, or a denouncing of punishment to them for it.

But others not a few, nor of less authority, take the person speaking to be the Prophet, and the person spoken to, the tribe of Judah, before mentioned; and then the words will be a prohibition to those of Judah, that they joyn not themselves to Israel, for the reason mentioned, *viz.* because they are joyned to Idols, lest they be insnared and corrupted

by them, and be brought to be partakers with them in their idolatrous ways. For preferring this way before the other, ^a some think it an argument, because the Prophet had before turned himself to Judah, and spake to them, (from *v. 15.*) so that in attributing these words to God would be an abrupt change of persons. Yet ^b others, who considered both of them, think the former the more genuine. In this variety of judgments, the Reader may use his own: however both agree in rendring the words, *let him alone*, or to that purpose. But there are others, who (as we intimated) differ from them in rendring of them; among whom may be reckoned the Chaldee Paraphrast, according as his words are by the Latin Translators of him usually rendred; his words are *שבקו להון ית פולחנהו Shebaku lehon yat pulchona*, which, according to the Latin Translation in the Polyglot Bibles, and other Editions, sound, *dereliquerunt suam religionem, they have left (or forsaken) their religion.* ^c *Cappellus* renders it, *permiserunt sibi Idola, they have permitted to themselves Idols*, (understanding them by, *worship*;) and notes, that they read the word *הנח Hannach*, in the Hebrew, not as in the Imperative mood, but in the præterperfect tense; but ^e *Buxtorf* well observes, that there is no necessity to think so, seeing the Chaldee Verb, *שבקו Shebaku*, may be as well the Imperative, as the Prætertense, and then the words will be, *leave to them their religion or worship*, which then will be all one in sense with the former rendring of the Hebrew, *let him alone*, *viz.* to his Idols, which is understood; only that whereas the Hebrew puts it in the singular number, *let thou him alone*, he puts it in the plural, which according to either way of the former expositions, which we have seen, will be agreeable enough; according to the first, which maketh God to speak to the Prophet, intimating only, that other of Gods messengers or people were as well comprehended, as this particular Prophet; and according to the second way, taking Judah in the plural, (as well we may, that name being a name of multitude) and all others that had not yet forsaken God for Idols. The Greek hath, *ἑστηκεν αὐτῷ σκάνδαλα, he hath put (or placed) scandals (or offences) to himself*, *viz.* by setting up Idols to himself, and worshipping them: And the printed Arabick follows it; they manifestly read the Verb as in the præterperfect tense, and so make the words to belong to the description of *Ephraim's* sin, and not to be an address either from God to the Prophet, or from the Prophet to Judah.

^a And c. 11. 14. and 14. 11. ^y So Abarbinel reads it. ^z Jerome. Lyra. Mont. Ribera. Sa. Merc. Jun. Trem. Tarnov. Diodati. Grot. ^z Rivet. Tarnov. ^b Merc. Petr. à Fig. Pisc. ^c Mercer to the same sense, *cultu relicto*. ^d Crit. sacra l. 5. c. 2. ^e Vindici. part. 2. c. 10. ^f As the word *נח* doth also signifie, *to place or put*, as well as to suffer, permit, or leave.

Among the Jews, *Abarinel*, besides that Exposition from him already mentioned, of making the Verb *הנח Hannach* to be the Infinitive mood, and so declaring what ought to be done, rather than an express bidding to do it, (though in that retaining the same signification that others do,) gives also another meaning, which he seems to look on as the best, by taking the word to be from another root, and of another signification, viz. not from *נח Tanach*, which signifies to put, and place, and also to suffer, permit, or leave, to which others refer it, but from *נח Nuach*, or *Nach*, which hath the signification of being quiet, and at rest and ease, that so the meaning should be, that *Ephraim* is at rest or ease, or giveth himself to ease and pleasure, according to what the people thereof elsewhere were taxed for, for giving themselves as to Idolatry, so to drunkenness and voluptuousness, as *Is. 28. 1, 3, 7.* and so it will be a continued declaration of the sins that they were guilty of, as also the following words are. But I see no reason why we should forsake the first mentioned Expositions, and their rendering to follow his. Mean while that the word may suggest different notions, we may learn from a note that we find in that Arabick MS Version done by a Jew, and elsewhere mentioned; which note is, that the words *הנח לו Hannach lo*, admit of four Expositions: The first of which is *اتركه يعمل مايريد*, *Let him alone to do what he will.* The second, that it be the Infinitive mood, in the signification of *اقرار* settling, resting, or reposing, as much as to say, *قر المعجل في منزله He hath fixed or settled himself to (or for) his Calf in his habitation (or at home.)* so taking *לו Lo*, him or to him, to be referred to his Idol, on whose worship he hath settled himself, and wholly addicted himself to it, and will not go up to Jerusalem to worship God. So I take to be the meaning of his words. The third, in the meaning of *تخليه leaving*, so as to denote, *خلاه الله بين العدو God hath left him (or shall leave him) in the hand of the enemy, (or God hath made him empty or desolate by the hand of the enemy.)* The fourth, *رفض عبادته الله*, *The leaving or deserting of the worship or service of God;* so as to sound, *he hath left him, or by leaving him, i.e. God.* Among these he seems to prefer the first; for that he puts in his Translation, rendering the verse, *وقد الف*

Ephraim is joyned to Idols, therefore leave him, or let him alone. This is that which we find from the Jewish Commentators, any way tending to the literal exposition of these words.

There is another application rather than exposition of them, which we have from an ancient Doctor among them, who thence taking an argument for the commendation of peace and unity, would have them to sound, *Ephraim being joyned to Idols, or one to another among themselves in the worship of Idols, let them alone:* while they are even in this evil way unanimous, there is no prevailing over them. This *Abarinel* mentions, but without any expression of liking or dislike to it. But *R. Tanchum*, though not reciting it, seems to give an oblique censure of it, while speaking of these words he gives the Reader a caution, that for his part he explains the words according to the sound of the letter, and what agrees with the antecedence and consequence, to which he saith the Allegorical explication of some learned men is not prejudicial; in as much, as according to a known rule, *מקרה לחור ומדרש לחור* The letter is one way by it self, and the Allegorical exposition (or descant) another by it self. What is this less than to say, that that way of exposition is to no purpose, as to the understanding of the words? Nor do we for any other end mention it, then that it may be taken notice of, That as by their literal expositions we may be helped in the understanding of the words, so from their Allegorical, or like explications, we may not always expect it, they being often very extravagant, and wide from the scope of the matter, as manifestly here.

v. 18. *Their drink is sour, (or, as in the Margin, gone,) they have committed whoredom continually: her rulers with shame do love, Give ye.*

The connexion of these words with the preceding is plain enough, whether we take them to be a farther setting Israel's sins before their own eyes, that they might take notice, and repent of them; or before the eyes of the men of Judah, that they might beware of joyning with them in their courses. But as to the signification and meaning of them there is no small difficulty, as appears by the different interpretations given of them. Of the first clause, which in the Original is *לרס סכאם Sar sabaam*, we have, we see, in our own transla-

* So Abu Walid gives to the root the signification of

† See Yalkat.

التركى التخليه اقرار leaving, letting alone, settling

translation two rendrings, one in the text, the other in the margin. The first is, *their drink is sour*; the other, *their drink is gone*; which if it be understood, as we usually say, Drink is going, when it hath lost of its goodness, and grows flat, and dead, and sour, then will it be much one with the former; but if it be taken for as much as, *departed*, then will it be different, and agree with others, which we shall by and by see. But before we farther enter on the examination of the different interpretations, it will be convenient to look into the signification of the two words, סר *Sar*, and סבה *Saba*. The first of these may be as either from סרר *Sarar*, which we had verse 16. and, as there we saw, signifies to be refractory, rebellious, and unruly; or from סר *Sur*, which comprehends that former signification, and is of greater latitude, denoting, to decline, to go aside or away, or else to depart, to be removed, and depart from or to a place or condition, to be changed or altered either as to place or quality, from worse to better, or from better to worse, and so to sink or be corrupted, (as in Chaldee סרי *Sari* is,) and as the matter requires is applicable to persons or things. In the Arabick tongue, spoken of wine, it signifies to get into the head, or work on it.

The second word סבה *Saba*, by ours rendered *wine*, doth so signify, as appears by what is said also Is. 1. 22. סבע *Sabeec*, thy wine is mixed with water, and from the same root is סבה *Sobe*, a drunkard, Deut. 21. 20. and Prover. 23. 20. and 21. where סבה *Sobe* vezolel, is the drunkard and the glutton, the Verb also being to swell, and drink to the fill or to drunkenness; as Is. 56. 12. and Nahum 1. 10. And it is confirmed by the like signification of words of the same root in the Arabick language, as سبيطة *Sabiyaton*, wine, سبب *Sabbao*, a seller of wine, and (as Golius will) a greedy drinker of wine, سباب *Saba*, to

buy wine; the word is taken here and elsewhere by some, more generally, for drink, or a drinking banquet.

From the first acception of the Verb mentioned, do they seem to take it, who render the words, *Refractarium est merum eorum*, their wine is refractory, i. e. as they explain it, makes them refractory, putting the effect for the cause, which gives a good meaning; but from the second do most of others take it, and according to the several notions, which we have named, of the word, which will all

come under the general notion of declining, removing, or alteration from due manner or measure, is it by them severally rendered; and by some more properly according to the letter, by others figuratively, according to the scope and import of the expression.

And there is between them another difference, in that some seem to look on it as a description of Israel's punishment, others of their sin. Of the first sort is plainly *Aben-Ezra*, who so expounds the words. *Evil is come upon them, because their banqueting* (so he seems to take the word wine, being a chief part in it) *is gone* (or faileth) *through defect of new wine, yet return they not from their evil way.* R. Tanchum also takes the same way, giving thus his meaning. *They are made* (or become) *sober, their drunkenness is departed from them, by reason that punishment is near at hand.* (or read) *to seize on them*; according to the use of the word in what is said 1 Sam. 1. 14. *הסירי* put away thy wine from thee. To which also may be reduced those rendrings of ours, *Their wine is sour*, or (as in the margin) *is gone*, and what others render, *Putidum est vinum eorum*, their wine is become stinking, or corrupt, if literally understood as an Epithete of the wine, as that *their wine is naught*, or corrupt, or faileth, and, God's blessing being subtracted, is not either in quality or quantity as it was wont to be, so that they cannot find in it that pleasure as formerly. But against this is excepted, that these words do not, if so understood of punishment to them, so conveniently agree with the following words subjoined, which are a description of their wickedness. Others therefore so interpret and expound them, as to be a declaration of their sin, but these farther differ among themselves; some looking on them as an expression of the corruption of their manners and of their impiety in general; others as a taxing of some particular sins among them, either of their Idolatry, as some will, or of their drunkenness and intemperance, as others.

The first way of taking it more generally, do several of good note go, yet so as to vary in their making out the form of expression, and applying it to the matter intended.

In general the Reverend *Diodati* notes, that it is a figurative or proverbial speech, to shew the peoples corruption in all the service of God, and so renders the words, *their wine is changed*. For the making out the meaning of the figure or proverbial expression, some compare it to the wine it self, others to the Sellers of wine, others to the im-

* Abu Walid. * Kimchi rad. 1 سار. m And probably hence is that word οἶνος used by the Greeks, in their acclamations to their God of Wine, Bacchus, οἶνος οἶνος, as we shall after note. ° Pagnin. ° Zanch. Comminatio de corrupendis fructibus. ° Tirin. ° Lud. de Dieu. ° Edit. Ital. in 4to. ° Edit. in fol. ° Lively.

moderate drinkers thereof, or drunkards.

First, to the wine it self; as if those spoken of were like wine that is turned, changed, or gone, if we may so speak; such as is corrupted and soured, and hath lost its flavour, its true tast, flavor or goodness: according to which way of speaking, a man that is good for nought, and of no good conditions, is called *Vappa*, which properly signifies *dead wine*, or wine, the vertue of which is gone. And we may compare with it what is said *Is. 1. 22. Thy silver is become dross*, כֶּכֶךְ *Sabeec*, (the word here used,) *thy wine is mixt with water*. On which place the same *Diodati* notes to the same purpose, the meaning to be, *thy life and manners which were before pure, and well regulated, are now altogether corrupted, and degenerated*; such will that saying, *their wine is become sour, stinking, or corrupted, wasted, changed, or gone, from what it was and ought to be*, denote their works to have been, and so to be become the *poison of dragons*, and *venom of asps*, as the works of Idolatry are called. *Deut. 32. 33.*

Secondly, w to those that sell wine, when they mixe, i.e. falsifie and corrupt it, and give nothing that is pure. To such, they that take this way, will have this people to be likened, having nothing good and sincere in them, and their conversation, but every way corrupt; instead of wine ye shall have nothing but dreggs, corrupt, dead, sour, or unsavory stuff, proceed from them; their wine is gone, corrupt, sour, stinking; according to any such rendring it will hold, by way of similitude or comparison.

Thirdly, others will have them by this expression compared to men drunken or overcome with wine, so as that having lost their understanding, and put off modesty, they are not ashamed to do what is most shameful and unfit to be done, and wallow in their filthy vomiting. So, saith *Calvin*, he alludes to filthy and beastly drunkenness; yet doth he not speak properly or particularly of the drinking of wine, but calls that unbridled licentiousness, which reigned among the people, drunkenness: their evil affections had as bad and shameful effects in them, as overmuch wine in those that are drunk with it, and given to it, to make them without shame, to give themselves liberty of committing any wickedness, especially in the way of their idolatrous services, as *Zanchi* more especially restrains it. The rendring that these follow, is, *their wine stinks*, or is corrupt, viz. they are as bad as those that stink of wine, and glory in their shame. These, as we said, look on what is said to be spoken by way of allusion and comparison, not

properly understanding wine to be meant; but others looking on it as properly understood of it, restrain the words more particularly to such sins, wherein that was otherwise used than it ought to be.

In the next place therefore, others do by this expression think them peculiarly taxed of Idolatry. That seems to be the meaning of the Vulgar Latin, *separatum est convivium eorum*, ** their banquet is separated*, viz. from the Lord, their feasts are Idols feasts celebrated in honour of them; their wine, appropriated to them by their libations or pouring out of drink-offerings to them, is become the cup of Devils, and such therefore as the true worshippers of God may not drink nor partake of, nor have communion with them in their way of worship. So *Jerom* takes by their wine to be comprehended *cultus*, & *religio*, & *cibus*, *their worship*, and *religion*, and *meat*; and ** Vatablus*, to be meant *their doctrine*, teaching to serve God in Idols. To the same purpose is the exposition of *R. Salomo*, viz. *Their wine is estranged from me, and changed from its right place, or use, and transferred to another*; and by their wine he understands *their drinking of wine, which was with harlots*; (according as his words are ordinarily printed) which by looking back to *v. 14.* we shall see to have been their idolatrous feasts, and as part of their worship. But a Manuscript copy hath נָסַח לָהֶם שְׁכָרָם עִם הַזְנוּתָם *Their drinking of wine hath caused that they have companied with whores*; and then it will as well agree with the next way of exposition, and be joyned with the following words, wherein they are taxed for committing whoredoms.

In the third place the words may be looked on as particularly taxing them of the sin of drunkenness; in which kind they may be understood, first of their excess in drinking; and so they may be understood according to those who interpret them, ** recessit à modo*, or *excedit modum*, *their wine exceeds due measure*: of which fault (as hath been noted) *Ephraim* is elsewhere taxed, as *Is. 28. 1.* and *v. 7.* is said to have been overcome and swallowed up of wine. And secondly, in respect of the effects of the wine upon them, as to the condition of their minds, and manners, and actions, according to what in that *7th. v.* is said, *they have erred through wine, and through strong drink are out of the way*, &c. and so here above *v. 11.* To which purpose they seem to tend, who translating the words, as we have seen, *refractorium est*, *their wine is refractory*, expound it, *makes them refractory*, or *declinans est*, *is declining*, by, *they being addicted to wine, decline from the ways of God*; it makes them so

* Lively. u The other word סָר *Sar*, here joined with it, see *Pl. 14. 3.* w River. x And so verſ. Tig. is turned aside, y Grot. *Convivium parabolice pro religione*, Tig. in a marginal note. ² Edit. in 4^o and 8^o. b Mercer. Castalio. Schindl. Lex.

to do, and the like; in which way the Verb is figuratively translated, and the name of the effect given to the cause; That is said to be so, which maketh to be so. So *Proverbs 20.1.* is it said, *Wine is a mocker, strong drink is raging, i.e. maketh to be so:* or thirdly, as to what is in the wine it self, and caused in them also, according to what the word *sour*, or *corrupt*, properly signifies; that so the sense may be, They drink intemperately, so that the indigested wine corrupts, and grows sour in their mouths and stomachs, and causeth in them sour and stinking belchings, and vomitings, the shameful consequents and effects of drunkenness or immoderate drinking; in which way our Translation is according to the letter most properly understood, and such as agree with it, *putidum & acidum*. This way goes among the Jews R. David Kimchi expounding it, *they drink so much, that their wine stinks in their mouths.* Abarbinel also manifestly thinks it to be understood of their drunkenness, though he makes not these words a separate sentence by themselves, but to have respect to the following, and to be rendred, When, or as soon as their wine is gone, i.e. their drunkenness off, they commit whoredom; as on these words we shall see. That Arabick Manuscript translation also, done out of Hebrew, seems so to take them, rendring *زال الي مزاجهم* He is (or they are, viz. Ephraim) gone aside or declined to their mixture, that is, mixed wine. In the Syriack, I know not by what means these words are left out. These ways of them, which look on this as a description of Ephraims or Israel's sin, though in some things different, yet are reducible one to another; and those things which they will have them to be taxed with, usually went together, viz. drunkenness, and Idolatry, and together a general corruption of manners in all their carriage, and in all things concerning mens duty to God and men, and their carriage towards others, and in themselves: And that they were all found at that time in Israel is manifest, without looking further, from what is spoken in this very Chapter; yet perhaps was one of them more particularly objected to them in these words, and they were probably so understood by those to whom they were then spoken; though seeing the terms are applicable to all, it may not be so easie to us at this distance of time positively to determine which it was. It is made probable, by looking on that other sin in the next following words taxed in them, that it was that of drunkenness, or intemperance in drinking. Which soever

we take of the Expositions mentioned, we shall not recede from the signification of the words, but have such a meaning, as they will well afford; and all those which we have hitherto mentioned, both of those who look on them as a declaration of punishment, and of those who think them to describe their sin, do in this agree, that they call in the letter of the text to their assistance, as having such significations, as gives that meaning which they incline to. But there are two ancient interpretations, which seem to take the words in a clean different signification, and so give another meaning, not easily reducible to any of those which we have mentioned, and they are those of the Chaldee Paraphrast, and of the LXX in Greek.

1. The Chaldee Paraphrast renders those words *כר כננ*, which ours render, *their drink is sour*, by, *their Princes have multiplied banquets out of (or from, or by) rapin*; which Kimchi taking notice of, saith, he took *כר* *Sar* to signify the same with *שר* *Sar* with another letter, though of the same sound, which signifies, *a Prince*, whom others also in this subscribe to, and then must the words, *have multiplied*, be by him supplied to make up the sense, and the word signifying *wine*, to be banquets made of things gotten by rapin; whereas the words expressed would be only, *The Prince (or Princes) their banquet*. But I suppose there is another easier way of giving account of this Paraphrase, and that is, by saying that the Chaldee took the words in the Hebrew to signify as others do, *their banquet is gone aside (from the right,) or is perverse*, and then by way of exposition to shew, what is meant by its being so, or how it came to be so, interpreted it, that it was so because their wines and meats were such as were gotten by rapine and oppression; and so added, *their princes*, as the persons understood to be spoken of in these first words, as they are expressly in the last words of the verse. But this I say only by way of conjecture; the Reader is left to judge.

The second exposition that we intimated, is that in the Greek Version, which instead of *כר כננ* *their wine is sour, or corrupt*, hath *ἠένητος Χαναανίτης*, (or *ἠένητος*,) he hath provoked the Canaanites, that is, according to St. Jerome, hath not been content to imitate the Canaanites in their Idolatries, but even so outgone them, as to provoke them to imitate him, or as Cyril, *hath chosen the idolatrous Canaanites*, (or *pleased himself with them*;) viz. their customs, to follow them. Of this rendring of theirs I see no good reason given, only Grotius offers this; that for *כננ* *Sebaam*, (*their*

^e Rivet. ^d See Rivet. ^e See Cappell. Crit. fac. p. 329. and Buxt. Vindic. p. 731. ^f So the printed Arabick, *أرضو الكنعانيين* which the Latin renders, *Satisfecerunt Chanaanitis*, but may sound, *they have been pleased with &c.* wine)

wine) they read *Sabaim*, the *Sabeans*, an idolatrous Nation, and then instead of them put *Canaanites*, a people no less wicked. But how this will satisfy any, I know not; as neither another conjecture, which I desire without prejudice to propose, which is, That if they did read *Sabaim*, or rather *Sobeim*, which will (as both in the Hebrew and Arabick as we have seen it doth,) signify *sellers of wine*, they did for it put *Xavavious*, not as it denotes that Nation given to Idolatry, but under another notion which it hath of *Merchants*, as it is elsewhere used; as in this prophecy, chap. 12. 7. *he is Canaan*, i. e. as ours render it, a *Merchant*; and Job ^u 41. 6. *shall they part him between* כנענים *Cananaeos, the Merchants*: And that this notion of the name or word was not unknown to the Authors of that Translation, is manifest, in that they so elsewhere render it; as namely *Is. 23. 8.* for כנעניה *Canaheha, her Canaanites*, i. e. as ours render it, *her Merchants*; in the Greek also is, οἱ ἐμπόροι τῆς οὐρίας, *her Merchants*. And so then among merchants being reckoned those that sold wine, (as they are *Ezek. 28. 18.*) if they read here *Sa'aim*, or *Sobeim*, which might signify *merchants of wine*, they might look on the words as literally signifying, *he is gone aside to those that sell wine*, and so render it, *he hath provoked the merchants*, viz. those that sold wine, i. e. hath been urgent and instant on them for getting wine, or chosen to run after them, and loved them for their wines sake; which will denote a greedy hunting after wine, and delighting in getting and drinking it; which is a description of their delight in the sin of drunkenness. But this is proposed onely as a conjecture on that reading and rendering in the Greek. Why they so rendered it, we have no certainty; neither need we to trouble our selves about it, having the Original Hebrew, and such translations and interpretations, as agree to the letter thereof to direct us; amongst which we may safely, I suppose, follow that, which in the last place we reckoned up, and our translation so understood as accommodable thereto.

And so having in these words their sin of drunkenness described, we have them in the next words taxed of another usually joyned with it, caused, and accompanied, by it, viz. the sin of *whoredom*; so saith he, *They have committed whoredom continually*.

The words in the Hebrew are הונו הזנה *Hazneh hizneh*, which, according to the letter, sound, *In (or by) committing whoredom, they have committed whoredom*, ^h *fornicando*, or as

the vulgar Latin renders, *fornicatione fornicati sunt*, and others, *scortando scortati sunt*: and the Greek putting, as they use to do in this case, the Participle for the Infinitive or Gerund, πορνιδωντες ἐπιπορευου, *committing whoredome, they have committed whoredome*; and so others, as the Arabick, both ⁱ printed and ^h Manuscript, repeat the word as it is repeated in the Hebrew. But ours, with others, for expressing the meaning in words more agreeable to our ordinary language, instead of repeating the word put an Adverb, which may signify *excess* or *continuance*, as ^{*} *omnino*, altogether, or ⁱ *indefinenter*, without ceasing, continually, which is the force of that geminated expression; it being a ^m known observation, that a Verb so used with its Infinitive, in the Hebrew, denotes *certainty*, *evidence*, *continuance*, *frequency*, or *excess* in the fact, or doing the thing spoken of. The Syriack taking it as a note of universality, and the general spreading of that corruption among them, renders it, ⁿ *All of them have committed whoredome*.

Of the signification of the word there is no doubt; only *Aben Ezra*, according to the ordinary use of Verbs in that form which it is in here, (viz. Hiphil,) thinks it to signify, *to make or cause to commit whoredome*; ^t their ^h Kings (saith he) cause others to commit whoredome for gifts, which they say, give. But most others rather take it, though in that form, to signify here, as oft elsewhere it doth, simply as in the first Conjugation, *to commit whoredome*.

Now, by *committing whoredome*, we have seen in severall places in this our Prophet, to be meant sometimes *whoredome* properly so called, viz. that of the flesh, carnal whoredome; sometimes that figuratively, or metaphorically so called, or spiritual whoredome, which is Idolatry; and in this place, some of Christian Expositors take it in the one, some in the other way. Some expounding it, ^o *uti feruntur in libidines*, they wholly give themselves up to their lusts. ^p Others, *sine modo peccato Idolatriæ*, they without measure give themselves to the sin of Idolatry, ^q as if they were here rather compared to immoderate committers of whoredome, than literally affirmed to be such.

That *Ephraim* or *Israel* were in both these kinds highly and excessively guilty, hath been all along made manifest in this Prophet, and we may well understand them to be here taxed of both. Yet considering the words as here placed, it is by ^r some judged, that they do more particularly note that sin of carnal

^g Or, according to other divisions. c. 40. v. 25. or v. 30.

^h Pagn. Munster. ⁱ زنا زوا. ^k وطغوا اطفا.

^{*} Tig. 1 Jun. Trem. ^m Rivet. Glass. Gram. l. 3. tr. 3. c. 37. ⁿ כדסס ננס. ^o Tirin. ^p Menoch.

^q Calv. ^r Pare. Rivet.

lewdness in their proper signification.

The s Jews seem here divided; some of them taking them in the proper sense, and looking on this sin of lust and uncleanness as caused by, and consequent on, that former of drunkenness. So R. Salomo according to what we have seen out of him, and so Kimchi; *their immoderate drinking of wine, and strong drink, brings them to the committing of whoredome.* Yet Abarbinel seems to take them otherwise, joining these words with the foregoing, so as to sound, "As soon as their wine is off from them, or their drunkenness over, presently they commit whoredome, and cause others to commit it, viz. in running after Idols, as if all day long (or continually) they were occupied between these two, drunkenness, and idolatry. Which, though it be probably true to be said of them, yet (as we said) considering the words as here placed, it may perhaps be more close to the letter of the text, to follow the opinion of those, who think whoredome, properly so called, that of the flesh chiefly to be meant; and then have we them taxed for two sins, in the former words for beastly drunkenness, in these for the lewdness of whoredome.

The following words proceed still to tax them; but for what, we shall the better judge by taking them into consideration. They are, according to our translation, *Her rulers with shame do love, Give ye:* according to which reading the construction seems easie, and the meaning not obscure. But if we shall consider the many differing interpretations, constructions, and meanings, which are by others given to them, we shall find them to seem difficult and obscure. We shall the better judge of all, if we see what the words are in the Original, and then consider first what significations are to them severally assigned, then what constructions and meanings are made of them put together. They are in the Hebrew **אהבו הוּבּוּ קָלוֹן מְנִיחָה** *Ahavu hevū kalon mēnīchā*. The first word, as in the Hebrew placed, is **אהבו** *Ahavu*, by ours translated, *do love*, by some, *loved*, or *have loved*. Of it there is no doubt made, but that it doth signify *to love*, and by all it is so rendred. The second is **הוּבּוּ** *Hevū*, by ours rendred, *Give ye*. Concerning that, there are very different opinions: some taking it for a Noun, others for a Verb, and some of them in one tense and mood, some in another. For a Noun it seems taken by the Syriack translator, who renders it **ܬܙܐܪܐ** *Tzaaro*, *ignominy, contumely, contempt,*

or *vileness*: And so it is by R. Tanchum; who saith it is by transposition of letters the same that **בוהו** *Bohu*, which signifies ** vility, or that which is vain, contemptible, or of no value nor*

substance. Whose opinion may be confirmed by this, that in the Arabick dialect the word **هبا** *Ha'ao* signifies those small atomes, motes, or dusts, which seem to fly in the air, or in an empty house, in the Sun-beams, and look like smoak, and so is figuratively used for a man of little understanding, and may as easily be transferred to any thing of no worth or profit, but every way contemptible.

Others (and those the most) take it for a Verb; but among them again is great difference. Some will have it to be of the Preterperfect tense, and to signify the same with the foregoing Verb, **אהבו** *Ahabu*, or *Ahavu*, *they have loved*, though here be cast away the first letter of the root, viz. **א** *A*. So that ancient Gramarian *Abuwalid Ebn Jannabi*, who saith, that *Ahavu hevū*, is as if he had said, *Ahavu ahavū*, and that the repetition of it, or adding the one to the other, serves for the confirmation of the signification; and to say, *they have loved, they have loved*, to be as much as to say, *verily they have loved, or they have exceedingly loved.* And of this opinion Buxtorf thinks the Authors of the Greek Translation to have been, and that therefore they omitted to render **הוּבּוּ** *Hevū* at all in their translation, putting instead of both only **ἠγάπησαν**, *they have loved*; thinking it needless to repeat the word. Abarbinel also thinks it to be of the preterperfect tense, as it were from a root **הבּה** *Havah*, but then in a different signification from the other, viz. to signify, *have given, or communicated.* So also R. Salomo Jarchi seems to think of it as to the tense, but yet in a different notion, viz. that it should signify **הוּבּוּ** *Hizminu*, *they have prepared or made ready to themselves.*

Others, with whom ours agree, take it to be of the Imperative mood, viz. from the root **יָהַב** *Yahabh*, *to give*, and to signify, *give ye*. So among the Jews, *Aben Ezra*, and *Kimchi*, and most modern Interpreters. We may reckon also among them the ancient vulgar Latin; for though in the ordinary Editions it be read in the Infinitive mood, *afferre*, *they loved to bring*, yet it is by some learned men, who follow that translation, observed, that probably at first it was rendred, *Afferre, bring ye*, and by the fault or negligence of some Scribe chang'd into *Afferre, to bring*; nor can we think that the Chaldee otherwise took it, while he paraphraseth it, *They love that there should come to them.*

The next word **קָלוֹן** *Kalon*, is by general consent taken to signify, *ignominy, disgrace, shame*, and the like. Only the Syriac, I suppose, puts for it **ܕܥܠܘܬܐ** *Dechlotho*, which

s Their Arabick Version renders it by a word applicable to either way, **المحال والهوان** * **وطغو اظفا**.
 u Ribera.

the Latin Translators thereof render, *Idols*; except he should put it instead of the following word, and so quite leave out this; or else putting *Tzaaro* before mentioned instead of this, and then omit the foregoing *Hevu*; he so leaving out some of the words, as to make it doubtful which he retained, and which he omitted, all that is in our copies of him being, *They have all of them committed whoredome, and loved Tzaaro udechlotho, ignominy and images.* The Manuscript Arabick seems to take it for *setting at naught*.

As for the last word מַגִּינֵה *Maginneha*, by ours rendred, *her rulers*, against which is noted in the margin, *Heb.* (i. e. according to the letter of the Hebrew,) *Shields*, it is no doubt but that it, viz. מַגִּינִים *Maginnim*, doth in the Hebrew signifie properly *Bucklers*, or *Shields*, and is thence translated to signifie *Princes, Protectors, Rulers, and Nobles*, and such like, * who are as *Shields* and *Bucklers*, that is, a defence to the people; and so it is here by most rendred under some of those names, which are the titles and appellations of such. Only by the Syriack it seems omitted; and by the Greek strangely rendred, either ἐν φεδγματος αὐτῆς, or according to others, ἐν φεδγματος αὐτῆς. Of which two names, the one, φεδγμα signifies a *hedge*, or *fence*; the other, φεδγμα, is *fremitus*, a *raging*, *roaring*, or such like noise. *Cappellus*, taking the place into consideration, prefers that of φεδγματος, which signifies a *fence*, and saith, that instead of what is now read, מַגִּינֵה *Maginneha*, *their Shields*, they read *Migganneha*, with other vowels, which he would have to signifie, *from their fences*, or *fenced places*; from גַּן *Gan*, which, he saith, signifies *septum*, and *hortus*, a *fence*, and *garden fenced about with an hedge*, and thinks thereby to be denoted their *Idol Temples*, in which they committed whoredome, and followed *ignominy* or *shameful things*. But *Buxtorf* is of a contrary opinion, and thinks that of φεδγματος the righter, in as much as neither גַּן *Gan* signifies a *fence*, nor a *fence* is a *garden*, neither is it elsewhere so rendred by the Seventy; and because *Jerome* did so read it, who renders *ex fremitu ejus*, *from their raging* or *roaring*; and he is of opinion therefore that they took it for מַגִּינֵה *Maginneha*, seeing they do use by that word φεδγμα to interpret גַּן *Gan* or *Geon*, as *Jer.* 12. 5. where it is in ours rendred *swelling*, i. e. *lifting up it self*; and *Ezek.* 7. 24. where ours render it, *the pomp*; and *Ezek.* 24. 2. *the excellency*.

These are the conjectures of those learned men, and but conjectures, and so bind not up the judgment of any, but leave place for other conjectures also. And if I may without prejudice put in another, I should think that which soever of these two readings in the Greek we follow, there is no necessity of saying that they did then read in the Hebrew other wise than we now do. If we read in them φεδγματος, which signifies a *fence*, or *defence*, any thing by which another thing is defended, and also a sort ὑαυρμελ's ὅπλον, of *defensive armour*; then I know not why that which signifies a *shield* may not by it be rendred; and especially when there are more of them together, as the Hebrew word put in the plural number, *Shields*, intimates, why they jointly may not be called φεδγμα a *defence*; they that may be call'd the *Shields* of the people, being taken as joyned for their defence, may by the same reason be certainly named *their fence*. If we take the other reading, φεδγματος, which word signifying properly a *roaring* or *murmuring noise*, such as denotes in a horse fierceness and spirit, is used to signifie *pride*, *fierceness*, *insolency*, and the like; neither will this force us to look after another reading, than what we now have in the Hebrew, when we may rather think that there was then known some such signification of the word מַגִּן *Magen* in that language, which did import such proud, fierce, insolent, or unruly behaviour; seeing in the Arabick dialect, which hath great affinity with the Hebrew, we find that from the root ج ن ج

ج ن ج *Gianan*, we have also words which signifie * *madness*, and *fury*, as well as a *Shield*, or *buckler*; and from م ج ن *Magen*, such as signifie *impudence* and *insolency*, as م ج ن

م ج ن *Magen*, one that is so impudent or insolent, that he cares not what he saith or doth: so that according to such signification of the word, the Greek rendring it of, or from, *their roaring*, (as in such cases that word is used in our tongue,) from their impudent and insolent behaviour, would not ill agree with it. the Particle ἐν out of, or from, may only denote, that they took the word to be of the Genitive case, and not the Nominative, as others take it to be; and so their meaning would be, *they loved the ignominy of, or (sub as proceeded from her (or their) madness, roaring, insolency, debauchedness, or exorbitancy.* But this is still conjecture, and the Reader is not bound by

و اجل الناس وروساهم The noblest and chiefest of men. Abu Walid. and see PF. 47 9. * R. David Kimchi. y Steph. Lex. Græc. z Cyril. * جنون *Madness*. م ج ن *Mad.* * A different root, though of like sound in the Derivatives; as in which the first letter is radical: under which also some place ج ن ج a *Shield*, though not so rightly.

it from using his own judgment, as he shall find any thing more probable. If there be nothing whereby he may justify either of these readings in the Greek, he hath the Original, and such interpretations as he shall judge most agreeable to that, to follow. I shall only adde, that the printed Arabick Version, which for the most part in these books follows the Greek, here follows the second reading, rendering *وهم*, which the Latin Transla-

tor of him translates, *à fremitu eorum, from their noise*, (perhaps such as they made when they were drunken, or roared in their idolatrous feasts and revellings.) But he that puts him forth, joyns these words not to the foregoing words, as they are in the Greek as well as other Translations, joyned, but to those that follow in the next verse; for what reason I know not.

This is observable, that whereas the Greek Editions put the Pronoun in the Feminine gender and singular number, *αὐτῆς, her*, the Arabick puts it in the Masculine gender, and plural number, *هم, Hom*, *their*, both, I suppose, referring to the same thing or person, viz. Ephraim, which as a nation compared to a woman might be spoken of in the first way, as to a people consisting of more, in the other. And this is the last thing, which as to the single words in the Hebrew also, we are to enquire after, viz. to what or whom that Pronoun, of the feminine gender *הָ Ha*, affixed to the last word, is to be referred; to wit, in Maginnéha, *her shields*. That it is to be referred to Ephraim is no doubt, but why should it then be put in the feminine gender, and singular number, whereas the other Pronoun respecting them in the foregoing verse, is *לוֹ Lo*, *him*, in the masculine gender; and so in *סבסב Sabeam*, *their wine*, in this verse, in the masculine gender, but plural number? *Aben Ezra* thinks it referred to *Bethaven* above-mentioned. ^b Others to *פרה Parah*, *an heifer*, v. 16. to which they are likened, which is of that gender. *R. Dav. Kimchi*, to *עדה Adath*, *the congregation of Ephraim*, with which it will agree in gender and number. But I think it will be convenient here to observe what *Abarbanel* notes, in respect to this and the other words, in this and the preceding and following verses, in which *Israel* is spoken of, and referred to, that they are sometimes put in the masculine gender, sometimes in the feminine, sometimes in the singular number, sometimes in the plural; for so, saith he, is

the custom of the Prophets in their Prophecies. We shall have occasion to note the like on the next verse.

Having observed thus much as to the signification of the words singly, we may the better judge of such constructions and meanings as are given of them being put together, and see what grounds they go on which give them. Several they are, of which (or some of the chief of them) I shall give account, omitting to say more of the Greek, than that which hath been said. ^a As first, that they are according to some rendred, *Her shields (or rulers) do love, or have loved, vanity and shame, (or ignominy, and Idols;)* so taking a Conjunction copulative to be understood between *הָנו Hevu* and *קלון Kalon*, taking them both for Nouns. ^c Secondly, *Their shields (or great men) do exceedingly love ignominy, or what is shameful.* ^d Thirdly, *Their Princes have loved and given (or communicated ignominy or shame, viz. to the people, to whom they have been a cause of forsaking God, and following Idols.* ^e 4. *They have loved, Give ye, and have set at nought her Nobles, (or perhaps, therefore I will set at nought their Nobles.)* 5. *They have loved, Give ye, their rulers are a shame,* ^f *Ignominia ipsa sunt protectores ejus, their protectors are ignominy it self, i. e. very shameful.* ^g 6. *Their protectors do love to bring (or do love, bring ye) shame.* ^h 7. *They love give, to the ignominy of their Princes, (cum ignominia clypei, i. e. principis & protectoris.* ⁱ 8. *Ignominy is to them as a shield, or they defend themselves with impudence as with a shield, or their Idols which were their shield shall turn to shame.* ^k 9. *Their Princes do love, Give ye, with shame, or to their shame, or which is a shame to them, or do love (O shame!) Give ye.* Which expressions are all from one construction, and carry in them one meaning, which is to shew, that their loving to say, *Give ye*, is a shame, and set them out like those unsatisfied daughters of the Horse-leach, which are ever crying, *give, give.* Prov. 30. 15.

But what that is which they desire to have given, which is called *shame*, or the asking of which is imputed for shame to them, is not so well agreed on among them. ^l Some think understood their whores, by them meaning Idols, or Idolatry, and things offered to Idols; ^m which while they greedily sought after, they might be said to say, *Give them*, though they did not utter that word. And it might well enough be understood of whores properly so called, or ⁿ what it is a shame to express in plain words. ^o Others understand it of wine, which it is a shame for Kings and Princes ex-

^b Abarb. Rivet. ^c R. Tanch. ^d Syr. ^e Abu Walid. ^f Abarb. ^g Arab. MS. *فاستخسف باجلها*

^h Zanch. and Diodati's Italic. Vers. ⁱ Vulg. Lat. K. Rib. Cast. Tig. Jarchi. ^j Zanchi. ^k Annot. incerto autore.

^l Many others with ours. ^m L. de Dieu. ⁿ Cast. Grot. Lyra. ^o Grot. Bren. ^p Jo. Hen. Urfin. ^q Mont. Druf.

cessively to drink, *Prov.* 31. 4. And *Montanus* thinks it was the drunkards word, to be still crying *Hebu, hebu, Give, give.* ^u Others think to be meant Gifts or Bribes, which their Rulers did greedily look after, and continually require, setting justice to sale. So (to omit what above we had out of *Aben Ezra*) *Kimchi* expounds it, " Their Princes loved or used to say, *Give*, i. e. give us gifts, that we may turn away judgment from you, (i. e. keep you from having justice executed on you, or may justifie you in your cause,) which was an ignominy to them. With him do many agree, and we may well think our Translators to have had respect to the same meaning, and we may well follow them in it; and so have we in this verse taxed three sins, Drunkenness, Whoredome, Covetousness; all strong arguments to dissuade Judah from mingling her self with idolatrous Israel, that was notoriously guilty of them; and to Israel an evident conviction of her great wickedness, and what may every way clear Gods justice in severely punishing her: which how he will do, the next words, according to that interpretation which our Translation with others gives, and which seems the most proper and genuine, do declare *v.* 19.

v. 19. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

The words in the Original Hebrew are *צָרַר רוּחַ אוֹתָהָּ כְּנָפֶיהָ* *Tzazar ruach othah bicanapha*, which it will be convenient to look on, because of the different meanings and constructions which are by Translators and Expositors given of them. As to the signification of them, there is not much difference among such as are in the Latin or modern languages; only whereas the word *רוּחַ* *Ruach* signifieth *spirit*, and *wind*, there be some who take it here in the first signification. So the vulgar Latin, and so *St. Jerome* (if he be not himself the author of it) expounds it, Their, i. e. the Idols unclean spirit hath bound up Israel in his wings, and suffers not him to flie at liberty. Which ^x others also following so expound it, as if that spirit had so bound up the wings of *Ephraim*, i. e. their understanding, will, and affections, with errors and evil lusts, as that they could not be able to follow

God, nor look after good things; ^{*} or else that that spirit had so bound up Israel in his wings, as to carry him headlong to all manner of wickedness; ^y or, he viz. the People, hath tied his spirit to her, i. e. to the Church of Israel in, or under, her wings. But these Expositions seem harsh and obscure.

Others therefore with more plainness and perspicuousness take it in the signification of *wind*: but these again differ between themselves in the construction, and so in the sense that they give. Some making the *wind* the thing bound up by Israel; others, the thing that bindeth up Israel, or what else is said to be bound up. According to the first, the words will sound, *He* (or *she*, viz. *Ephraim*) *hath bound up the wind with her in her wings.* This way take several both ^a Jews and Christians; and the meaning will be, that she hath followed what is vain, and of which nothing of good will come, (as *R. Tanchum*;) like a man (saith *Kimchi*) that ties up the wind in his skirts (of his garment,) ^b and when he opens them finds nothing; so *Ephraim*, laying hold on (or following) the worship of the Calves, expected to find profit therein, but finds indeed nothing but hurt and damage. *Calvin* expounds it of their being puffed up, as if they had wings filled with wind, and strove to flie. According to this construction here is a change of genders in speaking of the same thing or person, viz. of *Ephraim*, for *צָרַר* *Tzazar* is the masculine, *he hath bound*, then the Pronoun affixed in *Othah* and *Cenapha*, the feminine gender, *with her*, and in *her wings*. In respect to which *Kimchi* notes, that the custome of the Scripture is to speak of a people either in the masculine or feminine gender, as respecting sometimes *עַם* *Am*, people, which is masculine; sometimes *עִירָה* *Adah* or *קְהִלָּה* *Kahalah*, congregation, which are feminines; and likewise to speak of them sometimes in the singular, as one collection, sometimes in the plural as more particulars: this was in part noted on the foregoing verse. To this way is reducible the Chaldee Paraphrase, *The works of their great men are not firme*, (or, as others, *right*) *as it is not possible to bind up the wind in the wing (of one garment.)*

But others take the other way, and make *רוּחַ* *Ruach*, the wind, to be the Nominative case, rendring, *The wind hath bound her*, to as to make *אֹתָהּ* *Othah* in *Othah* a note of the Accu-

¹ If so, we seem to have here the other word, *שָׁכַר*, which the drunkards used, with the other above mentioned, crying in their revels to Bacchus *שָׁכַר שָׁכַר*; for what will that be but *הָבוּ שָׁכָר* *Habu shab*, or *שָׁכַר שָׁכָר*

Habu shab, in the dialect of the Arabians, from whom they had that Idol, it signifying, *Give wine*. And for it makes what *Vossius* observes, that some in Latin express *שָׁכַר* by *heu hoe*. ^u *Petr. à Fig.* ^w As some doubt of it. *Tarn. v. on c. 2. v. 1.* and see *Hortinger Thel. Philolog. p. 280* &c. ^x *Lyra*, and see *Ribera*, *Petr. à Fig. Chr. a Castro*, ^{*} *Chr. a Castro*. ^y *Capito*. ^z So making *אֹתָהּ* *Othah* to be the same as *עִמָּהּ* *Immah*, with her. *R. Tanch.* and so *Ar. MS.* *לְעִמָּהּ*. ^a *R. D. Kimchi. Munst. Jig. Calv.* ^b So also *Ab. Ezra*. and *Ababimeh*.

ative case governed by the Verb, and denoting the thing said to be bound up by the wind; and being in the feminine gender it may be rendred, *her*, or *it*, according as the word, to which it hath relation, requires. And so here, according to *Junius* his note on his translation, it should be rendred *it*, being as he saith referred to קלון *Kalon*, i. e. *shame*, which is before mentioned as that which they loved to pull on themselves, and according to him it should be in these words denounced, that it should speedily come on them, as brought by the swift wings of the wind. But this exposition of his is ^d excepted against, because the Pronoun in this word is of the feminine gender, and therefore cannot regularly be referred to *Kalon*, which is of the masculine. That which was before said concerning the indifferent use of genders in speaking of a people, will not here be applicable, there being not here the like reason; neither what is to be said of רוח *Ruach*, that here is manifestly joyned with it according to this way of rendring which we follow, a Verb in the masculine gender, and a Pronoun of the feminine, as if we should say, *He hath bound up, but, in her wings*. For manifest it is by many examples, that the word רוח *Ruach*, wind, is of the common gender, and may be used indifferently either as masculine or feminine, which of קלון *Kalon*, *shame*, cannot be so easily proved. But by translating it, *her*, and referring it to *Ephraim*, all such exceptions of irregularity are taken away, and a very plain meaning is given; which therefore our Translators do well choose to follow, and there are many that go before them in it both of Jews and Christians. So *Kimchi* saith his Father interpreted it, *The wind hath bound her up*, i. e. saith he, *hath bound her*, that is, *the congregation of Ephraim, to carry them into banishment*. And *Abarbanel* explains the words of *R. Salomo Jarchi* to the same purpose; his words are, *The wind is joyned (or cleaveth) to her wings, as it is with a bird which the wind suffereth not to rest, till it hath carried her far off, so shall the armies of the enemies come against them, and carry them captive*.

As in other Authors, so in the Scripture also are wings attributed to the winds: as *Psalm* 104. 3. and both the wind and wings are Emblems of swiftness, either of them, even to a Proverb expressing it; as either *swift as the wind*, or as *swift as what hath wings*; much more both put together. They that are said to be carried with wind and wings, or with the wings of the wind, will be supposed to

make great speed; and the saying then that the wind hath bound up these in her wings, and to fly with them, will express that they shall with great haste be carried some whither, or something shall speedily be done with them. It must needs be so, ^f their iniquities being like a wind to take them away, the wrath of God a ^g tempestuous violent wind, and the cruell enemy by it stirred up, and made the executioners of it, a ^h dry wind that will pass without opposition, a ⁱ full wind too strong to be resisted, a ^j destroying wind. These all concurring in this wind, needs must it be an irresistible wind, a whirlwind, that shall toss them up and down, and carry them whither it listeth, and they being as it were bound in the wings thereof, being so driven or carried, must needs go like clouds or ought driven by the fiercest windes without stop or stay; by which is fore-signified their being carried away captives by the enemies far from their own country, and dispersed and scattered up and down among remote nations. This is as yet but foretold, and was not put in execution, and therefore some render it by the future tense, (though it be in the Original צרר *Tzarar*, in the Preter tense, speaking of a thing already past,) ^k *ligabit*, *shall bind up*. But the retaining ^l the Preterperfect tense, *Ligavit*, *hath bound up*, hath more Emphasis, adding to the speed, noted by the wings of the wind, the certainty also of the execution, that God having certainly determin'd, it may be looked on, and is so spoken of, as already done. And so by, *the wind hath bound her up in her wings*, ready to fly with her, will be meant, that she shall speedily without delay, and certainly without fail, be, by her enemies, the executioners of God's wrath on her for her iniquities, taken and carried away, as by the *Assyrians*, God's destroying wind, she was. Thus will be the meaning, according to this last way of interpreting the word, which our Translators follow, and we look on as plainest, and most proper, though according to both which we have last mentioned, the sense is good and easily intelligible, insomuch that ^m some look on it as doubtful which should be preferred.

But the Greek of the LXX give us that which is more difficult and obscure, and scarce reconcileable with the Original, whatsoever reading of them we follow; for to increase the difficulty, there are very different readings in different copies thereof. I cannot hope to adjust them, so as to get from them what may much help either to the construction of the words in the Hebrew, or to the right

^c And see in Chr. à Castro. ^d Tarnov. ^e MS. and Abarb. ארמיות *Armies*, other copies האויבים *the Enemies*. ^f *Isa* 64. 6. ^g *Ps* 83. 15. *Job* 27. 21. See Dutch notes there. ^h *Jer* 4. 11, 12. See Dutch notes. ⁱ *Jer* 51. 1. ^k Pagn. and some in the present. *Ligat*. *Jun. Tr.* as a thing now already doing. *Cast.* *Constringit eam ventus meretricius*. ^l See Zanch. and Diod. *ligavit pro ligabit*. ^m *Lib. ra igitur erit optio. Calv.*

meaning of them. What account I shall give of them, the Reader, to avoid trouble to himself, may if he please, pass over as a mere digression, not much to, (yet, I hope, not much from) the purpose. In some copies it is read, *Συσφοῖν ἀνδράσιν οὐκ ἐν ταῖς ἀλεπούσιν οὐκ ἐν αἰσῖν, a whirlwind of the spirit (or wind) shall hiss, (or whistle) in her wings.* This reading *Jerome* of old it seems followed, as appears by that rendering, *Turbo spiritus sibilabit in alis ejus*, agreeable to the English which we have given. And so *Theodoret* also, which expounds it, "That as birds by the moving of their wings cut the air with a noise, so shall she as with wings be carried away to a strange land as with a whirlwind of my wrath, taking her away, and there settling her. And with this may the Syriack also seem to agree, according to the Latin Translation of it given in the Polyglot Bibles, *viz. Stridebit ventus in alis eorum, The wind shall hiss in their wings.* But in the Syriack copy the words are

ܬܬܫܬܪܐܪ ܪܚܘܐ ܒܥܥܢܦܝܗܘܢ : but when in that

Lexicon of *Bar Bahlul* we read cited ܬܬܫܬܪܐܪ,

Tetzarar, (but in *Bar Ali* ܬܬܫܬܪܐܪ *Tetstarar*)

and it is rendered in Arabick, *تصر الريح في*

حجورهم, we may discover both the reason of that Latin translation, and perhaps an error in it. For whereas the Arabick word *تصر*, by which the Syriack in that Dictionary (which probably he might consult) is rendered, ha h both these significations, *viz. to hiss, or make a screeking or whistling noise, and likewise to bind or tie*: the author thereof having perhaps an eye to that reading in *Jerome*, took the former, that it might agree therewith, and rendered it, *stridebit*; whereas the latter is more proper to the Syriack, and the words according to that should rather be rendered, *The wind shall be bound (or is bound) in their laps*, which is more agreeable to the Hebrew, which many, as we have seen, render, *she hath bound the wind in her wings*; and it will be confirmed by what another copy here reads, ܬܬܫܬܪܐܪ *Tetstaraph*, is joyned

to, as in Chaldee that word signifies. And perhaps they that translated it in the Greek *οὐκ ἐν αἰσῖν*, thought the word *צָרָר Tzarar*, to have the same latitude in the Hebrew as it hath in the Arabick, and to signify as well to make an hissing noise, as to tie, or bind.

But then what shall it be that is rendered *Συσφοῖν*, the *whirling of the wind*? Perhaps, because they thought the Verb *צָרָר Tzarar*, to

signifie the making such a noise, as we have said, they saw fit to put a *whirlwind*, where in the Hebrew is only the *wind* in general, as thinking that noise most proper to such a violent wind; and taking the word *אֹרֶחַ Othab* to signify, *with her*, thought it no need to put any thing for that, more than what would necessarily be understood in saying barely, *in her wings*. This I think not altogether improbable. But the more common opinion is, that they took *צָרָר Tzarar* for a Noun, and so rendered it a *whirling and whistling of the wind*, from its signification of *binding and tying*, which will imply *winding and twisting*, as when a thing is wound or twisted, that it may be tied in a knot: and then as to the Verb *אֹרֶחַ*, it must be in them an expression of something that they thought denoted by the word *אֹרֶחַ Othab*, and that therefore * some think them to have taken as if it were from *אָתָּה Atah*, which signifies *to come*, (and is applied to the coming of a whirlwind, *Prov. 1. 27. and your destruction cometh as a whirlwind*,) which with respect to the nature of the wind they rendered *hissing*, or coming with hissing, *shall hiss in her wings*. The Author of the Arabick Translation, which is printed in the Polyglot Bibles, seems to have been of this mind, when

he renders, *A turning of the wind أنت*

في اجنحتها Atat phiajnehateha, hath come

in her wings, rather than as the Latin Translator renders it, *Invasit alas ejus, hath seized on her wings*, which is justified by what * one cites from another copy, (Manuscript as I suppose,) rendering it *veniet spiritus inflexus (or retortus) in alis ejus, a turned or twisted wind cometh in her wings*; so that we may not think there should be instead of *انت Atat*,

cometh, أنت Anta, thou, which would agree

with another reading, as we shall see. But I suppose they might as well take it, (*viz.*

אֹרֶחַ Othab) as well as some of the Jews (as we have seen) do, to signify, *is with her*; and then in the same respect, to wit, of the nature of the wind, they might express the winds being with her in her wings, by its *hissing* in her wings. This we have said more largely concerning this reading, because it appears to have been ancient, and followed by that Latin Father *Jerome*, and the Greek *Theodoret*.

Another reading there is not far from this in writing, (if it be not mistaken for it,) which is *οὐκ ἐν αἰσῖν*, and it signifies *either, shall hiss, as the former, though from a different root, or else shall draw (viz. them) in her wings, i.e. carry them away with it.* And according to

* See Chr. à Castro. * Id. * C. a Lap. ° Various readings in Frankford Edit. and Daniels. † See Steph. Lexic. this

this notion *Theodoret* seems much to have taken it, expounding it, *as if a whirlwind of my wrath drew her away*; or also, *to gather together as one doth straws or sticks, or to sweep up or away, dust*; and according to either of these latter notions will *Othab*, as signifying barely, *her*, as in our translation and others be looked on as omitted, but easily understood.

Another more different reading there is, to wit, *וּמִי*, which some render, *Intelligent*, *shall understand*; but what good meaning that will make, I cannot easily perceive. Others render it, *Simul es, art together with*; but here is a change of person, which I see no reason of: were it in the third person, to signify, *is together*, or were it written *וּמִיָּה*, *goeth together*, or *וּמִיָּה*, *aid go together*, from *וָיָה*, *to go*, there might be made some sense of it, agreeing with the Hebrew *אֹתָהּ Othab*, as signifying, *with her*; or if it should signify *coming*, as we have seen some that think they took it in the former reading. But as it is in the second person, I know not how it will be made to accord otherwise than by what some say for justifying another reading, which we shall presently mention, that they read *אֹתָהּ Attah, thou*, for *Othab, her*, and therefore added such a Verb which they thought was understood. That other reading which we mean, is that which is more commonly in the late printed copies, *וְאַתָּה* *thou art*, that so the words may sound, *A whirlwind thou art in her wings*. Which *Cappellius* thinks the more true and genuine reading among those of the LXX, but what then shall be the sense, and who shall be spoken to by *Thou*? It will be hard to make it out. *Cyril* makes the person spoken to to be *Judah*, before mentioned, and the meaning to be to this purpose: "Thou, O *Judah*, hast been to *Ephraim* as a whirlwind in the wings of a bird, that makes her flee the faster: so thou hast by thy ill example and negligence in the ways of God, caused her more speedily to forsake God." Others take it as if the Prophet spake to God, that he is to *Israel* as a whirlwind, which shall speedily take them away. But this change of persons will be harsh, and the meaning still obscure, and nothing so intelligible as that which the Hebrew, and such as follow that, give.

Another Greek translation, viz. that of *Symmachus*, more closely follows that, rendering, *She hath bound up the wind in the wings of the wind*, but makes his rendering still obscure, as putting for, *her wings*, the *wings of the wind*, expressing (as *St. Jerome* thinks) their joining vain to vain. This is the best account I have at present of the Greek readings of the

LXX, how satisfactory I know not. We must still have recourse to the Hebrew for a plainer and more genuine meaning. To return therefore from this digression.

There follows in the text, *יִבְשׁוּ מִזְבֵּי־הוֹתָם* *Vayeboshu mizzib-hotham*, *And they shall be ashamed because of their sacrifices*. So, or to the same purpose, do most of both ancient and modern Christian Interpreters translate the words by *of*, *from*, or *for*, or *because of their sacrifices*, or "sacrificings, both in Latin and other languages. And so among the Jews too. So the Arabick Manuscript Version done out of Hebrew, *مِنْ ذَبَائِحِهِمْ*, *They shall*

be ashamed from, or of, their sacrifices; and *Kimchi* expounds it, *There shall be to them shame from their sacrifices, which they sacrificed to the Calves in Bethel, which they offered in vain, because there redounded from them no good but evil*. But there are others also who differ from them, instead of *sacrifices* reading *altars*. So the Chaldee Paraphrast, *They shall be confounded מַעֲבָדֵי מַעֲבָדֵי* for the altars of their Idols. So the Syriack, *כִּנְיָהּ מִזְבָּחֵיהֶם*

Men madh bechaihun, for their altars. So the printed Arabick also, agreeable to *δοξασμῶν Ἀλτάρων* in some Greek copies also, whereas in others is read *δοξῶν, sacrifices*. One would think that these last read the last word differently from the former, they reading it as it is now in the ordinary copies, *Mizzibchotham*, which signifies *of, or from, their sacrifices*, taking the first letter *מ* *M* for a Preposition, signifying *of, or from*, and then *Zibchotham*, *their sacrifices*; but these last, *Mizbechotham*, with alteration of the vowels, as if it were the plural number of *מִזְבֵּחַ Mizbeach*, which signifies an *Altar*, and so indeed in a Manuscript copy I find it (if I be not mistaken by the obscurity of the points, as I think I am not) so written. And *R. Tanchum* seems so to have read it, whiles he would have it to signify, *their Altars shall be ashamed*, attributing the shame to the Altars, meaning those that used those Altars; or else, that there should be understood in the word a letter *מ* *M* to be prefixed, which should signify *of*, and so it should be rendered, *ashamed of their Altars*, as if it were written, *מִמִּזְבֵּי־הוֹתָם Mimmizbechotham, of their Altars*, as it is elsewhere said, *כִּי יִבְשׁוּ מֵאֵילִים*, *And they shall be ashamed of the Oaks which ye have desired*, *Is. 1. 29*. With the first of his Expositions agrees what *Abarbinel* saith, That they who shall be ashamed are *הַעֲבָדִים the Calves*, their Idols; they shall be ashamed of their sacrifices, because they themselves also shall be carried into captivity, as it is said *c. 10. 6*. *It (i. e.*

[¹ Cappell. † Nobilius: * And so in Cyril. ‡ Corn. à Lap. † Jun. Trem. w Vulg. Lat. &c. x MS. Heb. Bible. the

the Calf that they worshipped) *shall be also carried into Assyria*. But then while the Idols are expressed, must be meant here those that worshipped them, because otherwise dead Idols are not capable of shame; and that is agreeable to what is there said, *Ephraim shall receive shame, and Israel shall be ashamed of his own counsel*, viz. y in making and worshipping such Idols. And so here according to this way, their *Altars and Idols shall be ashamed*, i. e. the Idolaters that offered sacrifices on those Altars, to their Idols, their Calves, and Baals.

The latter of his Expositions is agreeable to what R. Salomo Jarchi hath, who without alteration of the reading would yet have *Miz-zibchotham* to signify *שהיו מקומות* *מזבחיהם* of the places where they sacrificed, and that is all that I find in a Manuscript copy of him. But in the ordinary printed copies, there are before them other words which much agree with that exposition which we before saw from others, viz. *so shall the enemies come upon them, and carry them into captivity, and then shall they be ashamed of the sacrifices of their abominations (or Idols)* *שאינן פנין אליהם* so that they shall not have respect to them, as the Latin Translator hath it, or perhaps which (or because they) viz. those Idols, have not respect or regard to them. But which ever of these interpretations we follow, and whether the word be rendred *sacrifices*, or *Altars*, it will make no difference as to the scope of the meaning, which is to shew what shall be to Ephraim the end and issue of their idolatrous courses, namely shame and confusion, without any good or profit; and that, which ever of the two latter and plainest ways of interpreting the preceding words we take: If the former of them: which is, *he or she* (i. e. Ephraim) *hath bound up the wind with her in her wings*, then it will follow thus; And when they shall find no more profit, than one that thinks to bind up the wind in the lap of his garment, which when he opens he finds nothing, then shall they be ashamed of all the sacrifices that they have bestowed on

their Idols, and all their vain service done to them: If the second, which our Translation follows, and we may well follow as the best, *The wind hath bound her up in her wings*, then thus, When the wind of God's wrath and the enemies, the instruments thereof, have carried her away into captivity, then shall she be ashamed of her sacrifices which she hath offered to her Idols, seeing this the mischievous issue and reward of them to her, none of them being able to help or save her. And much alike will the inference be, if we adde another way of exposition not yet mentioned, which Abarbanel gives, viz. by taking the first words for a Proverbial expression, (which he takes from ^a R. Salomo) such as was usual for one that was angry with another, to threaten him that had provoked him, with saying, *חיי שאתי צוררה לך בכנפיה* *As sure as thou livest, I will bind it up for thee in thy wings (or skirts)*, not unlike that usual way of threatening in our language, *I will sit upon your skirts*, i. e. I will be sure at last to be even with you: And so in this Text the meaning to be, as if God threatned Ephraim, that his jealousy and wrath was bound up to be avenged of them in the end, and that they should then be ashamed of their doings; so by the *wind*, or spirit, meaning the Spirit of God and his fierce wrath, which had bound up (or was bound up with) that unruly heifer in her wings, or skirts, i. e. her latter end. Thus he. But the former ways seem plainer; however they all concur in this, that by the words is signified, That on Israel for their Idolatry, by the just determination of Gods there should in the end, however at present they pleased themselves and gloried in it, seize open shame and unavoidable confusion, as will certainly on all who forsake the ways of God to follow their own vain inventions; which warns Israel to turn speedily from their wicked ways, lest they perish in them, and Judah from partaking therein with them, lest they perish with them, as applied either to the one or the other.

^y R. Sal. Dav. Kimchi. ^z M.S. המקום. ^a In his explication, which occurs in him on the first verse of the next ch. taken out of Tanchuma.

C H A P. V.

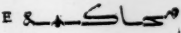
VER. 1 Hear ye this, O Priests, and hearken, ye house of Israel, and give ye ear, O house of the King: for judgment is towards you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

HE here calls upon all orders and ranks of men among them, diligently to attend to what he shall speak. The repetition of the words of like signification, *Hear, hearken, and give ear*, so applied to the several orders of those spoken to, requires, of them all, diligent attention, that none of them may look on themselves as unconcerned, or less concerned one than another. Why they are thus here ranked, first *Priests*, secondly ordinary people, (for those I think by the *house of Israel*, to be rather understood, than their *Sanhedrim*, or Court of Justice, as some would have it,) thirdly the King and his Court, and family, I think is not to be made a question, seeing it seemed good to God to use that method. It may be meanwhile observed from it, that no condition of men shall by virtue of any privilege, as the Priests; nor for their multitudes, or meanness, as the ordinary people; nor for their dignity, as the King and his house, escape reprehension, and being called to account by God for their sins.

We have seen in divers former passages of this Prophecy difference betwixt expositors, concerning the persons or people spoken to, or of, whether they were the ten Tribes called peculiarly *Israel*, or the other two Tribes, the name being common to all, and applied to them, sometimes severally, sometimes jointly; and the like difference find we here. Some think *Judah* here to be spoken to, and to be called the *house of Israel*, because they were the chief part of that house, and so the *Priests*, and *people*, and *Kingly family* meant to be theirs. But others think this to be wrong, as indeed I think it is, and those of the ten Tribes distinctly from them to be yet meant: (though others think both of them to be comprehended, and under the name of *Priests* both those illegitimate or false ones, which were among the Israelites, and those lawful ones which were in *Judah*; and under the name of the *house of Israel*, their

Kingdome, or Kings; and under the title of the *house of the King*, the Kingdome of *Judah*.) And by the *Priests*, I take to be meant their Priests, though they were not lawful Priests, whether such as *Jeroboam* set up among them, that were not of the Tribe of *Levi*, or such of the Levites as forsaking the Lord, and the service of his Temple, joined with them in their idolatrous courses; yet because they pretended to exercise that office among them, and ought therefore to have so behaved themselves in teaching them right things, called by that name: and by the *house of Israel*, the Commonalty of that people, which ought not to have departed from that law which their Fathers had received as well as the other two Tribes, but to serve God alone according to the directions thereof: and by the *house of the King*, those Kings, which for the punishment of the house of *David* God suffered to be set up among them, which yet ought not to have departed from God, though they did from *Judah*, but to have maintained his worship and ordinances among the people. These are all called on diligently to give ear, and attend, who had been severally reprov'd, as the Priest *c. 4. v. 6.* the people, *ib. v. 12.* the Princes, *v. 18.*

Why or wherefore they are thus cited, the next words declare, *for judgment is towards you.* The words in the Original כִּי לָכֶם הַמִּשְׁפָּט *Ci lacem hammispat*, sound literally, *Because to you judgment*, which necessarily requires a supply of, *is*, which will make a different sense, according as the Particle *to* is understood, being applied to the persons, to signify, either *for*, or *else towards*, or *against*, to shew that the thing spoken of, which is judgment, concerns them, either as what ought to be done by them, or what should be done to them, the word *to* being applicable both ways. And according to these different acceptions have we different Expositions; some interpreting the words, *for judgment is to you*, to denote, that it pertained to them to do judgment, so taking judgment for what is just and right. Others, *for judgment is towards you*, (as ours) that is, this judgment is denounced *to* or *against you*, or *shall be done upon you*; so taking it for calling to question, or contending with, in judgment, or sentencing and dealing with, according to judgment or justice, and for punishment or execution of

* Rivet. b Aben Ezra. c Kimchi. d Abatb. Rivet. e Juni. Tr. f Petr. a Fig. 
MS. Arab. out of Hebrew.

judgment on those that are looked on as peccant. The words will well bear either of these meanings.

If the first be taken, the persons spoken to may seem more particularly to be those denoted by the *house of the King*, and those in office about him, who (saith *Aben Ezra*) were כלם שופטים *all of them judges*, whose office was, to know and do, and see to be done justice and judgment; if the second, then will it generally concern all those orders mentioned, as involving and concerning them all, of what degree soever; none of them shall escape it, it is denounced against them all. There are among Expositors, both of ^h Jews and ⁱ Christians, who incline to the first; with which may be reckoned the Chaldee Paraphrast, who changes the reading of the words affirmatively spoken, into an interrogation denoting the same thing, *Is it not for you, or your part, to know judgment?* Others, and I think with good reason, embrace the latter. So among the Jews, *Sal. Farchi*, by judgment understands משפט היסורין *Mishpat hayisurin*, the judgment of chastisements or punishments is upon or towards you; and so of Christian Interpreters and Expositors the most. And so understood, it well agrees with what went before, c. 4. 1. *The Lord hath a controversy with the inhabitants of the land*, only that here seems something more added, That he not only hath a controversy with them, but will now proceed to sentence of judgment against them for it; or, as the same word judgment is used, 2 Ki. 25. 6. *Speak judgment to them*, that is, give judgment upon them, or execute sentence on them, which as ^h the earnest and thrice repeated citation seems to import, shall with speed, and without any way for escaping it, be done. Again, this kindly agrees with what follows, as a reason why this judgment is denounced to them, viz. כי *Ci*, because ye have been a snare on Mizpah &c. which signification of *because*, is the most usual and proper import of the word. They that will follow the former way, must rather give to it the signification of *but*, as ⁱ some do; although if it be rendred *because*, the connexion may be made out in that kind also, as it being a reason of their being called on to attend and hearken, viz. because they, to whom it appertained to do justice, have on the contrary been a snare, &c.

The sin with which they are charged, and for which judgment is denounced against them, being in these words declared, that we may know what it is, it will be necessary to consider the words by which it is expressed, they being figurative; they being said to have been a snare on Mizpah, and a net spread

upon Tabor. So according to our translation, which seems very agreeable to the Original Hebrew, which hath נִפְתְּחָם לַמִּצְפָּה וְרֶשֶׁת פְּרוּשָׁה עַל תֹּבֹר *Ci pach hayitem le Mizpah, veresheth perushah al Tabor*, yet are they in part differently by others rendred. The chief difference betwixt Translators and Interpreters concerning them, depends on a different acception of the word *Mizpah*. The reason of which is, because it being a Noun derived from the root צָפָה *Tsaphah*, which signifies to see, to oversee, to spy, to look about, to look after, to wait for, and the like, hath in it something of the signification of its root, and respect to it, either barely, or with some circumstances, as of action, person, or place, and so accordingly is by some looked on as denoting the action of looking after, with respect to the persons concerned as looking or looked after; by others as denoting the place fit for such action, or used for that purpose; and that, as a name either common to any place fit for that purpose, or else particular and peculiar to some place so called, either because it was fit for such occasion, or was employed to it. And in each of these ways it being by several Interpreters taken, hath produced variety (as we said) both of rendrings and expositions.

The first of these wherein it is taken, as denoting the action of looking out or looking after, and inspection, (though the form of the Noun may seem to require more than so) is followed by the vulgar Latin, which renders the words, *Quoniam laqueus fuisset speculationi*, which in the *Doway* English Translation is rendred word for word, but harshly and difficultly to be understood, *Because you have been a snare to speculation*. And here by the way we must observe, that the Particle ל *Le*, prefixed in לַמִּצְפָּה *Lemitspah*, which ours and many others take to be in this place the same in signification with על *Al*, which is joined with Tabor, and so render it as they do that, on, or upon, is by them rendred to, according to an ordinary signification of it, and as it is a note of the Dative case: it is capable of both. This latter is very common, and the other is likewise manifest from examples: as Ps. 9. 4. לִבְנֵי *Thou sittest* * on or in the throne, which is all one in this sense.

We may likewise observe, that this Translation in Latin so fully agrees with the Greek of the LXX, which reads τῇ σκοπιᾷ, that what we speak of one, will be applicable to the other, and so may be looked on as spoken of both together. Now they that follow that Translation, being not well agreed concerning what should be meant by being a snare to speculation, or to inspection, or looking after. Some

^h Kimchi. Abarb. ⁱ Pagn. Jun. Tr. Diodati. Vat. in 4^o and 8^o. * Riv. r. ^l Munst. * *Super thronum*. Vulg. Lat. think

think that by the word *speculation*, seeming to denote the action, are yet meant the persons; and among them some taking it ^m actively, refer it to those that did or were to look after others; some passively, refer it to them that were to be looked after. The first of these seems confirmed by the authority of the Chaldee Paraphrast, which expounds, *yet ye have been a snare ללפכין Lemallephecun*, ⁿ to your teachers, and by the Syriack Version, which hath לִדְאוּכָה Ledauke, to the watchmen or Seers; and I heodoret hath, that by σκοπις to the watch, is meant the company of Prophets, such whom God had set, as he saith of Ezekiel, Ezek. 3. 17. and 33. 7. for watchmen to the people. So in our language, those who are set to watch, do we call, *the Watch*. According to this way will it be an accusation of the people, that instead of receiving the admonition of their teachers or Prophets, who were to look after them, and admonish them, they laid snares for them, and sought their hurt or destruction.

The second of these, viz. that which by *speculation*, or *inspection*, or *watching*, takes, in a passive sense, to be meant those who are to be looked after, or watched for, or over, is by others imbraced; by a form of speech also used, in taking the abstract for the concrete; as those that are *circumcised* are called the *circumcision*, and those that are not, *uncircumcision*, as Gal. 2. 7. 8. Phil. 3. 5. and elsewhere, and we usually call a mans care or charge, such as are committed to his care or charge; and in this way this here will be an accusation of such as had oversight of the people, Priests, Princes, &c. for being a snare to those over whom they had the oversight, by withdrawing them to Idolatry or false ways, by words, or examples.

This way of expounding it by the Dative case, a learned Commentator prefers before rendring it, *in*, or *on*, because he saith the letter *L* prefixed (as we have seen) is ordinarily a sign of that case, and signifies *to*: yet doth he himself give another meaning of it, wherein the proper notion of the word *speculatio*, as denoting action, is retained, which he thinks likewise to consist with the use of that Particle, viz. by which it is used sometimes to denote, *for*, or *instead of*; so that *speculationi*, to *speculation*, should import *pro speculatione*, i. e. *instead of overlooking*, or *watching over*; instead of performing this duty, they were a snare: And this he will have to be the meaning of St. Jerom's exposition, who

had certainly the greatest reason to understand the meaning of that Translation. But perhaps ^p his words may be as well applicable to that before this. As to that use of the Particle *L* *le*, which he speaks of, it is warrantable enough, if the meaning so require, and by many examples to be proved. So Gen. 11. 3. *Brick was to them Leeben, for stone*: and Exod. 4. 16. *He shall be to thee לֶפֶח Lepeh, instead of a mouth, and thou shalt be to him לֵאלֹהִים Lelohim instead of God*. And so here also do ^q others translate *pro specula*. There is by others another exposition, not far different from this in meaning, viz. that by their being a snare to speculation is meant, that their office of Priesthood, and pretence to a Prophetical function, is by them made use of as a snare and bait whereby to intrap people, who for their office had them in reverence, and depended on them.

These Expositions have we from them, who follow that way of rendring, to make למצפה Lemitspah the Dative case, and to signify *speculationi*, to *speculation*; I recite them because of the antiquity and authority of that translation, but shall not go to pass censure betwixt them, because indeed I think that the translation it self is not to be embraced according to either of them, nor to be looked on as agreeable to the Original; except that word which it useth may be taken yet in another sense, than any of these which we have yet seen. And there is one yet suggested, which seems more apposite to the meaning in the Hebrew, though not to the language in the Latin, and that is by taking *speculationi*, to the watch, for *speculatione*, in the watch, i. e. the place in which watch is kept, the Beacon-hill, or the like. For justifying this, a Learned Expositor brings this rule, that it is not unusual to the vulgar Latin Interpreter, instead of a proper name to bring *illius significationem aut notationem*, the signification of it or import of it, according to its root; as for Salem he puts *Pacem*, peace, because according to its derivation it so signifies, Ps. 76. 2. so for Baal Hammon, *qua habet populos*, which hath people, Cant. 8. 11. that so according to him that translation should sound all one with that of those, who think the word *Mizpah* to denote the place where that snare is said to have been, whether they understand it of any such hill as was used for a place of watch, observing, or spying, or fit for that purpose, or in particular of any hill called so, as by its proper name, for its fitness to that end; for this difference is there yet between them, that agree

^m Speculatio passivè sumi potest, & activè, &c. Sanct. ⁿ I know not how Munster did read in him, who renders his words, *In doctrina vestra*. * Jerom. Cyril. Ribera. &c. ^o Cor. à Lap. ^p Vos facti estis laqueus, & non tam Speculatores, & Principes, quam Venatores appellandi; and, ^q accusantur quòd quasi laqueus ceperint populum, & positi Speculatores in Ecclesia, eos duxerint in errorem. ^r Munst. and see Glass. Gram. l. 4. tr. 2. p. 678. ^s Sanct. ^t Sanct.

in so rendring it, as denoting the place: some looking on it as an appellation common to more, others as proper and peculiar to one. Rabbi *Tanchum* seems to be indifferent for either of those, while he saith, that מצפה *Mis-pah* here, is either اسم بلد او مشرف الجبل the name of a place, or the height [or top] of a mountain. But an Arabick Translation, done out of Hebrew, expressly hath it, قد صرغم

ye have been as a snare pitched on an high place [of prospect]. But though the word may have that latitude as to signify any such height or high place, yet that it is here a proper name, (which whither he might take مطلع so to be, though a translation of the Hebrew name, may perhaps be some doubt) the joyning it with *Tabor*, a mountain well known by that name, seems plain enough to shew. Although that also the Chaldee here seems so to take, as that which is said should not be limited to that one hill, but hold of any other hill like it, while he renders in more general terms, like a net that is spread על מור רם on an high mountain.

Now *Mizpah*, taken as a proper name, seems yet to have been the name of more than one place, by what we find of it in the Scripture. Some thus reckon up four so called. one belonging to the tribe of *Juda*, mentioned *Jos.* 15. 38. another to the Tribe of *Benjamin*, *Jos.* 18. 26. a third of the *Moabites*, *1 Sam.* 22. 3. and a fourth joyned to *Gilead*, *Gen.* 31. 49. and *Jud.* 10. 17. and *11.* 31. which seems that here spoken of. Some will have it to be as a part of mount *Libanus*, or else a part of mount *Gilead*; but without farther and more particular enquiry into the situation of it, I suppose it may well here suffice to take for granted what is by some Jews and Christians affirmed, that *Mizpah* and *Tabor* were two high mountains well known, in the land of *Israel*, where hunters and fowlers did frequent, and were wont to fix their snare, and spread their nets for game, they being places fit for that purpose.

But the names of *Mizpah* and *Tabor* being so taken, then will, as to the meaning of the expression, be yet another enquiry, whether it be meant that they were by what they did in those places of *Mizpah* and *Tabor*, as a snare and a net; or else whether they were, where ever they were, by what they did as a snare and a net, that is spread on *Mizpah* and *Tabor*; as dangerous and destructive to people, as those snares and nets there laid

were to the fowls or beasts, that they were laid to catch and insnare. The former of these is followed by some ^x Jews, who tell us, that on those mountains there were placed guards and watches, to lay hold on such as should go to *Jerusalem* to worship God in the Temple, and to hinder them from so doing. This, if there were any thing in the history of those times in Scripture which did confirm their doing so, were more to be attended to; but there being no such thing mentioned, we are not forced to believe it. ^y Others following the same way of construction, will have that in those, as other high mountains, they set up places of worship for Idols, and forcing and enticing people there to the worshipping of them, withdrew and kept them from going to worship God where they ought to do it. But there is nothing in the history to confirm this neither.

There remains therefore that ^z other, which takes the words to set forth the pernicious effects of their ill dealings by way of similitude, thus, that they were as dangerous and destructive to the people, as snares and nets pitched and spread on the mountains, and particularly those of *Mizpah* and *Tabor*, which were frequented by hunters and fowlers, were to the beasts and fowls by them caught and insnared, while they did by their scandalous examples, evil doctrine, and persuasions, or force, or other like means, draw men away from the service of God, to Idolatry, and all manner of wickedness; and this seems the most plain and perspicuous, and very agreeable to the words. And in this meaning do they concur who follow the first mentioned Translation, though, by rendring *Mizpah*, *speculationi*, by which they will have the people to be understood, they take away the first part of the similitude.

v. 2. And the revolvers are profound to make slaughter, though I have been a rebuker of them all.

It is I think not without reason observed by a ^a noted Commentator, that in these words in the Original there is much of obscurity; and sure, by the much differing translations and expositions given by Interpreters, it is made to appear so. That we may the better judge between them, and discern the most genuine meaning, it will be convenient to look first into the common signification of the words in that language in which they were spoken. The words in it are ושתה שטים העמיקו *Veshta-*

^x Jun. Trem. notes on *Ios.* 11. 3. ^y Rivet. ^w R. Dav. Kimchi Grot. ^z R. Sal. Ab. Ezra. R. D. Kimchi out of ancienter Rabbins. ^y Mercer. See Rivet. and Tarnov. ^a See Kimchi, Vat. Calvin. Mercer. Pareus. Rivet. Tam. ^a R. bera.

chatab setim heemiky. The first of them in place, though not in construction, is שחטא *Shachatab*, which according to the usual signification of it, is either *to slay* or *kill*, or *in* or *by slaying* (as an ^b Infinitive mood,) or *slaying* and *killing* (as a Noun for which the Infinitive may be used.) It is also used in another signification, viz. of *drawing*, *drawing out*, or *extending*, or *spreading*, as where it is said, זָהָב שָׁחֹט *Zahab shachut*, c. 1 King. 10. 16. of *gold drawn forth*, which ours render, *beaten gold*; in which signification it agrees with שטח *Shatach* by transposition of letters. And from this will ^d some have that other of *slaying* to be derived, as properly signifying such killing as is by drawing the knife over the throat to cut it, however it be more generally used for any slaying; but we stand not on this nicety. We shall onely observe, that it is used as for *slaying* in general, men or any other creatures, so often in the slaying of beasts for sacrifice.

The second word שטים *Setim*, by ours rendered, *the revolvers*, from *Satah*, *to decline*, *turn*, or *go aside from the right way*, or *to erre from what is right*, is looked upon by the most as an Adjective, denominating or designing the persons spoken of to be so, viz. *turners* or *decliners from the right*, *revolvers*; but by others as a ^c Substantive, denoting the so doing, or the action of *going aside*, *revolving*, (that we may so speak): And they think it confirmed by what is said Ps. 101. 3. *I have hated עשה כטיס* *Afo setim*, where though the word be there written with the ^e letter ס *Samech*, and here with ש *Sin*, all account it as one, they being letters of the same sound, which then must there be rendered *to do* or *commit errors* or *prevarications*, by-ways, ^f *deviations*: So the Greek there render it *παράδοτος*, and the vulgar Latin, *pravaricationes*; our ancienter common English, *the sins of unfaithfulness*; the Syriack, *evil*; but others, and those the more, take it there also as here to denote the persons, as (among them) our later English, *them that turn aside*.

The last word, חעמיקו *Heemiky*, according to the known use of its root עמק *Amak*, ordinarily signifies *to be deep* or *profound*, *to do profoundly*, *to make deep* or *profound*, and is used ^g transitively or intransitively; but it is observed likewise to signify, both the root and this form, *to be much*, or *do* or *make much* that which is spoken of: so that by *profound* shall be meant, not only what is deep, but what is much, and in great quantity; as they observe in the Latin also, much slaughter to be called

profunda cades. It is noted also to signify ^h *to be deep rooted*, *firm*, *fixed*, or *settled*, or *to cause so to be*, *to confirm*.

These things as to the use and signification of the words single, being observed, we shall now the better judge of such different renderings and interpretations of them here put together as we shall meet with, and perceive the grounds of the differences between them; and these are many. If we begin with the Jews, they do not agree. R. Salomo Jarchi thus gives the meaning: כשך שטיוחם העמיקו *They have made profound the extent of their aversions, or revoltings*; for confirming which he brings this descant on the place, which is found in the ⁱ Talmud. *They have gone more profound (or made things more heavy) than what I have done; I said whosoever goeth not up to the feast [to Jerusalem] transgresseth an affirmative precept; they have decreed, that whosoever goeth up to the feast shall be slain*. To which saying and exposition Abarbinel also referring, makes this according to it to be the meaning of their being profound in their aversions from the Lord, "That they took profound counail to hinder the people from going up to the feast, and slew and killed every one that they found going up to the house of the Lord: that so according to the letter the words may sound, *To kill (or for killing) they have been profound*, that is, have made profound their doings, or devices, or occasions, to shed the blood of those men. How these took the words as to the signification and construction, is manifest, to wit, that R. Salomo takes the first word שחטא *Shachatab* in the notion of *extension*, but Abarbinel in the notion of *slaying*, viz. of men, and to be the Infinitive mood to signify *to slay*, or *for slaying*, as he notes *Aben Ezra* likewise to do. But both of them take the second word שטים *Setim* to signify (as a Substantive) *aversions*, or *revoltings*, or *apostasies*; but as to the last, העמיקו *Heemiky*, R. Salomo plainly takes to *make profound*, so as to denote *to make much*, *many*, or *great*; and so in Abarbinel we may take it too, except we rather take it, in him, to signify *to make deep*, i. e. close and secret, as *Aben Ezra*, whom he cites, doth, who understands it, that for slaying (men) in the way, they lay deep their snares, that they that pass by may not see them. But then *Aben Ezra* is clean different from him in the interpretation of the second word, *Setim*, taking it not to signify the actions, but the persons revolting, viz. the worshippers of *Baal*, whom he by that Epithet describes. So that according to these three we should have

^b See Kimchi, and Buxt. Lex. viz. with ח added. Tarnov. ^c And 2 Chron. 9. 15. ^d See Kimchi rad. and Nic. Fuller, cap. concordant. ^e R. Tanchum here, and in his book *Morshed*. ^f *الحيد الرغ والميل*. and Kimchi in the root שטח, and Miclah Yophi. ^g And so the Maforah notes it to be here in some books. ^h Facere declinationes. Coccei. ⁱ Rivet. ^j Lively. ^k Mercer. ^l Sanhedrim c. 11. f. 102. ^m I Gloss. there there-
החמיר.

three renderings; 1. *They make or have made profound in extent [or great and many] their aversions [or revoltings.]* 2. *They make profound their revoltings [or devices] in slaying [or to slay.]* 3. *They (that is, these idolatrous revolters) have made [or layed] deep their snares to slay.* R. David Kimchi yet differs something from any of these, giving for the meaning of the words, *The revolters, which are the Idolaters, which turn aside from the ways of God, and his service, like a^m woman that turneth aside from her husband, have deeply revolted to slay and sacrifice to Idols.* In this he differs from one of those before mentioned, in that he takes שחטתה Shacatah for slaying; from the other, in that by slaying, or making slaughter, he understands not the slaughter of men but beasts: in which he agrees with the Chaldee Paraphrast, whose mind we shall by and by see. The same Kimchi in his Dictionary gives a different exposition, viz. *The revolters have laid deep their snare to slay the innocent, and to catch them, which seems the better of the two.*

R. Tanchum, taking notice how some take the word שחטתה Shacatah in the notion of extension, or drawing out, and that שטים Setim is by some taken as a Noun, signifying turning aside, and declining, so that the words should signify, *They have exceeded, or been extreme in declining or turning aside*, censures this meaning; which, as we have seen, is Rabbi Salomons, as not so proper or convenient as another that he gives, to which he makes way by telling us, that שטים Setim is an Epithet describing the condition of the persons spoken of, signifying *such as go aside or decline from the ways of truth*, and that שחטתה Shacatah is an Infinitive mood in the signification of *killing*, as it is in וישחטו הפסחⁿ and *kill the Passeever*, and that the sense is continued with what is before mentioned concerning hunting, viz. that they make deep or profound their deceits and frauds, and intangle therein men, and slay them; as if he had said or thus placed the words, שטים העמיקו לשחוט *The revolters have laid deep to slay.* And it is said (saith he) that he means their slaying of sacrifices to Idols, and the depth of their intentions in that. By those by whom it is thus said, I suppose he means the Chaldee Paraphrast, whom R. Salomo expressly citeth to the same purpose; and Kimchi as we saw embraceth that opinion: His Paraphrase is thus, ורכבו לשחוט מפנין *and they multiply sacrifices (or slay many sacrifices) to Idols.* In which by slaughter, it is manifest he means slaughter of beasts for sacrifices, and by making or being

profound, to multiply, and make much; and that he makes שטים Setim, not to be the Nominative case to העמיקו Heemiku, as others do, but to be the Dative case, (as if the letter ל, the note thereof, were understood) and to denote those to whom, or for whose sake, they did what they did, viz. Idols, for so he makes שטים Setim to import, and so translates it. Which because he so doth, a learned man conjectures him to have read otherwise than is now read in the Hebrew, namely not שטים Setim: but שדים Shedim, but that signifies Devils, not Idols, though in their Idols they did worship Devils; and besides טען Taavon seems a proper and literal rendering of שטים Setim, both these roots signifying much or altogether the like, one to *erect*, the other to *go aside, to decline*, between which I know no great difference. And Idols therefore, as they are called by that name טען Taavon, which he gives them in the Chaldee, he might well enough think to be meant by this of שטים Setim in the Hebrew; both, for the same cause, because they were cause to men of erring, or lead them aside into error: For which cause some will have the Devil himself called שטן Satan, from שטה Satatah, to go aside, as a seducer to error. If this were not plain, it might be enough to say with Buxtorf, that the Chaldee as a Paraphrast gives the sense (as he took it to be) and binds not himself to render the words; but for the reason given there is no cause to say it of him here. I suppose that in this place it may be rather said of the Septuagints Greek, in which it will be harder to give an account of the words, so as to adjust them with the Hebrew, while they render ὁ δὲ ἀγέλορτος ἵδιαν ἀνέμενον, which they that hunt for hunting, or prey, have fixed. In which rendering it is manifest they had respect to that which was before said of a net spread on mount Tabor.

But how they express the words here in the Hebrew used, will be harder to find. A learned man thinks, that they meant ἀγέλορτος hunters, for שחטתה Shacatah, which signifies to kill, and ἵδιαν hunting, for שטים Setim, such as go aside. But I should rather think otherwise, and that by ἵδιαν hunting, they expressed שחטתה Shacatah, to kill, or killing, viz. as hunters or fowlers do what they catch, and by ἀγέλορτος hunters, שטים Setim, such as go aside, viz. as hunters traverse up and down, and take by-ways for seeking after and catching their prey of beasts or fowls. As for the other word ἀνέμενον, have fixed, that will answer well enough to העמיקו Heemiku,

^m Num. 5. 19, 20. where the root of the word שטים is used, and whence they take the signification of it.
ⁿ Exod. 12. 21. ^o Cappel. crit. l. 5. p. 329. ^p Moreh. Nev. l. 3. c. 22. ^q Vindic. p. 73. ^r Some copies have שחטתה.

^s Kirch. concord.

3 A learned man, who looks on the words in Hebrew to found, *Victimæ inclinantes in profundum dejecere*, Those that turn aside have cast down sacrifices into the deep, thinks an allusion to be made to a custom of Idolaters, which was, to cast the sacrifices that were slain into a pit in which was fire. This I put next to the vulgar Latin, because he retains the same interpretation of the first word, *victimæ*, which other modern Translators do not, who again are very divers in their renderings and expositions. In the signification

^a Bib. Græc. Fran. ofurti. ^v Chr. à Castro. ^w For I think it not well rendred in Corn. à Lap. *Nets have covered the hunters which hunt.* ^x Viz. الحادون ^y Jerom. Ribera. Chr. à Castro. Sa. Menoch. ^z Tirin.

of the words they thus far all agree, that they take the first word שחטו Shachatah, to have the notion of *slaying*, or *killing*, (as we have shew'd it to have) and the second שטים Setim, of *declining*, *going aside*, or *revolting*, and the third העמיקו Heemiku, of *being* or *making profound* and *deep*. But then in applying them to the things meant thereby do they differ, as whither by the *killing* mentioned be to be understood the slaughter of men, or of beasts and sacrifices, and whither by those that *go aside*, or *revolters*, be meant such as revolted from the true God, and slew others, whether men or sacrifices, or else such as departed from the Idolaters, and were slain by them; and whither by their *being* or *making deep* or *profound*, be noted out the multitude of the slaughters made, or the depth of the counsels, and devices, and snares of those wicked men, or their being deeply rooted and confirmed in their wickedness, according to what notions we have seen the word to be capable of. And according to the different opinions of Interpreters and Expositors, concerning these notions, have we, as we said, different renderings and expositions. As for instance, 1. *Et ad jugulandum declinantes à via recta in profundum posuerunt laqueum*, And they that decline from the right way for slaying, have laid deep their net, (taking the word *net* from the preceding verse :) so Pagnin in his former Edition of 1528, but in the later Editions we have, *Et ad immolandum qui declinant à via recta callidum inierunt consilium*, And for killing sacrifice they that decline from the right way, have taken crafty counsel: Betwixt which interpretations is no small difference. For besides what may be made betwixt the expressions of *laying deep their net*, and *taking cunning counsel*, there may be also this; that in the first the slaying of men may be meant, in the other of sacrifices. The Interlineary of his ordered by Montanus, is, *Et ad jugulandum declinantes profundaverunt*. 2. *Vitimaudo declinaverunt in profundum*, In sacrificing they have declined to the depth, or deeps. Of which the Author thus explains his own meaning; *hoc est, toto corde & in universum recesserunt à Deo, & sacrificia obtulerunt idolis*, i. e. *With all their heart, and universally and wholly have they gone aside from God, and offered sacrifices to idols*. 3. *Maclando Apostata in profundum ceciderunt*, The revolters in (or by) slaying have fallen into the deep. 4. *Qui ad jugulationem declinantes profunda petunt*, who going aside to slay, go into deep places; like fowlers, say the Authors of that Translation, who are wont to lie hid in deep places, for the catching of fowls, so they laying snares for men. 5. *Ma-*

clationem Apostata profundam fecerunt, The revolters have made profound (i. e. great) slaughter, or profundarunt, in the same sense. 6. *Jugulando declinantes profundaverunt*, or *ad maclandum*, or *maclando declinantes profunda fuerunt*, or *declinantes maclationem profundaverunt*, They that turn aside have been profound (or gone deep) in slaying, i. e. have been so deep and obitinate in following their idolatrous ways of sacrificing and deeply rooting them in their own and others minds, that they will not be reclaimed from them, and their sacrificing not being in a right way is by way of contempt called slaughter. 7. *Altam cadem facientes n. xii*, they (or they that) are guilty making deep slaughter. 8. *Defectores jugulationem occultarunt profunda*, The revolters have deeply hid slaughter, viz. cunningly, so as not to be found out or convinced.

To these and the like which we have in Latin may (I suppose) be added many others in modern languages; as, for instance, that of the Dutch, as translated into English by Mr. Theodor Haak: *And those that turn aside go deep for to slay*, with their note on the words to this purpose; *When the backsliding Israelites, such as were sent forth on purpose, did spie any honest godly passengers from the tops of those mountains, then they presently got them down toward the bottom, for to lay hold on, and slay them*. Now all these, with that variety of more than verbal difference which is betwixt them, do not only acknowledge the same signification of the words, but also follow the same construction, all making שטים Setim, the revolters, or those that go aside, to be the Nominative case, viz. the makers of the slaughter mentioned. But there are that differ from them, in making it the Accusative or Genitive case, or to denote those that are slain, and render *maclare*, or *maclationem Apostatarum*, or *jugulationem declinantium profundarunt*, they make profound the slaughter of such as revolt from them, or depart from their ways of worship, the withdrawing or retiring ones, viz. from the idolatrous Israel to Judah and Jerusalem, as he that translates the Dutch notes renders it, they taking notice of this way also, and thinking it to be much in sense the same with the former. This construction also the Reverend Diodati follows, who taking the expression to be made in terms taken from the usual custom of robbers, who hide themselves in by-places, that they may assault such as go in private ways, or turn out of the road, makes this construction of it, *That they do hiddenly (or secretly) slay such as* *turne away* or *turn from the high way*, according to what is said c. 6, 9.

I shall not seek after others, which I doubt

* Munster. † Tigurin Version. ‡ Jun. Trem. § Druſ. Lively. Merc. ¶ Calv. and ſee Mercer. and Pare. ⁱ Caſtal. ¹ Cappel. crit. p. 329. ᵐ Druſ. and ſee Rivet, and Cap. elc. it. p. 379. ⁿ Ital. Ed. in 4º. ° Ed. in fol. not

nor, those that have a mind may easily meet with, differing yet from these that we have instanced in, and among themselves, as in other modern translations, so even of such as are in our language. These differences which we have seen, will sufficiently confirm what is observed (as we said,) that there is difficulty in the words: I shall not stand farther either to pass judgment between the different interpretations, nor to examine the meaning of any of them, beyond what they, at first hearing, give. What I shall add shall be only to adjust that of our last deservedly approved Translation with the Original, which indeed I look on as my main business.

Of the Original Hebrew, the fairest account seems that which we have had from R. Tanchum; and our Translation very well agrees with the Hebrew according to that, and leaves to us the same latitude with that; for by rendring, *they are profound to make slaughter*, it doth not precisely determine the matter, but leave us at liberty to understand by it, either that they made profound, i.e. great slaughter, which an ancienter English renders, *they kill by heaps*; or else, that they were deep in their counsels for so doing, or used much craft, in, or for, doing it: nor determin as to that which is rendred, *slaughter*, whether it be meant slaying of men, or of beasts for sacrifice, which because done in an illegal way, is in contempt not call'd *sacrificing*, but *slaughter*, or butchering; as that English Translation hath it expressly, *they kill sacrifices*; and another also, which rendring, *yet they were profound to decline to slaughter*, adds this note, *Notwithstanding they seemed to be given altogether to holiness, and to sacrifices, which he here calleth slaughter, &c. in contempt*. But I rather think that our last Translators, whom we follow, understood (and that well) the slaughter of men, and their committing it in great abundance; and so what is said here agrees with what is said above c. 4. 2. *By killing &c. they break out, and blood toucheth blood*; and afterwards, c. 6. 9. *they murder in the way by consent*, which being there spoken of what the Priests did, I think what is here spoken doth not respect the Princes alone, as some seem to think, but all orders of men among them, both Priests, house of Israel, and house of the King, mention'd v. 1. Under *slaughter* some will have to be comprehended all acts of cruelty and oppression.

What they are accused to have done, is aggravated by the following words, *though I have been a rebuker of them all*. It had been a great fault in them to have done so, though they had never been told of it, or reprov'd

for it; but now to do it, notwithstanding that they had been all of them rebuked for it, and warn'd of it, it must needs be a greater sin in them. But there is in these words also some difficulty, and different constructions and interpretations given of them, as the Marginal readings in our Bibles do in part suggest. For whereas in the Text they put *though*, in the Margin they put *and*; and instead of a *rebuker*, the Margin hath a *correction*. That the Particle ו *Va* doth properly and in the first place signifie *and*, there is no doubt, and as little that it is also used in other significations, as of *or*, *but*, *if*, *with*, and the like, if the sense requires; and, as ours here render it, *though*; so is it also rendred by ours, and by others, *Zach. 12. 3.* וְנִאסְפוּ *Veneespū*, *though all the people of the earth be gathered together against it*; so that according to the meaning given to the following words either of the significations, *and*, or *though*, may be here taken. And as for the word rendred, *rebuker*, which is מוֹסֵר *Musar*, that it doth signifie *rebuke*, *correction*, *chastisement*, *discipline*, *instruction*, &c. in the abstract, is also no question, so that barely according to the letter, מוֹסֵר וָאֲנִי *Vaani musar*, will sound, *and I a reb-ke*. It is not otherwise looked on by those who render it in the concrete, *rebuker*, *corrector*, *teacher*, or *instructor*. But they either look on the abstract taken for the concrete, (and that for greater Emphasis sake) or that there is something understood, or to be supplied, for giving it that meaning, viz. אִישׁ *Ish*, *man*, *person*, or the like, as in the like example, *Pf. 109. 4.* וָאֲנִי תְפִלָּה *Veani tephillah*, *and I prayer*, i.e. אִישׁ תְּפִלָּה *Ish tephillah*, *a man of prayer*, or *one that prayeth*; or else something signifying, *to bring on them*, as the Chaldee renders מִיָּתִי יִסּוּרִין לְכֻלָּהֶן *Veana maite yissurin leculhon*, *And I bring or will bring chastisements on them all*; and R. Salomo understanding with the Noun the Verb of the same root, or something equivalent, and *I also* אִיסְרִם כִּיסּוּרִין *will chastise them with chastisements*, or *I will make ready chastisements for them all*; or else, as another to the same sense, understanding וְלִי *Veli*, i.e.

וְעִנְדִּי *and or but with me is*, or *I have in readiness chastisement for them all*; or else barely taking the Noun for its Verb אִיסְרִם *Ayasserem*, *I will chastise them*, (as he saith in that of the Psalm. תְּפִלָּה *Tephillah* may be taken for אֶתְפַּלֵּל *Ethpallel*, *I pray*, or *will pray*.) Now all these give to the words an Active signification, making him that speaketh (whether God, who did by this and other of his Prophets instruct them, or this Prophet

¶ See If. 66. 3. 9 Rivet. † Id. and see Pare. s Jun. Trem. ‡ Eruditor. vulg. Lat. πονηρῶς. LXX.

⁂ Tarnov. w Kimchi. x R. Tanch. وْعِنْدِي تَانِيَاب. y Id. z Grot.

his Messenger) to be the Agent, the rebuker, instructor, or chastiser: but ^aothers give to them a passive sense, so as to make him the person rebuked; and therefore taking the Noun מוסר *Musar* in its abstract signification, as it signifies *rebuke*, make the words of the Prophet, spoken as concerning himself, to sound, *I am a rebuke to all of them*, i. e. *all of them rebuke me, and check me*; according to the like expression, *Lam. 3. 14. I was a derision to all my people*, i. e. *he whom they derided*.

But if we shall take the expression as so in a passive sense, then have we another opinion of some, that the word מוסר *Musar*, is not to be looked on as a Noun Substantive, signifying *rebuke*, or *correction*, (from the root יסר *Yasar*, to *correct*, &c.) but as a Participle passive from the root סר *Sur*, and to signify, *put away*, or *removed*, and the words to sound as if God should say, that *I am rejected* or *put away by all of them* out of their thoughts, cast off and not hearkned to by them; according to what is said *Job 21. 14. and 22. 17.* that there be such who say unto God, סר ממני *Sur mimenu*, *depart from us*. This exposition is ancient, cited by R. Tanchum. ^bA modern very learned man having hit on it, thinks it to give a very convenient meaning on this place. But though it so do, or any other of the expositions named, as there is none of them but will, yet may we well imbrace either that which our Translation in the text gives us, which is that by which *Kimchi* expounds it, in whose words therefore I shall repeat it thus, *Say not that no man warns or rebukes them, and they do therefore sin, for I am a rebuker to them, and do daily rebuke and correct them, and they do not hearken to me, &c.* which falls in fully with what ours say in the text, though *I have been a rebuker of them all*: or to take in the Marginal reading; “And whatever persuasions any of them may pretend they had for drawing them to do as they did, as the example, commands, force or fear of the King or his Officers, it is still their own fault of free will and choice, they having been warned and rebuked by the Prophet all of them, and therefore is his correction or rebuke now to them all of all sorts, charging them as guilty. This seems *Abarbanel's* exposition of the words, as referred to the Prophet speaking. I shall not insist therefore on any other rendering or exposition already mentioned, or which may be met with; whether such as makes the words an expression of what God (or his Prophet) had already done, in warning and instructing them, or what notwithstanding their pretences, ^che did, or would continue to do for instructing them;

or else what, for punishing them for such perverseness, God would do in bringing chastisement upon them; or of their behaviour towards God and his Prophet. Having in the explication of the words, and the acception of them, discovered the grounds on which these go, or any other must go, I shall leave the Reader, if he like not ours, which I think he hath no reason to dislike, according to those grounds to judge of them. ^dThere is another by a great man given, viz. *And I am*, i. e. *my words seem to them, a correction, too sharp a rebuke*, which they will not bear, but complain of as too severe. But I find not this followed by others.

v. 3, *I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.*

The different acceptions of the name of *Ephraim*, when spoken of a people, are manifest; as that sometimes it denotes that single Tribe which was the posterity of *Ephraim* the son of *Joseph*, and bare his name; sometimes it is put for the whole ten Tribes of *Israel* after their revolt from *Judah*, as a Tribe most noble among them, and of which their first King, that set up that distinct Kingdom, was. *Israel* also may be taken more largely, so as to comprehend the whole twelve Tribes, all the posterity of *Jacob*, who was by God named *Israel*, but is, we know, usually, after that division made in *Jeroboam's* time, put as the distinguishing title of those ten, which made a distinct Kingdom from that of *Judah*.

Whether *Ephraim* here be taken more strictly for the one Tribe, or rather yet more strictly for the ^ehouse of the King, his Princes, and Nobles, (as ^fsome seem to think,) or else in greater latitude for the whole ten tribes, and so to denote all one with *Israel*, and the naming of both be but the repeating of the same thing in divers words, for greater weights sake, it will not be much material to insist on; but what ^gsome would have by *Ephraim* to be meant the ten tribes, by *Israel* the other two of *Judah* and *Benjamin*, usually called by the name of *Judah*, seems contrary to what is said v. 5. where *Israel* and *Ephraim* are named as distinct from *Judah*. The meaning of the words seems this, That though they lay their plots never so deep, and think to keep them secret, and will not themselves take notice of them, or acknowledge them, and whatever pretences they make for colouring their wicked doings, both the tribe of *Ephraim*, and

^a Lively. ^b Lud. de Dieu. Admodum bene hic quadrat. ^c Petr. à Fig. ^d Calv. ^e See v. 1. ^f See River. Tarnov. ^g all

all that are called *Israel*, yet God knows all their purposes, and the intentions of their hearts, and observes all that they do, and sees them to be guilty of, and perversely set on, all idolatrous lewdnesses, and will reprove them for them, and set them in order before their eyes.

I know Ephraim, saith he. By *knowing*, when spoken of Gods knowledge, is sometimes understood ^b his peculiar regard to them for good, and his owning them for his, that he may do them good; but that it is not here taken is manifest, but for a taking notice of them and their doings, that accordingly he may call them to account, and deal with them as in the meaning given; so as to shew, that neither they, nor any thing that they do, are hidden from him, as the following words (^c in which the Negative adds force to the preceding affirmative) declare, but are all open to him. Which words, *viz. Israel is not hid from me*, while the Greek render, *οὐκ ἀπέκρυπται*, and the Latin translates that, *non recessit*, with an ambiguous expression, it is not to be understood, *Israel hath not departed*, or gone back, *from me*, as if they had not forsaken him; for that is it which they are accused for, but *is not gone from me*, so as to be out of my sight or knowledge. And so the printed Arabick, who for the most part followeth the LXX, here, not amiss, and agreeably to the Greek, giveth for their meaning, *لم يبعد عني*

is not far from me, *viz.* so as not to be seen, and not taken notice of by him.

That which he saith, he knoweth of them, and taketh notice of, is in these words expressed, *For now, O Ephraim, thou committest whoredome*, (or *hast committed*, for the Verb is in the Preter tense,) and *Israel is defiled*.

^d Some of the Jewish Expositors place great Emphasis in the Particle *עַתָּה* *Attah*, *now*, expressing the circumstance of time, as if it imported, that their whoredome (*viz.* their Idolatry, often expressed by the name of whoredome) was now more notorious in them than formerly, and they had now no pretence whereby to excuse themselves for it, as before they might seem to have; thinking it to point at the time of, and after, *Hosea* son of *Elah* King of Israel, who they say had removed those ^e guards, which in the times of former Kings had been set to keep them from going up to worship God at Jerusalem; but now they say he had removed those impediments, and made the way free to them, yet would not they go up thither, but

kept themselves at home to their Calves, and Idol-worship: so that what they did was apparently of their own will and choice, without compulsion, and so was it manifest that *Ephraim now committed whoredome*, &c. that they did it of free choice, and had no excuse for either their spiritual or corporal fornication, which accompanied one the other. But the story on which they ground their observation is not of such credit, as that we may lay any great stress upon it. The word will not otherwise want its weight, if we understand it, that even still, after that God by his Prophets had warned them of their evil ways, and called on them to forsake them, and return to him, they did yet continue to commit whoredome, and to pollute themselves in their idolatrous courses; or, even *now*, while they pretend that their intentions are toward God, not toward Idols, and ^o plead their innocence; or *now*, at the present, I know that they so do, without need of farther delay for searching after it, or needing longer time for proof of it.

It is not I think amiss, what is by ^g one observed, that where God saith, *I know Ephraim*, &c. that it is meant, not only that he knoweth their doings, but that he knoweth the perverseness of their hearts, and that they will not by any of his admonitions be wrought on to change or amend their ways, but will still continue to commit whoredome, and (as *Aben Ezra* would have the word in the form of Hiphil to signify) to draw others also so to do, and pollute themselves. It will, so, well agree with what follows, wherein they are accused of obstinacy in their wicked ways.

v. 4. *They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord.*

The Margin gives us two other renderings:

1. *They will not give.* 2. *Their doings will not suffer them*, &c. which suggests to us, that the words are capable of different renderings and expositions, the cause of which is either the differing acception of the first word as to its signification, or else the different ordering of the words as to their construction. The first word that we mean is *יָתַן* *Yitenu*, from the root *יָן*, which properly signifies *to give*; but with that latitude in its signification, as that according to the words with which it is

^b Pf. 1.6. Hof. 13.5. Amos 3.2. ^c So the Arab. M.S. *فعل افرايم وعمل اسرائيل لا ينكتم متي* *I know* the doings of Ephraim, and the work of Israel are not hid from me. ^d River. ^e Rivet so calles it. ^f R. Salomo Jarchi. R.D. Kimchi. ^g See above on v. 1. ^h Calv. ⁱ Petr. à Fig. ^j Id.

joyned, or the thing spoken of, it may make something different meanings, and signifie either properly to give, or else to give up, or to suffer, or permit, or to order, or to put, or appoint, and the like. And from this latitude of that word are both those which we have mentioned, and other like rendrings by Interpreters given; many of which are to the same purpose, though in different expressions, according as they thought most significant in the language in which they wrote, and well concur with what ours have in the text, *they will not frame their doings.* To which likewise will well be reduced Abarbinel's exposition, *They will not give place in, or among their doings and actions, to return to their God.*

But others are of almost a contrary opinion, taking it to signifie, not to give to, but to give off, as in our language also the word give is used, according to the particle to, or of, joyned with it. So the Chaldee, *They will not leave off their doings to return, or, that they may return to the service of their God.* So R. Salomo Jarchi, and so Oecolampadius, *Non posuerunt, i. e. non deposuerunt peccata, they have not put or set, i. e. they have not put away, or set aside their sins,* although they have been reproved by God, they have not left off their wicked intentions, which they have proposed to themselves. By this is described their impenitency, in that they cease not from their evil studies or designs. However these all agree in the construction of the words, in that they make the persons (viz. Israel) to be the Nominative case, or those who did not give, frame, or order, or else, not give off, their doings.

But there is another way by some taken, who take not them, but their doings, to be the Nominative case, which is the other reading in the Margin of our Bibles, *their doings will not suffer them to turn to their God, viz. their wicked doings are by long custom grown so habitual, and, as it were, so natural to them, that they have dominion over them, that they will not now be put away, nor give place or leave, that they may turn unto their God; or, as Kimchi expounds it, so much have they sinned, that there is no way left to them for repentance, till they receive punishment, (or for preventing punishment) or otherwise; they so cleave to their evil doings, that although some thoughts of repenting arise in their hearts, they are presently sorry for it. This way is by several followed, and makes a good meaning: it hath only this exception to be made against it, as R. Tanchum observes,*

that it requires a supply of the Pronoun, signifying *them*. So that reckoning up both that and the other interpretations which we have mentioned, he prefers as most genuine that which ours in the text follows, *They will not frame or order their doings, so as to take opportunity of turning to their God.*

The words, according to all these expectations drive at this, to express their obstinacy in sinning, and their incorrigibleness; which is not a little aggravated by the Pronoun affixed in *אלהיהם Elohehem, Their God,* in that he, whom they refused to turn to, was such as had peculiarly owned them for his people, and with the greatest benefits obliged them to himself. That the Noun *מעליהם Maallehem,* by ours rendred, *their doings,* is by different Interpreters differently rendred, as *ῥαβδονα counsails, cogitationes thoughts, opera works, studia studies,* or other like, need not be insisted on; the word comprehending all these, as signifying any action good or bad, as also the setting the mind, or thinking on, and contriving them, and so the naming either will include the other, the thoughts the deeds, as the product of them; and the deeds, the thoughts and contrivances, as manifesting them what they are; both together may be called their doings.

The reason of this their obstinate running on in their wicked courses, follows in the next words, *For the spirit of whoredome is in the midst of them, and they have not known the Lord.* Of the spirit of whoredoms, see on c. 4. 12. it is not ill expressed in the Manuscript Arabick Translation out of Hebrew, *عن الطغيان*,

A firm (or obstinate) purpose of error (or whoredome or Idolatry, as the general word is applicable to either, as the like word טעו in the Chaldee, here and elsewhere, used) a mind or affections wholly bent or set thereon, is בקרבם Bekirbam, literally translated by ours^a as many others, in the midst of them. The Greek giving the meaning, not so much following the letter, *ἐν αἰσῶς in them,* which^b divers others also think sufficient. The Chaldee *בניהון Beinehon, is amongst them,* as if it were to express the generality of this evil among them; the fore-

mentioned Manuscript Arabick, *في نفوسهم in their souls,* so as to shew how deeply it was rooted in them, that it possessed their hearts, and was fixed in their minds and inward man, which we may well look on

^a Datio, traditio, redditio, positio, concessio. Nic. Full. cap. concord. s. As *ῥαβδονα*. LXX. *debant*. Vulg. Lat. c. Ab. Ezr. Druf. Petr. a Fig. v. See Merc. Tarn. w. LXX. * Vulg. Lat. y. See Conc. Hebr. ^c c. 4. 12. he expresseth it by *فكر الرشا* The thought or minding of whoredome. ^a Vulg. Lat. Syr. Sc. Druf. b. Printed Arab. Jun. Trem. Tig.

as the meaning of the expression,

And they have not known the Lord. So the words plainly sound; yet some otherwise render, *ut Dominum non cognoscant, so that they do not know the Lord*, or, *ne Dominum cognoscant, that they may not know the Lord*; as if the spirit of whoredome in them were the cause of their not knowing the Lord, and that of their not turning to him; whereas the ordinary reading puts both, as concurring causes of their not framing their doings to turn to the Lord. There will be no great difference, by reason of the consequence of one on the other, as to the sense; which is, that they are so wholly possessed and swayed with the spirit of whoredome, error, and Idolatry, as that they have lost all true knowledge of God, and neither seek nor acknowledge him in all their ways, so that they neither will nor can, being so habituated in evil as they are, frame their doings to turn unto him.

By *not knowing the Lord*, we may not understand a simple ignorance of him, and such as was unavoidable to them, through want of means whereby to know him. They could not but know that he was, who had by so many wondrous ways approved himself, not only God, but *their God*, and that he was to be worshipped by them, and how to be worshipped, he having given them his laws, and by his Prophets continually instructed them in the knowledge of them, and call'd on them to observe them; but it was such ignorance as was willingly contracted by them, not liking to retain God in their knowledge, but wilfully putting from them the remembrance of him, and obstinately refusing to walk in his ways. For then only do men know God, when knowing his will they set themselves to do it. They were so bent on their idolatrous courses, that they would not learn out of his law the rules of his worship, because they liked not to practise them, but to follow such contrary ways as the lewd spirit of whoredome that was in them, suggested to them, and incited them to. The Chaldee Paraphrast therefore, for expressing the fault objected to them, renders *לא ידעו* Lo yadáu, *they have not known*, by *they have not sought* *אולפן מן קדם* doctrine or knowledge from before the Lord, they have not sought the knowledge of him and his will out of his word; and the MS. Arab. *وما عرفوا عبادته*

and they have not known the service or worship of the Lord, not how rightly to serve him. Kimchi expounds it, *They have not at all sought the Lord, but continually stick to their wicked*

works. They had means of knowing the Lord, and how to worship him, but they were so addicted to their own wicked ways and works, that they would not enquire at his law, nor frame their actions according to the directions thereof, and so are deservedly said *not to know him*, and to be willingly guilty of monstrous and inexcusable ignorance; which while they continued in, there was no possibility that they should frame their doings to turn unto him who was the only God, and ought by them so to have been acknowledged.

The spirit of whoredom how refractory and obstinate it is, even in matter of carnal lusts, is well shewed by what the Philosopher observes, That he that is possessed with it cannot so much as *ἐννοεῖν τι*, take any thing into thought or consideration.

v. 5. *And the pride of Israel doth testify unto his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.*

The words here rendred, *pride*, and *testify*, are found in divers acceptions, which hath caused different interpretations and expositions. The first, to wit *גאון* Geon, according to the notion of its root, denoting more generally, *height* or *surpassing*, or *being more than ordinary*, is taken sometimes in a bad sense for *pride*, *loftiness*, *insolency*, and *arrogancy*; sometimes in a good sense for *glory*, and *excellency*. The second, to wit the Verb *ענה* Anah, hath these known significations; *to testify*, *to speak* or *answer*, *to afflict* or *humble*, or *to be afflicted*, *humbled* or *brought low*.

The word *בפניו* Bephanau, by ours and others rendred, *to his face*, literally is, *in his face*; the first will denote what is openly done to him, the other what appears in him, if we shall go to distinguish, and not take them as one.

This being observed, we have the grounds of all the differing interpretations that we meet with. That which ours with some others give, taking the Noun in an ill signification, of *pride*, and the Verb in the notion of *testifying*, seems as proper as any, and gives this plain sense, That their proud carriage, boldness, and insolence against God, and in their idolatrous courses *witnesseth to their face* against them, that is, makes openly and notoriously known their wickedness and ill deserts, and how worthy they are of punishment. ¹ There needs no other proof to shew that they are deservedly both accused and threatened, or sentenced;

⁶ Tig. ^d Grot. ^e Monstruosa ignorantia. Calv. ^f Ar. Eth. l. 7. 12. Sandt. ^g See c. 7. 10. ^h גאון.

ⁱ הנורל והרוממות Kimchi rad. ^k Jun. Trem. ^l See Jer. 14. 7.

to which purpose ^m some Jews, *when punishment comes upon them, their pride shall testify against them.*

What ours read, *doth testify*, in the Present tense, ⁿ there be that read in the future, *will or shall testify*, which interpretation the Verb of the Preter tense, with the Particle *Ve* (by ours and others rendred *and*, by others, ^o *therefore*, ^p *but*, ^q *also*,) is likewise capable of: but that will make no great difference in the sense, it importing, that the proof of what is said against them is at hand; their pride will serve for it, to their face. Except by taking it in the Future, we shall take the meaning to be, That the time shall come, *viz.* when God shall openly take vengeance of them, that their present pride shall openly witness against them. And if instead of, *to his face*, we read, *in his face*, will it neither make any great difference; it will then sound, *The pride or arrogancy of Israel*, whereby he obstinately sets himself against God, *witnesseth in his face*, i. e. is (or may be) openly seen in his looks and carriage, so that there needs no other proof or witness against him for it. To this purpose *Abarbanel* expounds, "Whereas there be such as are wicked, yet openly shew themselves as righteous, tis not so with them; their very looks by the impudency thereof witness against them that they are wicked, and sinners against God. And so will the expression agree with what we read *Is. 3. 9.* *The shew of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not.* Both ways agree in this, that they make the import of the words to be, That the spirit of whoredoms that was within them, in the midst of them, and their inward wickedness, did manifestly discover it self in the pride and insolency of their outward carriage and behaviour. And to this is easily reduced the rendring of *Cassalio*, which renders, *The pride of Israel, loquitur, speaks in his countenance*, with his note, i. e. *is perspicuous.*

But there are, who take the Noun indeed in the same, but the Verb in a different signification, *viz.* that of *answering*; so the ancient vulgar Latin, *& respondet arrogantiâ Israel in facie ejus*, and the arrogancy of Israel shall answer in his face; which I know not why it may not be understood according to the former meaning which we have given, making *answering* all one with *witnessing*. So some take it. "The pride and arrogancy of Israel by which he contemns God, and such things as pertain to him, needs not be proved by many arguments, signs, or examples, it will sufficiently answer in his face, i. e. ye may see it

in his face, in his lofty, proud, and puffed up eyes or looks. Which is all one with what ^r another expounds it, *His contumacy shall bear witness against him.* But others fasten other explications on it, of whom some seeming to take arrogancy for the punishment due to arrogancy, (that whereby they despising God followed Idols) or to have respect to it, make the meaning to be, That the punishment pulled on them by their arrogancy answereth in their face, i. e. publicly and manifestly shall answer to their sin, ^s taking *answering* in that sense, whereby one thing is said to answer to another when it is proportionable to it, or as if their ^t punishment should say to their face, Behold, O Israel, because thou hast been so arrogant and rebellious against thy God, therefore art thou now deservedly brought low and punished.

To his face, i. e. openly, publicly, themselves and all others seeing, acknowledging, and approving the just judgment of God, and recompense of their sin. Thus ^u one more largely, who follows this rendring; and ^w others to the same purpose, *viz.* that by the words is threatned, that punishment answerable to their sin shall be inflicted on them, their pride shall answer them with punishment, shall render or ^x cause to be rendered to them their due reward, i. e. shall cast them into destruction; and that to their face, ^y so as they cannot deny such a fault to be punished with such a punishment. In which way that will agree with it which is said, *Thine own wickedness shall correct thee.* *Jer. 22. 19.* ^z Another taking the Verb in the same signification, takes the Noun so as to have respect both to the present and past condition of that people: as if he said, *the height or loftiness in Israel's countenance*, as now it is, compared with what formerly it was, *viz.* being now much less than what it was, *will answer, or declare* how the state of things is with them, and that God's punishing hand is upon them. He that looks on their face will presently perceive how the posture of things is among them; as the condition of a sick man is perceived by the paleness or decay of colour in his face, so shall or may it be perceived by Israel's very looks, how much they have fallen from their former greatness and loftiness.

There is a third way of those, who give to the Verb the signification of *humbling*, or ^a *being humbled*; So the Chaldee Paraphrast, *The glory of Israel shall be brought low or humbled, themselves seeing*; that is, as *Kimchi* expounds it, *they being yet in their own land shall see their glory debased*: as also the Greek, Syriac, and

^m See R. Salomo, and Kimchi. ⁿ Tig. P. gn. ^o Tig. P. Pagn. ^p Jun. Tr. ^q Tirin. ^r Grot. ^s See Ribera. Chr. à Castro, &c. ^t Of such punishments see *Is. 3. 24.* ^u Menoch. ^w Sa. Ribera, and see Jeron. Pe'ican. ^x Pare. ^y Chr. à Castro. ^z Oecolamp. ^a See R. Sal.

printed Arabick, as to the first words, rendering, *to his face*, as the Greek and Arabick; or *before him*, as the Syriac. And according to these the Noun may be taken either in an ill, or a middle meaning; either for ^b *arrogancy*, and *insolency*, or *pride*, or for ^c *glory*, and *honour*; but still for that which is theirs, or in them. But others taking it in a good sense, and for something without them, and the Verb in the notion of *testifying*, some expound it, *the glory, exaltation, or excellency of Israel*, that is, ^a the blessing whereby I have so much exalted them, shall convince them of their unthankfulness. But a ^e very learned man thinks, by the *pride or glory of Israel* to be meant God himself, he in whom they gloried, called *the excellency of Jacob*. Am. 8. 7. and the meaning to be, that God himself will testify against them to their face, viz. by punishing them, or bringing evil on them, as testifying or witnessing is used, *Ruth* 1. 21. *Job* 10. 17. *Mic.* 8. 2. *Malachi* 3. 5. to which interpretation the words of our Translation would well be agreeable. But I suppose our Translators meant that which in the first place we gave, and in that, as the plainest of all, we may well acquiesce.

In some of these ways are the words taken as a description of sin in them, in others as a threat of punishment to them for their sins. However these are looked on, the following manifestly concern their punishment, viz. *therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.* Therefore, others, and, which is the usual signification of that Conjunction *Ve* here used; but it often hath the import of the other as an Illative, and that here, if the former words be looked on as a description of their sin, is proper; but if as a threat of punishment, then will it be as a Copulative *and*. *Israel and Ephraim*; those of the ten Tribes, by those names known, as above is noted on v. 3. and by them distinguished from *Judah*, *shall fall*, viz. into punishment due to them, miseries and calamities: *In their iniquity*, that is, *for or by reason of their iniquity.* And *Judah also shall fall with them*; Judah also being partakers with them in their sin of Idolatry, and other wickedness, shall partake with ^f them in like punishment. Sin shall have the like effect in both.

The word *כָּשַׁל* *Cashal*, in this latter clause is in the Pretertense, and literally signifies ^g *bath stumbled*, or *bath fallen*, whereas in the former it was in the Future, *יִכָּשֶׁל* *Yicashelu*, *shall stumble*, or *fall*. The signification

of which tense is also here well given to it; the putting the Preter tense for the Future is not ^h unusual in the Prophets, and it denotes the certainty of the thing spoken of.

But may not this dooming of Judah to the like judgment with Israel, seem to contradict what is above said, c. 1. v. 6, 7 *I will no more have mercy upon the house of Israel, but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God.* To omit other ⁱ answers to this doubt, I suppose it will sufficiently be removed, by ^k seeing how both these Prophecies, or what is spoken in both these places, were made good. *Israel*, or the ten Tribes, were taken, their Kingdom destroyed, and they led away captive by the *Assyrians*; the Jews, though then spared, yet afterward taken and led captive by the *Chaldeans*, and so was made good what is here said of both, that they should *fall*: but the *Israelites* then carried away, were never restored again to their country, whereas the Jews, after the *Babylonish* captivity, were again restored; and so was that mercy shewed to them, which to *Israel* was denied. To those transactions, and to what concerned the outward state of their Kingdom, do we take what is in both places spoken to be chiefly referred, and in regard thereof have both had due completion.

v. 6. *They shall go with their flocks, and with their herds to seek the Lord: but they shall not find him, he hath withdrawn himself from them.*

They, whether *Israel*, and *Judah* both, or peculiarly *Judah*, last named; of whose doing according to what is here said, the history giveth witness, *2 Kin.* 23. 22. whereas of *Israel* no such is expressly read. ^l Some are for the first opinion, ^m some for the latter, on the ground mentioned. But however it were for matter of fact, the words will certainly concern both so far, as to shew their great folly in persisting in their idolatrous courses, and the unavoidable nature of those heavy judgments, which they thereby pull on themselves; so necessarily, that though, as ⁿ some make out the force of the words, they should *with their flocks and herds*, that is, never so great a multitude of sacrifices seek to appease God for removing them, they shall nothing prevail. Seeing they have neglected and let slip the time of grace, wherein God called them to repentance, and promised to be found of them,

^b *מש.* Ar. *التكبر*. ^c *יקר* Chald. *اصح* Syr. ^d Dutch notes. ^e Lively. ^f *2 Kin.* 23. 27. ^g So the Ar. MS. *وعثر*. ^h Petr. à Fig. ⁱ See Tarnov. ^k Rivet. ^l Jerom. ^m Ab. Ezr. Kimchi. Petr. à Fig. Capito. ⁿ Jun. Tr. Ut cant. Pisc. ut maximè ibunt &c. tamen non invenient.

and to accept them,* now that the decree is gone forth, and judgment determined against them, all their outward shews of worship, devotion, and late repentance, shall not prevail to gain for them admittance to him; he will not be found of them, hear them, nor accept them. They stopped their ears obstinately against him, calling on them, and profering mercy in the day of mercy; he will now stop his against them, crying for it in the day of judgment.

Concerning God's method in this kind towards obstinate sinners deferring repentance, as if they could be sure at any time to find him and his help, for removing such evils as they refused to prevent, we have many testimonies in Scripture, and among others, *If. 1. 15. Jer. 11. 11. and 14. c. 14. 12. Ezek. 8. 18. Mic. 3. 4.* with others, concerning the people here spoken of, and concerning sinners in general, *Prov. 1. 28. &c.* besides what may be added out of the New Testament.

And how it was made good on the Jews the history shews, according to what we read *2 Kin. 23. 25, 26, 29.* that though *Josiah* destroyed Idolatry, and himself seriously turned, and caused the people to return unto God, as far as may be guessed, in sincerity of heart, and to keep such a Passover to the Lord as had not been kept in any Kings time, and removed all things which were contrary to the law, and said to be displeasing unto the Lord, that he might perform the words of the Law; *Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withall. And the Lord said, I will remove Judah out of my sight, as I have removed Israel, and will cast off this city of Jerusalem, which I have chosen, and the house of which I said, my name is there.* According to this we look on the folly and sin of Judah, here taxed, to have been especially in this, That they continued obstinately to run on in their Idolatry, refusing to be reclaimed by the admonition of his Prophets, calling on them and warning them to return unto him, before he had shut the gate of his mercy against them, and irrecoverably determined their destruction. It was a vain thought in them to think that he would be found of them, or be appeased by any sacrifices, though never so many or costly, as if in them he took pleasure; yea though such as were otherwise by the law required, and he would have accepted of, in due time offered, and they should have found that he had respect to; they had let slip the acceptable time, till he had withdrawn himself, and shall not now retain or find him, though they seek him by them,

it being timely obedience and not sacrifices which he required.

This delay of their seeking him (I say) I look on as more particularly had respect to, than only their hypocrisy in offering the sacrifices mentioned without sincerity of heart, as if they thought to find admittance by drawing nigh to him with them, when their hearts were far from him; such hypocrisy would have made at any time their offerings as little regarded by him as now.

The judgment spoken of is not personal, but national; and so the conversion. It is said, *they*, the generality of them, *shall go with their herds and flocks*, that is, sacrifices to offer in the place where by the law they were to be offered, the Temple, that by them there they might seek the Lord, in the place also where he was wont to be found, and to vouchsafe signs of his gracious presence. That was then the publick way of seeking him, and That the place where they were to seek him; but it is said they *should not find him*, and the reason given is, *because he had withdrawn himself from them.* The fault is not laid only on their hypocrisy in the present action or shew of repentance, (although probably there might be much of it therein, as commonly in late repentance caused by sense of evil, not out of love to God, or hatred to sin, there is) but on their former wickedness, by which they had departed from God, and their delay of returning to him, by which means they had caused and suffered him to depart, and withdraw himself from them, so as that he would not be detained, or turn again in mercy to them, to save them from the evils that their sins had by his just judgment pulled on them, nor give them the grace of serious repentance, whereby they might be secured from them.

By his withdrawing himself from them, will be meant the withdrawing his gracious providence over them, his favour to them, his refusing to accept their offerings, and to hear their prayers, and upon them to afford help and succour to them; which when he affords to any, he is said to be present with them. He (speaking in mans language, and according to what useth to be said, done, or understood by and among them) will so carry himself toward them, as one who displeased at any who have need of him, gets himself far from them out of their sight and call, that he may not be found of them, nor be prevailed on by them by any intreaties to come and help them. So when the Lord did no longer answer *Saul*, neither by Prophets, nor by dreams, nor by *Urim*, nor any the like sign of his favour to him, or token of his presence with him for his aid and support, is he said to have been departed from

* Kimhi. P Capito. † Jo. Hen. Urfin. ‡ R. Tanch. Abarb. § See *If. 59. 1, 2.*

him, 1 Sam. 22. 15, 16. And in the same way, according as God either rejecteth any, or withdraws his mercy and favour from them, and refuseth to afford them help and comfort; or on the contrary sheweth favour, and giveth assistance to them, is he elsewhere in Scripture said to *depart*, or be far from them, or else to be near unto them, or present with them. Otherwise God is not limited by time or place, but always and every where present, and so shews himself, by ordering things for mercy or judgment: and the first is called his presence with men, the other his departure or withdrawing himself from them.

The word חָלַץ *Chalats*, rendred, *hath withdrawn himself*, is by the Masters of the Hebrew language noted to be here intransitive in its signification, and to denote, to *depart*, or *go away from*, whereas elsewhere in Scripture it is transitive, * to *take away*, *remove*, *put off or from*, and to *draw out*, to *draw off*, and the like. It will be all one, in the thing here spoken of, which way it be taken. For if it be taken as transitively, then that which is to be supplied, as the thing which he hath removed or withdrawn, will be either his *presence*, as the Chaldee Paraphrast, though himself taking it intransitively, supplies it by שְׁכִינָתוֹ *Schecinati*, *my majestic presence is departed from them*, or his *grace*, *favour*, *help*, as the MS. Arab. *يسمىوا لطلب مغوثة منهم*

الله ولا يجدوا لان خلع الله مغوثة منهم
They shall go to seek the help of the Lord, and shall not find it, because God hath withdrawn his help from them, or, as ours supply, himself. Now to say God hath withdrawn any of these, is all one as to say, *he is withdrawn or departed from them*, according to what we have seen of the meaning of that expression.

What is meant by to *seek the Lord*, is well expressed by the M S. Arab. *to seek his help*, or as we say, *his favour*, that they might appease him, or be reconciled to him: The Chaldee paraphraseth it, "למחנע אולפן מן קדם" *Le-mithba ulphon min kodom Adonai*, to seek for doctrine or instruction from before the Lord, which seems to import, That though before they had rejected the knowledge of the Lord, or did not know the Lord, v. 4. (which the same Paraphrast there renders, *ואלפן מן קדם* and sought not doctrine [discipline or instruction] from before [or from the presence] of the Lord, yet they would now desire to be instructed by him, that henceforward they might walk in ways pleasing to him, and be ordered by his discipline. Others render it *responsum*, that they might seek answer from the

Lord, which as to the sense would be good, but I know not whether the word will appear properly so to signify; it usually signifies, *doctrine*, *discipline*, or *instruction*.

What is here spoken of the behaviour of those spoken of, towards God, or Gods dealing towards them, is that which more concerns the condition of a Nation or State in general, than of private persons between them and God; yet is such as they may, and ought take measures for them from, and necessarily * warns them to be, as sincere, so speedy in their repentance, that they may seek the Lord while he will be found, and not cause him by their turning their backs to him to withdraw himself from them, lest when they shall with they could find him, they find no place or opportunity of repentance and acceptance, and that, not only in respect to their condition in this world, and what concerns their bodies and estates only, but the future condition of their souls also in the other world.

v. 7. *They have dealt treacherously against the Lord: for they have begotten strange children, now shall a month devour them with their children.*

The former part of the verse is a farther declaration of their sin; in the latter part is a farther denunciation and description of the punishment, which shall therefore befall them.

Their sin is declared, in that he saith, ביהורבא *Badonai bagadu*, they have dealt treacherously against the Lord. The same Verb בָּגַד *Bagad*, and to the like sense, have we Jer. 3. 20. a place apposite to be compared with this; in which also respect seems to be had to a false dealing wife, to which all along this Prophet compares them; there he saith, אֲכַן כְּנָרָה אִשָּׁה מֵרַעָה כֵן בְּנִרְתָּם בִּי *Acen bagedah ilhah mereah cen begadtem bi*, surely (as) a wife treacherously departeth from her husband, so have ye dealt treacherously with me. It is the same Preposition (viz. ב *Be*) which is there rendred, *with*, and here, *against*, to the same sense; it usually signifies, *in*, and is so rendred, but as the matter and sense requireth may be rendred by either of these, viz. *with*, or *against*, and so is here well rendred. It would not sound so well to say, *they have dealt treacherously in the Lord*, except we understand some thing to be supplied, as in the Arab. MS. version there is, which renders it *بعدها* *בעדה* *In the covenant of the Lord have they dealt falsely*, but still must that be the same as *against*; as much as to

* Abu Walid. R. Tanch. R. D. Kimchi. * As in most translations it is taken, as Greek. Lat. Syr. printed Arab. w Nic. Fuller, cap. concord. * Petr. à Fig. y Doctrinam, Petr. a Fig. Di'ciplinam, Mercer. 2 Bibl. Polygl. * See Zanch. on next v. b As in some Latin copies, in Domino, the same that in Dominum. Rib. Sa.

fav, *They have done falsly and perfidiously against his covenant.* The Chaldee expresseth it by *במישרא דיי שקרו* *They have lyed (or done falsly) against the word of the Lord;* and the Syriack, *They have lyed against the Lord;* and the Greek, and printed Arabick, by *They have left or forsaken the Lord;* the Vulgar Latin, and others, *They have prevaricated against the Lord;* others, *They have dealt perfidiously against the Lord.* All of them will well enough agree in sense, and all come under the not on of *dealing treacherously*, by which ours very appositely render the word.

That for which they are said to *have dealt treacherously against the Lord*, falsly and perfidiously, *in, or against his covenant*, is, for that, or because they have begotten strange children; in giving the meaning of which expression there is difference between Expositors. The most literal sense, according to Kimchi, would be, to look on their transgression as consisting in this, that they contracted affinity with the Gentiles whose Idols they worshipped, and of their daughters begat idolatrous children, which were as strange children to God, such as he would not acknowledge for his. This is the way that the Chaldee Paraphrast takes, rendring *ארי בנין מבנו עכמיה קימו* *Because they have raised to themselves (or begotten) children of the daughters of the nations, or Gentiles*, which way also some others follow. And that so to do was a thing utterly contrary to Gods law and will, and so dealing treacherously with him, appears by his express forbidding of it, *Deut. 7. 3. Neither shalt thou make marriages with them, &c.* Yet this exposition doth St. Jerom, long since seem to disapprove of, as others also, because they think that though such marriages were by some perhaps made, yet they were not a common fault of the people in that age, as in after-times it seems to have been among the Jews, *Esdar. cc. 9. and 10.* Yet though the history of the Scripture express no such thing, they might be too much guilty of it, who had so deeply ingaged themselves in the idolatrous customs of the heathen; and some think it a probable opinion. But to avoid this scruple, other expositions are given.

Any bastard brood illegally begotten, as 1 by incest, or adultery, or any other way contrary to the law, may also properly enough be called *strange children*, as no genuine branches of a family; but those whom generally expositors, that take not the first way, will have by that title to be understood, are not so much those that were so reputed in respect to their

birth, as to their education and institution in Idolatry and strange worship, by which means they were estranged from God, made *aliens from the common-wealth of Israel*, and *strangers from the covenant of promise*. The name of children, though primarily and properly it denote those who are begotten by, or born to, any, yet is very usually attributed to such who are under the government and tuition of others, educated and instructed, though not naturally begotten, by them; and accordingly are these children here spoken of understood, by some, of those children who by their natural parents were trained up to Idolatry; and so Jerom saith, that by their *strange children*, whom they are said to have begotten, are understood those their natural children, who were either begotten in *Idolorum errore*, while they were in the error of Idolatry, (and in that trained up those begotten of them,) or whom, *ducentes per ignem idolis consecrârunt*, making them to pass through the fire they consecrated to Idols. By others are they understood of such, who being under the care of superiors, and such as ought to be guides and instructors to them, and so, as it were, spiritual parents, were by them trained up to Idolatry, and so might properly enough be said to be begotten by them to it, and so made children of those strange Gods, and so, as to God, strange children. Both these ways may well be joyned, and will almost necessarily go together, where Idolatry is publickly (as among them then it was) that error, which both the parents and teachers embrace, and the children, carnal or spiritual, being brought up in, still retain; they bringing them up therein, may well be said to have begotten *strange children*, or, as a learned man critically observes, to have brought them forth, as the word *ילדו* *Taladu*, more usually and properly signifies, though doubtlesly the other also. For (as he notes) the people having all along been compared to an adulterous woman, may, as so spoken of, in that their posterity was infected from them with the same error, and bred up in it, so that there was no hopes or likelihood of their returning to God, be said, as a lewd mother that had forsaken her husband, and followed strangers, to have brought forth strange children, *children of whoredoms*, as they are called *c. 1. 2. and 2. 4.* these joyned give a meaning not to be excepted against.

There be who think the import of the expression to be, that they embraced and followed strange doctrines, and strange worship, which were the products, and (as it

^c Munst. Pagnin. ^d Jun. Tr. Cast. ^e R. Sal. See Cyril. and Jun. Tr. ^f And see Ex. 24. 16. ^g Rivet. ^h And see Malac. 2. 11. ⁱ Except we so interpret that *Il. 2. 6.* They abound with the children of strangers, for a proof. ^k Ribera. ^l Brenn. ^m Eph. 2. 12. ⁿ St. Paul. *1 Cor. 4. 15.* saith, He had begotten them through the Gospel, whom he had brought to Christ by it. ^o Rivet. ^p Lively. ^q R. Tancum. Kimchi. ^r Micah Yophi.

were) children of their wicked minds. This they confirm from the authority of the Chaldee Paraphrast, who renders those words *If. 2. 6.* וְכִלְיֵי נִכְרִים יִשְׁפִּיקוּ and please themselves in (or, as the margin, abound) with the children of strangers, by, and they walk in the statutes of the nations. This exposition also may be well joined with the former, and put together give us this sense, That they themselves being Idolaters, and embracing strange worshipps and false ways, brought up their children also therein, so that they followed the same wicked courses, estranging themselves from the true God and his ways, so that he could not acknowledge them for his. The words, according to either of the expositions mentioned, shews them to have dealt treacherously against the Lord. This pertains to their sin, the following words give what pertains to their punishment, * Now shall a moneth devour them with their portions.

עַתָּה Attah, Now. This particle may denote either the suddainness and certainty of the evil denounced, or else serve for inference of it, as consequent on their evil doings; as much as to say, therefore, or seeing it is so, and will well here include both: seeing they have done so wickedly, therefore certainly and suddenly, without fail and without delay, shall a moneth devour them. חֹדֶשׁ Chodesh: the word having in its root the signification of newness, and renewing, signifies, more generally, the whole moneth, and more particularly the New moon, or time of the Moons renewing. This it is convenient to observe, that we may the better judge of such expositions as are given of the words, some taking that name in the one, others in the other of those notions, and so as to include under the name of the time, the thing done in, or at, that time. Some therefore take it in the proper and more restrained signification of the New moon. So, anciently among the Greek Interpreters, Aquila, Symmachus, and according to them the sense would have to be, That their idolatrous worshipps and sacrifices, which they offered at those days and feasts, shall consume them, and be occasion of destruction to them. That part of the moneth do they also seem especially to respect, * who will have it to refer to the custom of making contracts of lone for a moneths space, and so at the Calends paying interest, or monethly Usury, which would quickly impoverish and consume a poor debtor; and as certainly Gods fixed time for their account shall con-

sume them. So, I suppose, they mean, and not simply that they shall be consumed by usury; yet so Piscator, as to shew what poverty they shall be brought to. That part also the MS. Arabick version, which renders it,

لذلك يأكلهم العدو في كل رأس شهر مع غلات ضياعهم Therefore shall the enemy eat (or devour) them in every beginning of the moneth, (or new moon) with the fruits of their fields; which rendering of his seems to be taken from the Chaldee Paraphrase, which is, Now will I bring upon them, people, יָרֵחַ בִּירוּחַ moneth by moneth, which shall spoil the fruits of their ground; from which it differs chiefly in retraining the word to the beginning of the moneth, which the Chaldee (as divers) so expresseth, as to agree as well to any other part of the whole moneth. He and they who follow him, seem to understand it of the monethly, i. e. frequent incursions of their enemies, who, first by parts, and afterwards totally, devoured, or wasted and destroyed them. But in respect to that history of the Assyrians invading them, others understand it of a monethly tax, which was raised on the people by King Menahem, (2 Kin. 15. 19, 20.) for the averting of them, which was so great, as that it would waste and impoverish them.

* Others go another way, referring what these refer to their outward estates, to the condition of their bodies, and by moneth understand a menstrous disease caused by their uncleanness, which should part by part waste and consume them. This is by some censured as the most improbable among the expositions given.

Plainer, and more generally received expositions are those of them, who by moneth understand the time by that name signified; some taking it to mean the very next moneth, as if the words were spoken by the Prophet but just before their destruction by the Assyrians. Others, not so precisely, the very next moneth, but for a short space of time, likened to, and call'd therefore a moneth, or their moneth, the time certainly determined for their destruction, which they shall not escape, and which shall shortly come.

Of the Jews some will have the moneth denoted to be particularly the moneth Ab, which was signally fatal to that people, both Israel and Judah; and especially, as Abarbinel particularizeth, the ninth day thereof. He reckoneth up many instances to prove the fata-

* These words are wanting in the Syriac. † Pare. Dutch notes. MS. Ar. لذلك therefore. ‡ Abu Walid. w See Merc. Tarn. Urfin. Dutch notes; and see Rivet. x Calvin. y Jo. Hen. Urfin. Dutch notes. z As if the word moneth were twice repeated, as for such expressions it useth to be. a Tigur. in singulos menses. b See 2 Kin. 15. 19. and 29. c 17. 5. 6. &c. d Grot. e Jun. Tr. f Rivet. g Sanct. Tirin. and see Jerom. h R. D. Kimchi. i Abu Walid. R. Tanch. Calv. Zanch. k R. Sal. Aben Ezra. Abarb. and see Kimchi.

lity of that moneth and day to them, and thinks it so certainly here meant, as that he thinks they that take any other, to forsake **הדרך הישרה ללכת בנתיבות עקלקלות** the right way to walk in, by (or crooked) paths. But amongst his instances is nothing of the taking of Samaria, or destruction of the Kingdom of the ten Tribes, which seems here chiefly meant; so that all he goes upon is but conjecture, and his proofs and authority are not so certain, as that we may boldly assert what he doth. *Kimchi* himself, having named that as an opinion by some embraced, yet shews that he durst not absolutely rely on it, by adding after it, *or the meaning of חרש Chodesh, a moneth is חרש זמן מועט כמו חרש a short time as a moneth*; so that that which is by that word more certainly suggested to us is, (as before we said some to think) a certain time of punishment and destruction by God determined, which shall assuredly and speedily overtake them, and they shall not be able to escape, or to preserve themselves beyond it. These doth *R. Tanchum* reckon up as his own and others opinions, that it denotes a ¹ time of punishment or destruction to them, and the approach of that punishment, and shortness of the time in which it shall seize on them, and ² in a short space devour them with all they had so long in prosperity enjoyed.

Now all these forementioned expositions, however otherwise differing, agree in this, that they take the word **חרש Chodesh** to signify a moneth, either the whole moneth, or beginning of it. But there are others, who give a far different signification of it. One *Tapheth*, cited by *Aben Ezra*, saith that it signifies **חרב Chereb**, a sword; which if there were good proof for it, would make a very good meaning. His proof for it is from *2 Sam. 21. 2.* where it is said of *Ibbi Benob* the Giant, that he was **חגור חרשה** Chagur chadashah, girded with a new sword. Against which *r. rooff Abarbinel* excepts, because there **חרשה Chadashah** is but an Epithete, signifying only new, and not a sword; and that the Noun **חרב Chereb** so signifying is understood, while only the Epithete is expressed. *Tapheth* it appears thought otherwise, but seems to go single in his opinion.

The Greek version of the LXX goes yet wider, rendring it *ἐρυσίς*, which is, *blasting*, or *smuttiness of corn*, *ἔρυσιν ἐσθίουσιν αὐτοὺς τὰς ἐρυσίς*. *ἔρυσιν ἐσθίουσιν αὐτοὺς*, Now shall blasting with smut devour them, and their lots (or portions.) Why they should render **חרש Chodesh**, which properly signifies either a moneth, or New moon, by *blasting*, or *smut*, may seem strange; and therefore ³ many Commentators think them

instead of **חרש Chodesh**, to have read **חסיל Chasil**, which is by them also elsewhere translated *ἐρυσίς*, *smut*, or *rust*, whereas **חרש Chodesh** is no where else so translated by them. This they take from *St. Jerom* of old; but he doth not say that they read **חוסיל Chasil**, but that *Chasil* is to them elsewhere the same that *ἐρυσίς*. And sure the words **חרש Chodesh** and **חוסיל Chasil** are not so near one another, either in form of character, or pronuntiation, that they should easily be mistaken one for the other, either by writer, reader, or hearer; and withall it may almost as much be wondrous, why they should render **חוסיל Chasil** by *ἐρυσίς*, *rust*, or *smut*, as why they should render **חרש Chodesh**, which properly signifies the New moon, or a moneth, by it; for **חוסיל Chasil** is a living creature, a sort of Locust, noxious to corn, trees, and fruits, (by ours rendered *Caterpillar*) whereas *ἐρυσίς Erusis* in its proper signification is an hurtful accident, or affection, ⁴ no living creature at all. So that if there be not an error in the Greek copies, as ⁵ some suspect there is, we are rather to look for another reason, why the LXX render here *ἐρυσίς Erusis*, *blasting*, or *smut*, than to cast it on a different reading in the Hebrew. Whether they might look on it as some noxious influence from the Moon, either new, or in any other part of the moneth, which might cause such blast or blite, and so express the cause by the name of the effect, and the word might then be so used, ⁶ as in Latin, such blasting is called *syderatio*, *star-blasting*, as if caused by some hurtful influence of some star, I shall not adventure to propose so much as by way of conjecture, although we have (*Psal. 121. 6.*) mention of hurt caused by the Moon; or whether it here being said, that the **חרש Chodesh** should devour their lots (or portions) they might think fit rather to put the name of something, which usually had such effects of consuming corn and fruits, than barely of the Moon, or moneth, except the word in Hebrew were in those days of that use, of which we have not now other examples. Mean while, the Author of the Arabick translation, printed in the Polyglot Bibles, which in this part mostly follows the Greek, and I suppose here did so, seems so to have understood the Greek word, as if thereby were meant some living creature, hurtful to the fruits of the earth, while he renders **الان ياكلهم القمل** *an yaklahum al-qaml*, which the Latin Translator of him, leaving out the first word **الان** Now, renders, *Devorabunt eos pediculi, & terras eorum*, *Lice shall devour them, and their lands*, I suppose it

¹ And so Abu Walid. ² Ar. Mont. Petr. à Fig. ³ See Grot. Rivet. &c. ⁴ Joel 1. 4. 1 Ki 8. 37. *Psal. 78. 46.* ⁵ Bechart. de An. 1. 4 c. 4. p. 446. ⁶ Rivet. ⁷ And so in Greek, *ἀεγροδία*. Theophrast. de plantis. 1. 4. 16. and 1. 5 c. 10. and Plin. 1. 17. c. 24.

must not be understood of ordinary lice. He that vowelled and put forth the Arabick, reads indeed both here and elsewhere **قمل**

Kamalon, which so signifies, but I conceive he should rather have read with other vowels *Kommalon*, by which name a sort of Locusts is called, and might therefore by him have been so rendered, except he would have us call them ^r *Cornelice*, or the like.

Corn. à Lapidè cites two other Arabick Translations, one of which, he saith, renders it, *Latrones, thieves, or robbers*, the other, the *Affyrans*. It will not be easie to reconcile either the Greek or these Arabick translations with the Hebrew, as literal interpretations. But as to the meaning they may possibly all of them be reducible to it, it being observed, what we before intimated, and is by some observed, that under the name of *moneth* is comprehended or included whatsoever shall in that moneth or time be done for effecting of the destruction here threatned to the people spoken of; and therefore, perhaps, these thinking the time, both as to the suddenness and certainty of it, sufficiently expressed in the participle *Now*, thought it more conducing to the meaning to express the import of the other word, by particularly naming the means by which they thought that destruction should be wrought, as *Blasting, Locusts, Spoilers, and Robbers, or Affyrian enemies*, than the time it self in which they should come on them; whereas the Hebrew naming the time, leaves the means by which God would in that time certainly bring to pass what he had determined and threatned, to be necessarily understood. This may be said in the behalf of those translations. Mean while the Reader, I suppose, will think fit to adhere to the Original, and those renderings which follow it closer to the letter, as the vulgar Latin, ours, and others do.

That evil which it is said a *moneth*, what ever we take to be meant by it, shall effect, is, that it shall devour them, **את חלקיהם** *Eth chelkehem, with their portions*. Which word in our translation, as it answers very well to the Hebrew, which according to the notion of its root, of *parting and dividing*, signifies any thing allotted to any, and possessed by him as his portion; so also (as that doth) will comprehend all such things as are by others given for the meaning of the word, as we have seen, ^r their *loss of inheritance*, (such as were by lot assigned to every tribe in the division of the land, as appears out of *Josuah*, 18. 5, 6. where they are called **חלקים** *Chalakim, parts, or por-*

tinns.) ^v *their lands, fields, vineyards, with the fruits and profits thereof*; yea all that they had, all that they possessed, enjoyed, and confided in, may we comprehend under that name; all at once shall that short space suddenly and certainly to come, devour, deprive, and bereave them of, none of them shall remain with them, or profit them in the day of wrath. What ^a some understand of the parts of their sacrifices, or y parts of their bodies, will according to the way that we take, not be to the purpose. It is not altogether from the purpose, what ^r some think, that it might be expounded of their Idols, whom they chose for their portion; whereas, as the Lords people are ^a his portion, so the Lord is the ^b portion of his people, and ought to have been theirs, and they his.

v. *Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.*

This, according to *Abarbinet's* division, begins the fourth Prophecy. That evil day, and destruction, which in the foregoing words was denounced ere long to come, lest they should put it far from them, is in these, that it may more move them, represented as already seizing on them, and the enemy who was to be the executioner thereof, as already approaching; while they are bid to sound an alarme, to give notice of his coming as already in sight. For that among other ends of sounding horns and trumpets, for assembling the people, or giving notice of some extraordinary thing, one was to warn them of the near approach of enemies, appears from what we read *Ezek. 33. 2, 3, 4, 5, 6. When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people, &c.* In which place we may also observe, that the same word **שופר** *Shophar*, which here is rendered *Cornet*, (which is an instrument made of horn) is translated *Trumpet*, which usually is the name of an instrument made of metal. We may well think it to agree to either. That it doth agree to such as were of horn, is manifest out of *Jos. 6. 4. &c.* where is mention of **שופרות הובלים** *Trumpets of Rams horns*. And however if the name came alone by its self, it might perhaps be indifferently understood of either sort, and rendered *Trumpet*, in general, or as by a common name; yet coming here with another name of *Trum-*

^r *قملة الزرع*. Jaubari and AlDamiri. ^s Sanctius. ^t LXX. ^v Arab. w Chald. Ar. MS. See Kimchi. ^a See *Diod.* in 4^o. Dutch notes. *Urfin.* y *Jun. Trem.* ^z *Pare.* ^a *Deut. 32. 9.* ^b *Pf. 16. 5. & 119. 57. Jer. 10. 16. Lam. 3. 24.*

pets, viz. חצוצרות *Chatsoferah*, which seems more peculiarly to denote such as are made of metal, as *Numb.* 10. 2. it is well for distinction sake rendered *Cornet*, (as likewise *Pf.* 98. 6.) and the other, *Trumpet*. The Syriac here transplaceth them, in the first place putting בָּאֲזֻקָּה *Bauko*, *Trumpet*, in the second, כֶּרֶן *Karno*, *Horn*.

The place where these are thus bid to give an alarme by blowing Cornets, and Trumpets, and crying aloud, are *Gibeah*, *Ramah*, and *Beth-aven*. The two former have in their names the notion of *height*, and so are accordingly translated in the ^b Greek, Σαλπίζετε ἐπὶ τοῖς ὄρεσιν ὅτι τὰς βέβηκεν ὁ κύριος ὑμῶν ἐν ὄρεσιν, *Blow the trumpet on the hills, and sound on the high places*, (and so in the printed Arabick, which follows it) as if they were not proper names, but common to any eminent places. But others take them for proper names, of two cities so call'd, probably by reason of their situation, and them to have been not far distant one from the other, situated in the lot of *Benjamin*, ^c in the confines of both Kingdoms, or ^d *Gibeah* the ^e bound of the Kingdom of *Judah*, as *Ramah* of *Israel*; there are they bid to sound the alarme as in eminent places, from which it might to all about them in either Kingdom be easily taken and spread; and they being probably places of strength and great concourse, that upon the hearing of the sound people might thither ^f betake themselves with their cattel for safety; or else that the alarm in these places standing in the lot of *Benjamin*, and so belonging to the Kingdom of *Judah*, might represent things to them as if the enemy were already come on *Ephraim*, or the Kingdom of *Israel* their neighbours, and was so near to them, that they also had just reason to fear, and look to themselves, as in imminent danger. The other place *Beth-aven* (by ^g divers taken for *Bethel*) is looked on as belonging to the Kingdom of *Israel* or *Ephraim*, ^h in the confines of *Benjamin*; so that the bidding them to *cry aloud* there, if by crying aloud be meant, as before, sounding of Cornets and Trumpets, or making any such noise as is used for calling people together, or giving them warning of any thing, will be still bidding them to give, and take an alarme, both they and all about them, as in prospect of imminent danger; but if of such a noise as is made by people now in the hand of the enemy, spoiling and killing them, as the vulgar Latin renders חריעו *Hariu*, *ululate*, *howl ye* or *lament*, and *Jerom* lays an *Emphasis* on it, *super Bethaven, qua quondam vocabatur Bethel, non clangore & sonitu sed ululatu*

opus est. Over Bethaven, &c there is not need of sounding trumpets, but of howling, then will it represent that place as already seized on by the destroying enemy, and be an alarme to *Benjamin*, which was near adjoining, to warn them of the danger of their condition also, which is farther done in the following words: *After thee, O Benjamin*, אַחֲרֶיךָ בְּנִימִן *Achareca Benjamin*; which very words we have *Jud.* 5. 14. but so as not to help us here as to the meaning of them. The signification of the words is plain, but in giving the construction and meaning of them, and applying them, is difference betwixt Expositors, while some apply the affixe of the second person, *thee*, to the one place or people, viz. to *Benjamin*; others to the other, viz. to *Bethel*; and accordingly some taking *Bethel* to be spoken of in the Vocative case; others, to be spoken of in the Nominative; and in their different supplying what they think ought to be understood for the making up of the meaning of this concise and imperfect form of expression. Some therefore look upon the words as chiefly respecting and pointing out the ⁱ situation of *Bethaven*, and so make up the meaning by supplying as understood אַחֲרָי אֲשֶׁר *Asher*, which is, viz. in *Bethaven*, which is behind thee, *O Benjamin*; because that city was near to the lot of *Benjamin*, on the North side of it, and therefore said to be ^l behind it, and thus taken they will necessarily include an alarme or warning to *Benjamin*, in that they have dangers so near them. And that do others look on as more respected than the situation of the place, and they therefore supply, ^m *hostis adest*, or some such thing, *The enemy is just behind thee*, and in this sense the conciseness and abruptness of the speech with more efficacy calls for heed and attention in the person spoken to; *Behind thee O Benjamin*, look to thy self without more delay, beware, danger is at thy back, the enemy at thy heels.

This way our Translators (and I think deservedly) seem to take. So among the Jews *Kimchi*, *Behold the enemy is behind thee* (or at thy back) *O Benjamin*, for he hath already subdued the land of *Ephraim*. These both take *Benjamin*, as in the Vocative case: *O Benjamin*; and this *R. Salomon* looks on as that which should be proclaimed or cried in *Bethaven*, ⁿ *After thee O Benjamin cometh the enemy*. Others taking it as in the Nominative, and the precedent Noun in the Vocative case, supply *Clangat* (or the like,) *After thee, O Bethaven, let Benjamin blow the trumpet, or cry aloud, let them take also after thee an alarme, and prepare against the enemy coming upon them.*

^b As in other proper names they elsewhere do. Sanct. ^c R. D. Kimchi. Jerom. ^d Pare. ^e Jun. Trem. ^f Kimchi. ^g As above c. 4. 1. Jerom and others follow him: and see Abarb. ^h Druf. ⁱ Jerom. Merc. Grot. ^k Zanch. ^l Nam à tergo dicitur Septentrio, à facie meridiem. Capito. ^m Druf. Rivet. ⁿ See Zanch.

Others making the same supply, yet take with that *Benjamin* again in the Vocative case, and refer the Pronoun, *thee*, to it, but before the word, *after thee*, supply also, *He that is*; thus, *Let him that is after thee blow the trumpet, and cry out*, that is, *Judah* also, take the alarme, and give notice of the approach of the enemy; or as ^P others, "After thee O *Benjamin*; blow thou the trumpet, and cry out backwards, or to those that are after thee, or farther off than thee, that so all, both *Israel* and *Benjamin*, and all *Judah*, even all the tribes one after another, may take the alarme. And in this do all these expositions concur, that it is a general alarme.

Abarbinel having considered those expositions of R. *Salomon*, and *Kimchi*, which we have seen, and acknowledging them to be agreeable to the letter, yet himself thinks fit to take another, which (I think) will not so well agree to it. He thinks relation here to be had to the history of what hapned between *Benjamin* and the rest of the tribes in that war, caused between them, because of the *Benjamites* abetting the men of *Gibeah*, that had committed that foul fact on the concubine of the Levite, as the history is recorded *Jud. 19. 25. &c.* and *chap. 20.* In that war many of the *Israelites* were first slain, before any of *Benjamin*, and lost more men than *Benjamin* did; "So (saith he) is it declared, that it shall now come to pass, that *Ephraim*, or *Israel*, the ten tribes shall be punished before *Benjamin* and *Judah*, and more than they. Which he thinks confirmed by the following words, *v. 9.* *Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be*: which according to him must be thus read, *Ephraim shall be desolate, i.e. greater destruction shall seize on them than on Benjamin; in the day of rebuke, i.e. the time of that war of Israel with Benjamin, I made known among the tribes of Israel that which shall surely be*, I gave a certain pattern and example of what shall now also be; because as the destruction and slaughter of *Israel* was then first and greater, and after that was the destruction and slaughter of *Benjamin*, and not so great as that, so now in respect to their destruction shall it be, the destruction of the Kingdom of *Israel* shall be first, and greater, and after shall be that of the Kingdom of *Benjamin* and *Judah* joyned with them, and shall not be with that extremity of evil as theirs. And so according to him, the bidding them to blow the Cornet in *Gibeah*, (where of old that abomination was committed) and the trumpet in *Ramah*, and to cry aloud in *Bethaven*, (which, saith he, is not to be understood of *Bebel*, as other Expositors would have it, but

of another city in the lot of *Benjamin* also) is but a calling to mind that, which in those days of old hapned when they were there fain to sound alarmes, because all the other tribes of *Israel* followed in hostile manner after them, that thereby they might discern as by a faithful pattern, how now God would deal with them, and the other tribes. Thus would he make out the meaning, very extravagantly, for what seems to me; yet thought I convenient to mention it, seeing that learned man *Arias Montanus* makes it wholly his own. Against it, besides other things, may be excepted, because there in that war of old, *Judah* was against *Benjamin*, which now is joyned with them, and is to fare as they did; how then can the example pertain to them, or instruct them? I suppose there is none among the other expositions, which gives not a plainer meaning than this, and more apposite.

The *Chaldee Paraphrast* here takes to himself great liberty, and seems to go wide from the literal meaning, while thus he gives us his sense. "Ye Prophets lift ye up your voice as with a Cornet, prophecy, that there come against them slaughtering people, because they made *Saul*, which was of *Gibeah* King; cry aloud as with a Trumpet, say that there shall come against them Kings with their armies, because they received not the words of *Samuel* which was of *Ramah*; proclaim to them (with) the noise of warriors, because they dealt falsely against my word, and went backward from my service, and did not worship me in my temple, which is in the land of the tribe of *Benjamin*.

That they sinned against the Lord of old in making *Saul* King, and rejecting the words of *Samuel*, the history makes manifest. But sure they are here accused of later sins, and such as were at present among them, and for them is here destruction threatened to them; so that to send us back to those former times, and to look on the sins therein committed, after which God was reconciled, as is manifest, to them, will be to lead us from the present purpose, which concerns the rebellious condition they were now in, and is as a denouncing judgment on them for it, nor is there in what he saith any thing that seems to belong to that, except their not going up to worship God in due manner in his temple at *Jerusalem*, which yet to be denoted by the words, *After thee O Benjamin*, as if the meaning were, that they drew back from *Benjamin*, is more than I think the words will bear.

These last words, which ours render, *After thee O Benjamin*, and others, so as we have seen, the Greek also renders in a far different way from others, (except the printed Ara-

bick which follows it,) אֲמָזָה Benjamin *is amazed*, for which I find no good reason given. To say that they took the last letter in אַחֲרֵיךָ Achareca, *after thee*, viz. ך Caph final for ך D, from which it differs only in the length of the tail, and so looked on it as some form from the Verb חָרַד Charad, which they usually render by the same word אֲמָזָה, *to be affrighted, terrified*, or *amazed*, will perhaps be an uncertain and needless conjecture. What reason there is that they should on all hands, both the ten, and the two tribes, take an alarme, and be afraid, which may be intimated by, *after thee*, or *look behind thee*, or the like, will farther appear from the following words, wherein both the greatness and unavoidableness of the dangers approaching are set down, and first as to Ephraim v. 9.

v. 9. *Ephraim shall be desolate in the day of rebuke: among the tribes of Judah have I made known that which shall surely be.*

אֶפְרַיִם לְשֹׁמֵה תְּהִיָּה Ephraim Ieshmah tihyeh, *Ephraim shall be desolate*, or literally, *to destruction*. Ephraim, that is, עֲרָה Adath Ephraim, *the congregation of Ephraim*, as Kimchi supplies it: for that either that, or some such word is understood, the Verb תְּהִיָּה Tyhieh, *shall be*, of the feminine gender, joined with Ephraim of the Masculine, shews, i. e. the whole of the Kingdom of the ten tribes, under the name of that eminent tribe (as we have elsewhere seen) comprehended, shall be לְשֹׁמֵה Leshmah, *to or for desolation*, i. e. desolate, not lightly rebuked or chastened, but utterly laid waste, and brought to desolation in the day תּוֹחַצֵּת Tochacath, *of rebuke*, i. e. the day wherein he shall call them to account, and punish them for their evil doings, the day חוֹשְׁלֶמֶת חוֹבֵיָּהּ (as the Chaldee) *of recompence for their sins*, wherein he shall send on them the enemy, which c. 9. 7. is called *the days of visitation and recompence*.

Thus is the greatness of the evil, that shall in its due time seize on them, described: that they may certainly in that day expect it, and not think to evade it, he adds, *Among the tribes of Israel I have made known that which shall surely be. I have made known*. That so the word הוֹדַעְתִּי Hodati, being of the preterperfect tense, doth properly signify, is no doubt; though some put it as in the Present tense, *facio, I do make known*; others, as in the Future, *I will shew or make known*; these

will fall in together. But our reading is the more literal, and makes without varying from it as plain a sense as any, viz. this; that he had by his Prophets made known to them that which should surely and without fail be, i. e. that those evils which he threatned to them by his Prophets, should undoubtedly come upon them. His word in their mouth was true, and should not fail of performance. What he had spoken by them was as sure, as if already performed; and nothing more needed to give credit to it. He hath said, they shall be laid desolate, and their being so in the day of rebuke, shall testify the faithfulness of what he had by them spoken. So referring the truth and certainty to what had been already by him made known, not only to what should be after made known by the execution; and by believing that except they repented, they should undoubtedly perish, they should have been moved by timely repentance to seek to prevent it: They could not complain for want of warning, or being aware of it. They ought not to have doubted of it, so as thence to grow careless, and put from themselves the thought of it; as if though he had threatned it, it might perhaps, for all that, not come to pass, so by their unbelief both aggravating their sin, and justifying their punishment.

The word by ours rendred, *that which shall surely be*, viz. נֶאֱמָנָה Neemana, having in its root the notion of *truth, certainty, fidelity*, being in form an Adjective, or Participle, requires to be understood, or includes, some Substantive to be joined with it; and that ours supply by adding, *that which*, or *the thing which*; R. Eben Ezra, by נִיירָה (or some such thing) *the decree or judgment which*; R. Tanchum, واقعة, *the event*, or *ill event*, expounding it, انذرتهم بواقعة صحيحة ثابتة, *I have forewarned them of a true and certain, or unfailing ill event or issue*; the Substantive or thing to which that Epithete, viz. true, or not failing, belongs, being cast away, or left to be understood, and that alone put in place of it. These all are one way in meaning. Others also, who render the word its self as a Substantive, viz. *fidem, faithfulness, or veritatem, truth*, yet putting the Verb, *I have made known*, in the Preterperfect tense, do in the meaning still agree with ours and them; to say, *I have made known faithfulness or truth*, being all one as to say, *I have made known that which shall in truth or certainly come to pass or be effected*, i. e. what I have made known or declar-

or the like. See If. 10. 29. Rivet. Grot. Id. Druf. Munst. Ribera, ostendi pro ostendam, more Prophetico. And see Perr. à Fig. Pare. y Pare. Chr. à Castro. See Zanch. Lively. Rivet. Tanch. يحدف الموصوف. Vulg. Lat. Paga. Tig. Ar. MS. ائذنتهم.

red, shall certainly be effected; I therefore having declared against rebellious Israel, that I will bring them to desolation for their wickedness, it shall surely so be; *Ephraim* shall undoubtedly be laid waste in the day of rebuke. This seems the plain meaning of the words according to the mind of our Translation, and those others which I have mentioned, and I think it is the plainest, bidding to look on that as sure to come to pass, which he had spoken, and because he had spoken it. It will be the same if the Verb be put in the Present tense, *Notum facio, I do make known*: and likewise if the word נאמנה *Neemanah* be rendred, as by ^c some, adverbially, *fid. liter faithfully*.

But ^d others put it in the Future tense, *I will shew*, and then the words must be otherwise distinguished, and those, in the day of rebuke, not be joined with those that go before them, as in our reading they are, but rather with those that follow them, thus; *In the day of rebuke I will make known*, (against which ^e some observe *Athnach*, the accent of distinction in the Hebrew text, to make, as shewing them to be joined to the foregoing, not to the following,) or else they must be again understood, as by ^f some they are, thus, *shall be desolate in the day of rebuke, in which day I shall shew that rebuke (or correction) to be certain*; or thus, *Cum adversus tribus Israel ostendam constantiam, when against the tribes of Israel I shall shew constancy*, that is, my constancy in fulfilling those things which the Prophets have foretold; in which exposition there is some little difference in the rendring of the word נאמנה *Neemanah*, taking it for *faithfulness*, not simply for certainty and truth in the things spoken, but for constancy in the person by which he will bring them to pass, as he hath spoken. These ways differ from the former, in that those infer the certainty of desolation to come on *Ephraim* from the truth of God's word, and necessity of the coming to pass of what he hath made known, and declared before hand: these make the event an evidence, by which the truth of God, and what he hath spoken is to be proved and made known. They all agree in this, that by the day of rebuke, is meant that day, wherein God for punishment of their sins would execute his judgments on them, and deliver them up into the hands of their enemies to be laid desolate by them; and by that, which he had, according to some, made known concerning the certainty of the event, that they should expect it without fail, or by which (according to the others) he would make evident the truth thereof, to be meant

those things which he had before hand declared to them by his Prophets concerning his determination of so dealing with them, even by the mouth of this his Prophet, or others, in the same time, or before; which seems a nearer exposition than that which *Kimehi* gives, who sends us back to former times, to look for what respect is here had to, and by the day of rebuke, understands the time wherein he rebuked them, when all the tribes were together in the wilderness, and when he made known to them a true word, (*viz.* such as should certainly be according to their obedience or disobedience to him) saying, *if ye walk in my statutes &c. Levit. 26. 3. and, if ye obey the commandments of the Lord your God, &c. and, if ye will not obey, &c. Dent. 11. 27, 28. and c. 28. 2. -- 15 &c.* and because they did not hearken unto me, I will make desolate their land, and cause them to go into captivity out of it, for so I made known to them in truth. Thus found his words, and what he saith is in its self true. For that God did then make known to them what should surely be, and caused it to be recorded in the book of the law, to be for a perpetual admonition to them, is no doubt. But besides that they had the law for a faithful monitor through all their generations, he did since their defection from the law, and falling to Idolatry, send to them Prophet after Prophet, with caution upon caution, and threat upon threat, to recall them from the wickedness of their ways, by telling them what should surely be, or befall them, if they did not return to him. To these predictions and admonitions may we well think respect to be here had, and not only to the law, and by the day of rebuke to be understood the time of destruction, by these threatened now shortly to come upon them, wherein they should be desolate, rather than the day wherein of old he rebuked them, and contested with them.

R. Salomo also refers the word נאמנה *Neemanah*, certain, or faithful, to the law, because (saith he) *I made known in or among the tribes of Israel תורה נאמנה a faithful law*. The Chaldee Paraphrast before either of them renders it אוריתא *the law*: or by the day of rebuke, the same R. Salomo understands not any day past, but the time to come, when (saith he) *I shall come להתוכחעמהם to contend with them*, which agrees with what those, which we have seen in the first place, and the most, understand by it. But then he differs from all that we have seen in expounding the words לשמה תהיה which ours render, *shall be desolate*, making the meaning thereof to be, *they shall be amazed, or without having in their mouths any answer, or any thing to say*; and

^a Mercer. ^f See Mercer. Munst. Grot. &c. ^g Rivet. ^h Jun. Trem. ⁱ Grot. ^k He cites no more of the words, leaving the Reader to look them in their place.

why? (saith he,) *because I made known a faithful law, but they transgressed it.* That signification of the word שמה of amazement, or silence through astonishment, he seems to have taken from an ancient descant on these words by one of their elder Rabbins, which both he and others of them, though they do not otherwise wholly follow it, recite, as if they had great respect for it. It is thus: *m R. A-bahu saith in the name of R. Asa. In the day that God shall contend with them in judgment, they shall not have wherewith to open their mouth, (or, what to gainsay,) for certainly I have made known among their tribes, that the judgment is a judgment of truth. You find that when the ten tribes went into captivity, Judah and Benjamin went not. The ten tribes therefore said, Because these are children of his Palace, (favourites, or Courtiers,) therefore hath he not made them go into captivity. What? is here respect of persons? far be it from being so. Here is no such, but their measure was not yet full. But when they had sinned, they were sent into captivity; Then were the ten tribes amazed, so as not to have any answer in their mouth, and said, Behold God is mighty; behold he is true, for that he accepts not the persons, no not of the children of his house (his Domesticks,) that he might fulfill that which is said, Among the tribes of Israel I have made known נאמנה Neemanah, that which is certain, or faithful, *p i. e. שאני נאמן* that I am faithful. A pretty fiction of a case, by which he would make out the meaning of these words, but (I think) doth quite invert it. For, according to it, they would not be any threat of judgment to Ephraim, as manifestly we take them to be, but rather a promise to them, including a threat of judgment to be inflicted on the other two tribes, which is not till in the next verse denounced, to satisfy their malicious humour, and stop their mouths from murmuring against God, for what they had themselves suffered, as being partial, when as yet when this was spoken, they themselves had not suffered any thing, but are here told, that they certainly shall. I must intreat the Reader to pardon me for reciting this so little to the purpose, because I find so many to mention it, as if there were something in it.*

There are among Christians yet other interpretations, as that of *one, Celebrem feci fidelem, I made known her that was faithful, viz. while she was faithful; but now she is otherwise, and shall be therefore made desolate; so I conceive his meaning to be, or, as an-*

other, Ostendente me quoniam sit in Israelitarum tribubus fidelitas, while I shew what fidelity there is in the tribes of the Israelites; the meaning of which he would have to be, That there was no fidelity in their tribes, while he would take vengeance of them as perfidious. But these I pass over, as, I think, less apposite to the words, than those which are in the first place given.

v. 10. *The Princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.*

The preceding words more particularly concerned the Kingdom of Israel as a denunciation of judgment to them; these, that of Judah, and declare first their sin, secondly the punishment that shall be brought on them for it. The sin is in the first words described, and that more particularly ascribed to their Princes, and men of chief place and authority among them, by whose example in sinning and transgressing Gods laws, probably it was that wickedness did overspread the people who were ruled and guided by them; and their greatness cannot defend them either from reproof or punishment from God.

Their sin is, that they were, (or are, as others render, and though the Verb be of the Preter tense, yet will it be indifferent, according to the custom of Scripture language, which way it be rendred, to shew their custom and continuance in so doing, without amendment) כמסני נבול **like them that remove the &c.* By the word, *like*, do our Translators well express the force of the particle *Ca* in the Hebrew, according to its usual signification as a Particle of likeness. But there are who would have it here rendred otherwise, according to another use which, as hath been noted on c. 4. it is observed sometimes to have, namely to be a note of affirmation, or asserting the truth or certainty of the thing spoken of, and so to be rendred *verè, The Princes of Judah have truly been:* And there will be some little difference betwixt these two, (though both equally concluding them guilty) the one more restraining, the other enlarging the sense of the words; which may be thought most convenient, we shall better judge, when we shall see what the faults, affixed to those persons, are, who these Princes of Judah who are said, according to the one, themselves truly to be, according to the other, to be like; and that is, that they are כמסני נבול

¹ Kimchi. Abarb. ^m See Yalkut. ⁿ Perhaps, the Temple. Petr. à Fig. ^o Or, as some copies. *Behold God behold תקרה* Might. MS. ^p Kimchi. Tarnov. ^q Oecolamp. ^r Catal. ^s Calv. Rivet. &c. ^t Camalluge bul. ^u Kimchi. ^v Pagn. marg. in the interlineary Bible.

Massige gebul, removers of, or such as remove the bound.

What by that is literally meant, we learn out of the law; where we have first a negative command, for prohibition of transgressing in that kind, *Deut. 19. 14.* לא תסין גבול רעהו *Thou shalt not remove thy neighbours land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it;* and then a curse annexed to the transgression of that command, to shew how hainous an offence it is in the sight of God, *c. 27. 16.* ארור מסין גבול רעהו *Arur massig gebul reehu, Cursed be he that removeth his neighbours land-mark;* where it is manifest, that the thing forbidden under penalty of Gods curse, is the removing of such bounds, limits, or land-marks, which were legally fixed in the borders of lands parted by allotment, to distinguish between mens rights and proprieties in them, by any, so as thereby to encroach on other mens possessions, and assume to themselves what belonged to others.

The words used here, both as to that which is rendred, *them that remove* מסין *Massige*, and that which is rendred here, *bound*, (and there, *land mark*,) גבול *Gebul*, are the same that there, and must therefore as to the letter signifie the same, both in the law, and in this Prophet here: and so if these spoken of, being said to be guilty, either actually of that transgression, or of some like to it, and of as ill consequence, it is manifest they are accused of such a sin or sins as are highly displeasing to God, and shall pull his curse and heavy judgments upon them. Now whether they are taxed as actually guilty of that particular sin, or some other equivalent to it, is that which is not altogether agreed on betwixt Expositors; and according to their opinions therein, as they incline either to the one way, or the other, will the rendring of the Particle כ *Ce*, prefixed to the first word, *Cemassige*, whether it shall be rendred, *truly, verily, really, or as, or like*, be of consequence to them. If it be taken in the first way, then will it be proper to take the other words, describing the offence, in their proper or literal significations; and *Kimchi* therefore so taking them, notes, that the Particle here is לאמת הרבר *for confirmation of the thing*, and that the meaning is, that they did really remove the bounds or land-marks of their weaker neighbours, who had inheritances neer to theirs, and so did inroach on their lands, and took thereof to themselves. Of which fault he thinks them proved guilty, by what is said *Ezek. 45. 8.* And my Princes shall no more oppress my people &c.

and *c. 46. 18.* Moreover the Prince shall not take of the peoples inheritance, by oppression to thrust them out of their possession, &c. This he taking to be the meaning, *viz.* that the fault of the Princes was that which the words properly taken denote, it was even necessary to him so to translate the Particle as a note of asseveration; so necessary seemed it to him so to be, as that he^w puts among others this place for an example and proof, that this Particle is sometimes of that use. For if it were translated in its other usual significations of *as, or like*, as a note of likeness, it would, as *R. Salomo* observes, be קשה *an hard or harsh way* of speaking, to express that they were נוול *robbers of fields, or lands*, as the words according to the letter import, by saying they were *as such, or like such*, so comparing a thing to it self, or expressing one that really did it, by saying he is *like* one that did it. He therefore taking the Particle in its ordinary signification as a note of likeness, finds out another meaning of the words than what they properly sound, as we shall after see.

St. Jerome seems not so nicely to insist on this, while taking the Particle to signifie *quasi*, *as*, he yet takes the meaning of the words according to their proper signification, expounding it, That when *Ephraim* or *Israel* were carried away captive, and their land left desolate, the Princes of *Judah*, who should rather have bewailed their calamity, and called on their own people to repent, lest they themselves should suffer like things, did on the contrary rejoice that their land was laid open to them, and did seize on their borders, desiring to enlarge their own possessions; and him do some others follow. But against this exposition may exception be made; not only this, that we speak of, from the use of the particle, but also, because when this was spoken, *Israel* was not yet carried out of their land, and so it could not be spoken as of a thing done, but only by way of Prophecy as of a thing to come, which the Verb denoting, *they were or had been so*, will not so well admit. And that they did inroach on the bounds of *Israel* before their being carried away, *as* the history doth no way witness; so neither would the *Israelites*, a Kingdom rather stronger than they, and rather ready to inroach on their bounds, have permitted it; nor after their leading into captivity, the *Assyrians*, who seized on their land; or if any part of it were cast off by the *Assyrians*, and left without inhabitants, that any that would might take it, what great sin had it been in those of *Judah* to make use of it?

Others therefore, who take the Particle in

^w See c. 4. 4. ^x Lyra. Capito. y Pare. ^z River.

^a Chr. a Castro.

its most usual notion of *as*, or *like*, either taking the words in their proper signification, fasten the crime on the Princes, not as if they themselves actually committed that sin mentioned, but as if by other ways they became guilty of it; or else take them not as literally meant, but as a figurative or Metaphorical expression, importing not that sin only, or particularly, but some sins that were like it or equivalent to it, and as odious to God as that to which he had denounced a certain curse.

The first way takes *Kimchie's* father, whose exposition is, "That the Princes of *Judah* were said to be as those that *remove the bound*, not that they in their persons actually did any such thing, but because when they, whose bounds had been removed, and their possessors incroached on by injurious neighbours, came to them for justice and redress, they did not hearken to them to do them right, and so themselves became guilty, as if they had in their own persons done what they suffered others to do, or maintained them in doing, and did not hinder them as they might and ought to have done. * Others think it sufficient to take in with that sin, others of like nature, of rapine, and violence, and injustice, and then by that, the expression that they were *as such*, is made good, because of their other sins like it. But others look on the word, not so much in a proper, as figurative signification, and denoting, not only what they properly sound, but something like it, and which may be compared to it, making as much guilty.

R. *Salomo Jarchi* going this way, takes the expression of their being *like to those that remove the bound*, to be of this import, "that as a man that joyns (to his own) the bound of his neighbour, so they made haste to apprehend (or take) the ways of the Kings of *Israel* their friends. And this *Abarbinel* saith is a true exposition, which himself thus more at large explains: "That he speaks not properly of their laying hold of bounds of inheritance, but concerning iniquities, and the worship of Idols, viz. that the Princes of *Judah* made haste to lay hold on the worship of Idols, according to the ways of the Kings of *Israel* their companions, as a man that lays hold on his neighbours bound, and takes it to himself.

Aben Ezra expounds it, that they did wrong to those that were under their power, like such, or as they, that *remove the bound* in secret. R. *Saadia*, that they were such as removed off Gods commandments, and that the Princes of *Judah* were like the Princes of *Ephraim*, who did remove the bounds of the commandments, and transgressed the

'execrations of the covenant, in that they also did so. According to either of these ways may they, being in that kind peccant, be well said to be *like them that remove the bound*. But I suppose out of them, and the like, may be made up an exposition ^b in more general terms, which will comprehend these and other like sins, which might make them to be said to be in this kind, as they are here, guilty, viz. by understanding by that in which they are said to be *like those that remove the bound*, that they put away and passed over all bounds set to them by the law of God, (to which nothing was to be added, from which nothing to be diminished, *Deut.* 4. 2. and 12. 32.) and by the wholesome laws of men, for restraining them in due measure in all things concerning their duty and behaviour towards God, and towards men, in matters concerning either religion, and the worship of God, or civil government, or private carriage towards men, taking no other rule or measure for their actions, than what their own covetous mind, or unbridled affections suggested to them: so, as it were, throwing up all fences, and laying all things common, without respect to just and good, bringing in all disorder and confusion both into Church and State, as much as would be among men in matters of their possessions, if there were no bounds, no marks of distinction to shew what belonged to one, what to another, but every one, according to the power that is in his hand, should take to himself what he pleased. When thus it was by the means of the Princes, and those that should have kept men in right order and obedience to Gods laws, and neither themselves observed their own duty, nor kept others in theirs, well may they be said to be *like those that remove the bound*, yea (in the other sense of the Particle) in an Empirical and transcendent manner, truly so, in as much as those bounds set by God to distinguish his true worship and religion from false idolatrous worships, and to maintain piety and justice among men, are more sacred than those antiently fixed by their forefathers, to distinguish proprieties and rights of fields and vineyards, were; which yet were, not only among them in the land that God gave them, but among other nations so sacred, as that they who removed them, were looked on as odious and destructive to humane society. And if they which removed them were obnoxious to an heavy curse, how much more shall these deserve and find it? which is that which the next words threaten to them.

But before we proceed to those, we may by the way take notice, of the translation of the vulgar Latin, different from what most

* See Rivet. ^b See Zanch. Rivet.

ther is water poured out of a vessel specified here; and in other places, where those other ways of effusion of waters in the general deluge, or any violent fall of waters are particularly spoken of, is the name of *water* in general used as well as here, and I know not why it may not as well be taken in any of those ways as in this; perhaps more significantly for the expressing that which is thereby set forth, viz. the great measure, and force, or fury of wrath, wherein God will proceed against them: and so taken, will it at once suggest to our consideration the proportionableness of the punishment to the sin. They will not be restrained by any bounds of Gods Law, he will without restraint let loose his anger upon them. Their removing due bounds opens a gap for his wrath as an overflowing stream, and judgments to break in upon them; and to be executed, as by other means, so by their ^p enemies the *Assyrians*, which like a ^q *flood of mighty water overflowing*, shall pour in their forces on them, so with an *over-running flood will he make an utter end of them, and their places.* Nahum 1. 8.

V. II. *Ephraim is oppressed, and broken in judgment: because he willingly walked after the commandment.*

Is oppressed. The Verb, *is*, determining the circumstance of time, is supplied, the words in the Original being without it, only עשוק אפרים רצוצ משפט Ashuk Ephraim retzutz mishpat, *Ephraim oppressed, broken of judgment*; which, according as the Verb shall be supplied, may be made to sound, either *is, hath been, or shall be, oppressed*, or so as to denote, though but one (viz. the present time) be expressed, (which is the usual import of the Participle) a continual act or state denoting all these, as that they both have been, and are, and shall continue so to be. There are among ¹ Expositors divers, who prefer to supply the Verb in the Future, that it may be rendred, *shall be oppressed*, &c. and so they will have the words to be a Prophecy ^s of their captivity by the *Assyrians*, and the hard usage and injuries which they should there meet with. But I suppose it is more conveniently supplied by our Translators in the Present tense, and that not so as to denote the certainty only of what should be, as in Prophecies it is, and by some here thought to be, but as denoting what was already their condition at home in their own land. That so it ought rather to be taken, will, I think, plainly appear by what follows v. 13.

When Ephraim saw his sickness, &c. whence it appears, that they did already suffer that, which made them sensible that they were in an ill condition, before the *Assyrian* had yet made them captives. So that the connexion of these words with the preceding and following, wherein that captivity is threatned, seems to be, not that they are a part of that threat, but as a declaration of their folly, which would not by such lesser judgments and punishments which God had already sent upon them, to admonish them of the displeasingness of their ways to him, and call them thereby to repentance, be, as they ought, wrought upon to turn to him, for preventing that final destruction, which the neglecting to hearken to these corrections in judgment, and not yet in fury, would certainly pull upon them. So that these words are, though a declaration of sharp judgments, yet rather a mention of them as already on them, for aggravating their fault in neglecting to make right use of them, than a threat of sending them. And this observed will, I suppose, justify here our Translation, and give us the right connexion of both this and the following verse, and direct us in the understanding of what is said in them: which in this verse is, that *Ephraim is oppressed, and broken in judgment.* עשוק Ashuk, *is oppressed*. The vulgar Latin, *calumniam patiens est Ephraim, fractus in iudicio*, which the Doway Translation englisheth, *Ephraim is suffering calumny, broken in judgment*. Which in this agrees with our Translation, that it takes it in the Present tense, not in the Future, and doth not disagree from what ours renders, *oppressed*, in rendring it, *suffers calumny*; it being observed, as to the use of that word *calumny* in the translation of the Scripture, that by it is meant, ^v *vis & oppressio, force and oppression*: And, I suppose, so in a general meaning, not only when force is accompanied with injustice, but when any is overpowered, and roughly or forcibly dealt withall, beyond what he can well bear. For so is the word עשק used by Job, in his words to God, Job 10. 3. *Is it good for thee כי העשק Citaashok, that thou shouldst oppress?* where I suppose, that that holy man, though he might attribute forcible and hard dealing to God, he would not so much as by way of supposal attribute injustice to him; and there the Latin hath his ordinary word, *si calumniaris*. And (this also is supplied as understood) רצוצ תשפט Retzuts mishpat, *broken of judgment, or, in judgment*, i. e. according to ^w some, hardly, unjustly, and injuriously dealt with by those nations who carried them captive, not able to find right, justice, or equity from

^o IC. 30. 28. ^p Petr. à Fig. ^q IC. 28. 2. and 59 19. ^r Vat. Pare. Rivet. ^s De futura captivitate loquitur secundum omnes. Chr. à Castro. ^t Rivet. ^v Tirin. w Vat. Munst. Merc. and see Rivet.

them, but \times were broken and crushed by hard judgments from them. But this agrees not well with that way which we take, we looking on the words to concern what had already been, or at present was, and not to be a Prophecy only of the Future. γ The *Assyrians* were not yet their Judges.

We must therefore, according to this way, look for some other exposition, which may more respect the present condition of them among themselves, or in their own land. And here will be some difference, according as we shall take the meaning of the word, *judgment*, and the Particle, *in*, which also is here supplied, being not expressed in the Original. And first, if in an obvious and apposite way, and such as is by divers of good authority embraced, we shall take *judgment*, for the judgment of men in cases of judicature, for decision of right and wrong between man and man, or passing sentence for the determining on one side or other, or the condemning, or absolving men in any plea of law, or any thing wherein they are by the judgment of such as are in place of authority to stand or fall; then will the meaning be to express, that there was much injustice in their government, and iniquity in their Courts of Justice, that they were oppressed by such as were in power, and wronged by those that should have done justice, and seen the equal rules thereof observed amongst them.

This way the Chaldee Paraphrast takes, thus explaining the verse, *They of the house of Ephraim are oppressed, and brought under in their judgments (or causes,) because their Judges are turned to erre (or go aside) after false Mammon.* And *judgment* being in this sense taken, the words are restrained to that particular way of their suffering by the Tyranny of those in power and authority, and the injustice of those that should have executed judgment among them, and so at once are a description of the uneasiness of their present condition in that respect, and an accusation of the injustice of those their Judges.

Secondly, the word *judgment* is by β others taken for the judgment of God, and his punishment on them: of which they will have mention to have been made, *v. 1.* and so to be *oppressed and broken in judgment*, will be as much as to say, by judgment, *i. e.* that they are sore pressed and crushed by Gods heavy judgments, and severe punishments inflicted on them. (*Broken in judgment*, is $\text{כִּיּוֹר בִּיּוֹרִין}$ *chastised with chastisements*, saith R. Salomon.) where will then be taken in, not onely that former way of suffering by the tyranny of their Rulers, or iniquity of their Judges, but all

other ways by which they then suffered, either by the incursion of enemies from abroad, or any other extraordinary evils, which God sent on them: whatever the means or instruments which he used for executing it, were, the judgment was his, and his hand it was that was heavy upon them, to press and break them: and the words seem to intimate, that it was at that time heavy upon them.

Thirdly, there is another way yet something different from this, though looking also on the judgment as Gods judgment, according to which, *judgment* may be taken in the notion of justice and righteousness, as it is, as elsewhere, so above *c. 2. 19.* in which way, *broken of*, or *in judgment*, will sound, as much as to say, according to judgment, justly, righteously, deservedly. This notion R. Tanchum follows, who saith that the meaning is,

$\text{אֵל מֵעַלְמָם בְּדֶרֶךְ חֶסֶד וְעֶדֶל}$ that he punished them in the way of (or according to) judgment and equity. To the same purpose also find we it expressed in *Abarbinel*, $\text{כִּמְשַׁפְּטֵי צֶדֶק}$ viz. that true it was, *Israel* was oppressed and broken by their enemies, but it was in judgment and righteousness, (viz. on Gods part, though never so unjustly, perhaps, on the oppressors part) for the reason subjoined. In this way may be also taken in, all ways in which *Ephraim*, *i. e.* the people of the ten Tribes then suffered by the righteous judgment of God.

This differs from the former way, in as much as that looks on the words, as a declaration of the severity of Gods judgments on them, this as a clearing of his justice in so severely dealing with them. And all these ways are well reconcileable between themselves, and did probably concur in the thing, *Israel* being at once oppressed and broken in judgment by their Judges, and that by the judgment of God so permitting it, and directing it for punishment for their sins, yet still justly and righteously, whatever difference they make in the acception of the word מִשְׁפָּט in judgment, as severally applied in them. And they all agree in this, that they take the other words עָשׂוּק *Abuk*, and רָצוּץ *Retsuts*, rendered *oppressed and broken*, in a passive signification, making *Ephraim* the patient or sufferer; and in that do Interpreters generally concur. Only the Greek takes them actively, and make, her, viz. *Ephraim* the agent, thus rendering it, $\text{κατεδυνάσθησαν Ἐφραϊμ τὸν ἀντίπαλον αὐτῶν, κατεταύρωσε τὸ πῖπλον}$, which the printed Arabic also follows, *Ephraim hath oppressed (or prevailed against) his adversary, and trampled on judgment*; which why they should so render, I

\times R. D. Kimchi. γ Capito. β Grot. Rivet. α Ab. Ezra. Their Kings oppressed them, and defrauded them. β Lyra. Jun. Tr. Tarn. See Cappel. p. 362.

know not what good reason can be given, especially, when in *Deut.* 28. 33. the same words occur that here, עשוק ורצין and to Israel on their rebellion is threatened that they shall suffer, what they are here said to suffer, they render them, as others do, passively, if they were the same who translated that book and this. Though it might be made out, that the words with a little change of Vowels, * putting עשוק *Ashok* for *Ashuk*, and רצין *Ratsins* for *Retsins*, might have such a meaning, or without changing the reading at all, if of old in the Hebrew such forms might have an active as well as passive signification, as in the neighbouring dialect of the Arab. ^a Some have, yet certainly will not that meaning be so perspicuous or apposite to the place, as that which others follow, is, and therefore need we not insist on it.

The following words declare the reason, why it is that they suffer such things, as they are said to do; and it is applicable to any of those former ways, according to which, as we have seen, the words may be interpreted for clearing Gods justice, in suffering such punishment to fall upon them, and shewing them deservedly to suffer; and it is this, כיהואל הלך אחרי צו *Ci hoil halac achare t'au*, i. e. *because he willingly walked after the commandment*; so ours translate it, agreeing therein both with the most ^c Jewish Expositors, and many Christians also of good authority. And it well agrees with the signification of the words in the Hebrew; For that הויל *Hoil* doth often signifie, *to be willing*, is no doubt; and then whereas according to a known way of expression in that language, the words literally sound, *He would, he went*, no man will doubt, but that in the more usual way of expression in our and other languages, that imports, and is significantly rendered, *he willingly went*: and then that the word *T'au*, signifies, as otherwise, *Command thou*, as a Verb of the Imperative mood, so also, *A command*, as a Noun, is apparent from *Is.* 28. 10. where it is so used, צו לצו *T'au let'au*, Precept (or commandment) upon precept (or commandment).

Now these that do so far agree as to the signification of the words in this place, do also agree in this, That by the *commandment* is meant some commandment which ought not to have been followed. For it being according to this way, a declaration of that which pulled down on them judgment and punishment from God, must needs be something that was sinful. That commandment therefore

* one faith to be, the new commandments, and rules of the Prophets of *Baal*: ^b Another more generally, מצוות אנשים *the commands of men*, which were contrary to Gods, such as our Saviour taxeth those false teachers in his time with, for teaching for doctrines *מדות אדם* *the commandments of men*: Others more particularly, the commands of *Jeroboam*, who was the first author of general Apostasy from God to them, and commanded them to worship the Calves, for which it was after added as a title to his name, that ^k he was he that made Israel to sin. *Kimchi* thinketh this so certain, that he taketh the name of *Jeroboam*, though it be not expressed, yet necessarily to be understood, according to the custom of the Scripture, to omit sometimes something which the sense plainly requires to be understood; and that it is manifest, that in that age the Israelites did not walk after the commands of God, but after the command of *Jeroboam*, and that of their own accord, willingly, after many years not departing from that evil way, but mightily pleasing themselves in it. In this way do many ^m Christian Expositors follow him: and according to this way of understanding the words, will the meaning be plainly thus, That therefore God permitted or ordered those wrongs or evils that they then suffered to befall them, because they willingly and obstinately forsook his commandments, to follow the commands of them, whose commands were contrary to his. That they were commanded so to do, and that they unwillingly did it, was no excuse to them, for it was manifest they were ^{*} too willing to comply; otherwise they would rather have suffered any thing, than to have done for fear of men what God had forbidden them to do. Since they are afraid to suffer for his sake, who would have defended them in so doing, or ordered the worst they could have suffered for good to them, he now gives them up to be oppressed and broken, and to suffer even from them, by complying with whom they thought to have saved themselves, (according to the first exposition of the former words,) and himself sends on them such judgments as sorely press them, (according to the following,) and that justly, as looking on them as rebels, and willing deserters of him. But besides this, the history shews them very easily to have been wrought on, without any gain-saying. *Jeroboam* did but set up the Calves, and told them they were their Gods, and they readily embraced and worshipped them, and continued to run a whoring after them as long as

* Corn. à Lap. Or else *Ashak*, and *Ratsats*, as cap. p. 242. ^d So *עשוק* *Abu Walid* in *עשוק*. ^e R. Sal. Aben Ezra. *Kimch.* *Abarb.* ^f Or, as some, in the Infinitive, *to command*. ^g R. Sal. ^h Aben Ezra. ⁱ Mat. 15. 9. Marc. 7. 7. ^k 1 Kin. 14. 16. ^l Ki. 13. 6. and c. 14. 24. ^m And so the Jew, which is Author of the Spanish Translation, puts it in the text. ⁿ And so the English, called the Geneva Bible, puts in the margin as granted, *after Jeroboams commandment*. * See *Abarbinel*.

as their Kingdome lasted.

This exposition being by so many, as we said, followed, and so unquestionably agreeable to the signification of the words, and the truth of the state of things as they were then amongst them, we might content our selves to have given it, were it not that there were such variety of others; that to take this without more ado, might seem to be done, not so much out of choice, as because we had not the knowledge, or took not notice of the other.

Great is the variety, and the difference ascribed to almost all occasions, from which difference may arise: As 1. to a supposed different reading of some of the words; 2. to different significations of some of them; 3. to the different application of them; 4. to different distinctions of them in the reading and construction. And some of those different renderings are grounded on one of these reasons; others on more together. As for instance, 1. for what we read, *because he willingly went after the command*, the Greek have *ὅτι ἠγάπησεν τὸν νόμον καὶ τὰς ἐντολὰς*, *because they began to go after vain things*. And the printed Arabick follows them wholly in it, only that he puts it in the singular number, *He began to go*, &c. where the difference is ascribed to a different reading; "first in *הוֹאִיל* *Hoil*, which ordinarily signifies, *he would, or was willing*, and is by ours and others so translated; as if for that they read *הֶחֱלָה* *Hechel*, which signifies, *he began*; secondly, in the word *צוֹ* *Tsau*, rendered, *the commandment*, as if instead of that they read *שׁוֹן* *Shau*, which signifies, *that which is vain*. But I suppose there is no need in either of those words, to infer from their so differently rendering them, a necessity of a different reading, but rather different significations ascribed to the same word. For as for the first, it doth so often occur, and is so often rendered by them in the notion of *beginning*, that we cannot imagine that in all those places they read differently from the ordinary reading in the Hebrew, but rather that they took that signification which they give, to belong to it as well as the other, as others also think it doth. Which will be confirmed, not only from the vulgar Latin, here so rendering it also, but because the Jews also so take it in some places, and the Chaldee also gives sometimes that signification to it: As particularly *Jos. 7. 7.* where *הוֹאִלְנוּ*, which ours render, *had been content*, is in the Chaldee rendered *רְשִׁינָא* *disrena*, which Schindler renders, *Incepimus, had began*, as the vulgar Latin there also renders it by, *ut*

cepimus, as we began; and the Interlineary, as by *Arias Montanus* ordered, *cepissemus*, (though in the Margin, as from *Pagani*, *voluisssemus*), whereas the Greek there renders it, *κατεπαύσαντο*, *had remained*. So that we may well suppose, that both the Greek and ancient Latin read in their Hebrew copies the word as it is now in ours, and only thought that it had the signification of *beginning*: And by their rendering it in that notion, I suppose they meant no other, than that they did voluntarily, of their own accord and inclination, set themselves so to do, and were authors and beginners to themselves of so doing; not making it a different notion from *being willing*, or *doing willingly*, but coincident with it, or equivalent to it. As *Abarbanel* seems also to take it, explaining it, *הָאֵיל וְהַחֲמִיל כְּרָאשָׁנָה* *was willing, and began first to go after the command of Jeroboam*. And perhaps they thought that word best to use, as intimating, that *Ephraim* did so before *Judah*, and led them the way to Idolatry.

As for the other word *צוֹ* *Tsau*, by ours (and others) rendered, *commandment*, because they render it, *צִוָּה* *matelav*, that they did therefore read instead of it, *שׁוֹן* *Shau*, which properly hath the notion of *false* and *vain*, according to the opinion of a very learned man, *Mr. Lively*, seems to be no necessary proof at all. He himself thinks the words from the Hebrew properly to be rendered word for word, *Quia voluit, ivit post vanitatem, because he would, he went after vanity, i. e. voluntarie vanitatem sequutus est, he willingly followed vanity*: But not because it ought to be read otherwise than it is, but because written with *ץ* *Ts*, which hath near affinity with the letter *שׁ* *Sh*, and is put for it, and so the word *צוֹ* is put for *שׁוֹן* or *שׁ*, and hath its signification, *viz. of vanity*, as the like change of these and such like letters he observes in other words, so that they are written sometimes with one, sometimes with the other. This opinion of his is approved by other learned men: and if it be embraced, then this difference will not be attributed to any different reading in the text, but to that other of diversity of significations. Which also may well be said to what is pretended likewise, that the Chaldee Paraphrast read otherwise than is now read, *viz. not צוֹ* *Tsau*, but *שׁוֹן* *Shau*, because he renders it *מִמּוֹן רֶשֶׁק* *Mammon* or *riches of a lie*, or *false riches*: for if *צוֹ* *Tsau* be taken to signify the same with *שׁוֹן* or *שׁ*, what need we then think he read otherwise?

There is yet pretended a reading differing

^a Cappel. p. 242. and 244. ^o Kircher in his Concordance reckons up twelve places where they so do. ^p Schindler Lex. ^q R. Sal. and Aben Ezra, Deut. 1.5. though Gen. 18. 27. they both expound it by *to will*, or *desire to do*, and there intimate, that in Deutr. it so signifies also. ^r Though others otherwise. ^s As *נְפִישׁוֹן*, and *נְפִישׁוֹן*, and *נְפִישׁוֹן*, &c. See him on the place. ^t Buxtorf. Vindic. p. 722. River.

as from the Hebrew, so from this also, which the Author of the Vulgar Latin followed, who renders, *Quoniam cepit abire post sordes*, which the Doway render, *Because he began to go after filthiness*; whether he mean a filthy avarice, or idols, who deserve so to be called, it is pretended that he read צאה *Tsoah* or *Tseah*, or some other form from that root, as צא or צי *Tso*, which is * used in the Rabbin, which signifies *filthiness*: but there is no need of so saying; it may easily be imagined, that the words being so near in form and pronuntiation, y he might take them both to be of the same signification. And so all this difference of rendrings, which we have hitherto seen, will not conclude any difference of readings, but only that they took the word read as now it is in the Hebrew, in different significations. From which reason it is, that we have yet other different rendrings from such, who do not pretend any divers readings; as for example, so in that often cited Arabic Version done out of Hebrew, which hath לאנה נהל מצא ורא אלוציה *Because he knew not to go after the commandment*; where is a difference from those translations which we have seen: first in giving a different signification of the word הוהיל, which he renders by جهل

² to be ignorant, or not to know, in which (I suppose) he means not a bare simple ignorance, but rather a neglect or refusing so to do, as that Hebrew word is by others said sometimes to signify, in a clean contrary signification to what ours take of being willing. Then secondly, in that though he retain the same signification of צו, which the forementioned Rabbin and others give, viz. *Commandment*, yet he differently applies it, not to the commandment of *Jeroboam*, or men, as they do, but to the commandment of God; for that he might make it plain, he inserts a note, that by צו *Tsau*, *commandment*, he means מצות *Mot* The commandment of God. Thus we take

to be his meaning, taking מצא to be the Infinitive, or a Noun, signifying *to go*, or *going*; but if we take it as the Preterperfect tense, as הלך *Halac* in the Hebrew, then may it sound, *Because he was foolish (or ignorant) he went after the commandment of God*; by which then must be meant, either he went behind it, or back from it, or else, after it, that is, after he had received it; in which sense I doubt whe-

ther the word ור after, or behind, be so

properly understood. Yet is that by another learned Jew, viz. R. Tanchum, given as (in his opinion) the right meaning of the latter words in the Hebrew, though in the former he differ, as to the whole his Exposition being this: *Because he persisted to go on (in the ways of wickedness) after the commandment (given by God to prohibit them)*, so his words are, لا اذمعن في سلوكي طرق الشر بعد الوصية له والتهبي عنها *Hoil*, in a different signification from what in any we have seen, viz. so as to signify, not only *to begin to do*, or *willingly to do*, but more than so, *to persist*, and *persevere wilfully to do it*. Which signification is elsewhere by him and others attributed to it. Secondly, the word אחרי *Achare*, is by him otherwise used than by others, as they are ordinarily understood, viz. not as by them it is, to denote what is behind in order of place, as when one is said to come or go after a thing, but what is after in time; as when one is said to do a thing, after that another hath been done or said. Thirdly, in that, as the last mentioned, he understands the *commandment*, of the commandment of God, not of *Jeroboam*, or other men.

Besides these, there are other readings differing from all the forementioned, yet by some very learned Christians given, grounded especially on a different distinction and construction of the words; such that of Junius and Tremellius, *Ephraim is oppressed and broken in judgment*, viz. the judgment of God, *quia placet, sequitur mandatum*, *Because it pleaseth him, he follows the commandment*, viz. they follow the commandments of men, only because they please them, more than the commands of God, and will not therefore by his judgment, by which they are broken, be deterred from following them. So they explain themselves: where they do not join the two Verbs, as others do, but part them one from the other, so as to make two different members of the sentence.

So again ^d another very learned man, but to a different sense; *Ephraim is oppressed and broken in (or with) judgment*, *quia voluit, because he would*, viz. *be so oppressed and broken, he went after the commandment*, viz. which God gave concerning oppressing and breaking him; he did not fly (or seek to escape) that commandment of God, sed secutus est &c. but followed it, as if he would try the force of it; and by command-

* Grot. and so followed the Chaldee. Chr. à Castro. w Petr, à Fig. x Buxt. Lexicon, and others. y Buxt. Vindic. p. 57. ² So among the significations of this root is reckoned to be *foolish*, or *to do foolishly*: as Num. 11. Jer. 5. 4. ³ So by Abu Walid it is said to signify *amtenac*, 1 Sam. 17. 39. where the Chaldee renders *voluit, he would not*; others *اعجز* *he could not*, or *knew not how*. Ar. MS. and R. Tanch. b Gen. 18. 27. c Abu Walid saith it signifies *الامعان في الشيء والتمادي* *to go on, proceed, and persist in a thing*: and see R. Tanch. on. Jos. 7. 7. d Lud. de Dieu.

ment, he saith is to be understood *the counsel of Gods*, and so compares this place with that *Is. 5. 19.* where those wicked ones desire to see what effect the counsel or purpose of God, which he decreed for punishing them, would have. Thus he; but in my mind something obscurely.

After these different interpretations of these words, and the grounds of them shewed, the reader will have his liberty of judgment. I suppose he will find our Translation very agreeable to the words, and also that understood as usually it is, agreeably to what others think (as we have seen) of their obdurate running after the commands of *Jeroboam*, and other promoters of Idolatry, it will make a very perspicuous meaning. Yet doth the Learned Mr. *Liveley* except against this, as an unusual way of expression to say, *he went after the commandment*. But although I see not why it should seem an harsh expression, to say a man went after any command which he followed, and was ruled by, though perhaps an example of it may not be found in Scripture; yet if any man be moved by that objection, the exposition of R. *Tanchum*, which we have seen, taketh off that by a different sense of the word *after*; to which our Translation will be easily also accommodable, being thus glossed; *Because he willingly* (that is, *wilfully*) *went on* [in idolatrous wicked courses,] *after command* [given by God to the contrary;] which I think also makes a good sense.

v. 12. *Therefore will I be unto Ephraim as a moth: and to the house of Judah as rottenness, (or, as in the margin, a worme.)*

What was on the foregoing verse said, may it be convenient here again to observe, as to the connexion and place of the words as they stand, *viz.* that they do not immediately respect that final destruction and desolation of the Kingdom of *Israel* and *Judah*, which hath both been before, and is also after, threatened, but are rather a description of such present lesser judgments, wherewith God provoked by their sins did already more lightly afflict them, to make them sensible of his displeasure; that so being thereby brought to repentance, they might prevent those heavier, which should otherwise undoubtedly seize on them; and so argue their great folly in not making that due use of them, as to break off from the wickedness, which having already brought on them what they suffer, (as they must needs perceive, if they were not

hardned in sin) would, if aggravated by continuance therein, pull down worse things on them, a Lion for a moth or worm.

Therefore. That so rendred, is the Conjunction *Ve*, which usually signifies *and*, and is, as ordinarily in other places, so here also by divers, so rendred. If it be rendred, as by ours and some others, *therefore*, then doth it infer what is here said, conveniently from what goes next before; *therefore, because they willingly walked after the commandment*, as being a cause of this judgment described, or by reason of other sins before mentioned, was it that he was or would be to them *as a moth*. If it be rendred, *and*, then it plainly couples them with those in that former verse, which were likewise a description of those judgments already sent on them, both being for the same cause mentioned, and these a farther declaration of those, or even a reason of them, to shew how it came to pass that they were so oppressed and broken, even because *he was a moth* unto them, although there only *Ephraim* be mentioned, but here *Judah* also, shewing that he took notice of them too.

Will I be. Here also, *I will be*, or the Verb determining the circumstance of time, is supplied, as not being expressed in the Original Hebrew, (according to the usual custom of that language to leave it to be understood) so that it is capable, according as that is understood, of being rendred, *I have been*, or *I am*, or *I will* or *shall be*, the words in the Hebrew sounding only, and *I as a moth to Israel*, and being so only in divers translations expressed; as in the Chaldee Paraphrase also, *וכימרי כעשאלרביה אפרים* and *my word is a moth to the house of Ephraim*, &c. though some Latin Translators of it supply, *erit*, *shall be*. It being then to be supplied, it is I think manifest from what follows in the next verse, shewing, that the punishment spoken of was such as was already on them, and made *Ephraim sick*, and *Judah sore*, that it is convenient rather to supply it by the Pretense, *I have been*, or *was*, as by some it is, or the Present, *I am*, than by the Future, *I will* or *shall be*, as by ours and others is done. Except we take it so, as not to be an exclusion of what hath been, or already is, but so as to denote a continuance of so being as he was or is, or the certain consequence or effect of his so being to them, *viz.* *as a moth*.

The nature of the punishment here described, will be seen by considering the thing to which he compares himself, or his judgments. For indeed it is his judgments, and the power and effects thereof, nor himself that is like those things. The likening himself to them only shews, that he is the author or sender of

* *Is. 9. 1.* † *LXX.* vulg. and both Arab. versions. ‡ *Petr. à Fig. subaudi. Sum.* § *Syr. Cast.*

such judgments on them. He is said to be what his judgments are. The things are a *moth* in respect of *Ephraim*, *rottenness* or a *worm* in respect of *Judah*. כַּעֲשׂ *Caash*, saith he, as a *moth*, וְכַרְקָב *Vecarakab*, and as *rottenness*, or a *worm*. What these names properly signify, we cannot, I think, more plainly have than from R. *Tanchum*, whose words are to this purpose. "That עֲשׂ *Ash* is the same with אֵת *Atb* in Arabick, which is a 'worm breeding in clothes, and eateth them, a moth; but רַקָּב *Rakab*, a worm, that breedeth in wood, when it is rotten and old, or, as others will, the rottenness it self; and the meaning is, a consuming (or that he will consume) them with punishments, as those things do consume that which they are in. Thus he. And we need not more for the signification of the words; and the manner how the moth, and worm, or rottenness do consume things, is well known, viz. some and some, by degrees, not all at once. Such then must be the judgments which are compared to them, for their effect on those on whom they are sent; not such as totally or violently, at once destroy them, but such as mean while much trouble and disturb them, and put them in a languishing, and perishing, and uneasy condition; such as they cannot but be sensible of, and will themselves, if not removed in time, wear them out: yet together do give space for seeking means for removing them by repentance, and imploring mercy from him that sent them. And therefore in his comparing himself to those things, who is far above from being compared to any creature, is respect had to the like effect of them and his judgments: not to insist nicely on particulars, in which Gods wrath or judgments, and they may be said to be like, as not making much to the understanding of the words, farther than what we have seen.

By those punishments, by inflicting which God was as a *moth* to *Ephraim*, and as *rottenness* or a *worm* to *Judah*, seem to be meant hostile incursions of other nations, intestine dissensions, oppressions from abroad and at home, mentioned in the history of the books of *Kings* and *Chronicles*, which though they left to them yet the face of a Kingdom and State, yet much weakened them, and brought them into a sickly (as it were) and languishing, and decaying condition, such as they justly feared might in the end, if not by some means cured, utterly consume them. To which also may be found like consuming evils after their cap-

tivity, which some add for shewing the completion of this Prophecy. But I think they are not here properly understood, but such apparently to be meant which preceded the destruction of either Kingdom, as the next v. makes plain.

Some here examine the reason, why the punishments sent on *Ephraim* are compared to a *moth*, those of *Judah* to a *worm*; and think that to be, either because a moth sooner consumes things, and leaves less, and rottenness or a worm more slowly, and leaves more; and so *Israel* was sooner destroyed, and more grievously afflicted, or more fully destroyed, but *Judah* more leisurely, and not so totally ruined; or, that it shews the excellency of *Judah* above *Ephraim*, (I suppose, he that so saith, means, because those things that the worm consumes are of more worth and solidity, as the flesh it self and bones, than the things which the moth eateth, viz. garments. I will not examine the validity of these reasons, as thinking them not to conduce to the scope of the words, which is only to express the nature of the present judgments on them, which were such as lingeringly and by leisure consumed them, and so to distinguish them from those more violent ones which should more suddenly and at once destroy them, by neglect of making right use of these, previous to them, and sent to warn them to seek to prevent them, pulled on them, wherein Gods anger should be poured out as a deluge of water, which should suddenly sweep them away, to which it hath been already compared v. 10. and in which he that here represents himself as a soft moth, or slowly devouring rottenness or worm, will shew himself as a fierce Lion, and a young Lion, which will with great violence presently tear in pieces, as v. 14. he saith he will.

But here we are again interrupted by pretended variety of readings in those copies that the LXX followed, from what we now have in the Hebrew, seeing they render, καὶ ὡς ταραχὴ πρὸς Ἐφραὶμ καὶ ὡς κέντρον πρὸς οἶκον Ἰούδα, *I as trouble (or disturbance) to Ephraim, and as a goad to the house of Judah*. This some think is so far from what the Hebrew, as now read, hath, and ours and other Translators follow, that they think they did read otherwise in the Hebrew copy which they used, viz. instead of כַּעֲשׂ *Caash*, which signifies as a *moth*, כָּעַס *Caash*, by making the first letter radical, and with changing the last letter S from *Shin* to *Samech*, which denotes indignation: and this seems well liked by some. But why then is there

1 כְּדֹרְתָא Abarb. 2 Non quod Deus tineæ sit, sed quod sustinentibus poenam talis videatur. Jerom. 2 Kin. 15. and following Chapters. See Abarb. and Rivet. 3 Zanch. 4 See Pareus and Tarnovius. 5 Græc. 6 In which respect they are also joined, Job 13. 28. and compare in the New Testament language οὗτος ὡς βίβλος Mat. 6. 19. and οὗτος ὡς πῦρ, Jam. 5. 2. 7 Trem. 8 Pare. Rivet.

put in them *as as*, which answers the prefix כ Caph in the Hebrew. * Others therefore think they omitted not that, but which doubling that letter read ככעס Cecaas, *as indignation*, or else כעש Cegaab, or כרעש Ceraab, either of which signifies, *as commotion*; or else that in the Greek instead of ταραχῇ, was by them at first put, and should be read ἀράχνη, *a spider*, by which the Hebrew עש Ash is *sometime* in that Greek rendred, as well as elsewhere, by σὺς *a moth*, (as here also it is in *some* Greek versions.) So that it seems to the same learned man possible, as certain it is more probable, that if there be any variety of rendring, it may be in the Greek, and not in the Hebrew.

But that the LXX did not read according to any of those ways which they conjecture, but plainly so as we do now, כעש Caab, I suppose a plain proof is given by the learned Buxtorf, from that, that they elsewhere render, more than once, that Verb from which this Noun is derived, viz. עש Ashab, or עש Ash, which is taken to signify, *to be eaten*, or *consumed*, by the Greek word ταραχθῆναι, *to be troubled*, or *disturbed*. So Ps. 61. 7. עשתי עיני אלחשח מים עיני Alhetah miccaas eini, *Mine eye is consumed because of grief*, the Greek hath ταραχθῆναι, *is troubled*. And so again Ps. 31. 10. and v. 11. עשתי עשתי אשתי Atsmai ashastu, *My bones are consumed*, the Greek ταραχθῆναι, *are troubled*. And if they so render the Verb, why should they not by a Noun, taken from that Verb in the Greek, express that Noun also, which in the Hebrew is taken from the Verb which they so render? And it will seem no great abuse of speech, if that eating or consuming by the moth, be called a *troubling* or *disturbing* of that which it consumeth; and though the Noun ταραχῇ be in the abstract, properly a *troubling*, or *consuming*, denoting an action, I know not but that they might use it for the agent or thing which was so troublesome, or the cause thereof, in a way not unusual, as in others, so in our language, *He is a trouble to me*, that is, a troubler or cause of trouble to me; the sense will here almost require it, God comparing himself to that which is spoken of, as having the like effects on Ephraim, as that had on those things troubled or consumed by it.

There is yet another different reading pretended in רקב Rakab, rendred, as it usually signifies, *rottenness*, or a *worm*, but by them rendred νέμερον, *a goad*, viz. that they by transposition of letters read it בקר Bakar, which signifies an *Oxe*, and therefore also (as they think) a *goad for Oxen*. I know not the validity of that consequence; nor is, for

ought I know, that use of the word confirmed by the authority of any *example* elsewhere. It is but a conjecture, and that so uncertain, that I may not say improbable, that it leaves room for others more probable, which perhaps these things observed may suggest.

1. That νέμερον is in Greek a name for some fault in a Tree, or wood, though, as ordinarily expounded, different from what רקב Rakab is, viz. *not rottenness* or a *worm*, but a hard knotty substance; yet whether the LXX took it not in a larger sense, for any fault therein, may be considered, and whether in the Hebrew they thought not רקב Rakab to comprehend that, or any corruption in wood. 2. That the LXX may seem to take νέμερον in such a latitude, as to comprehend any lawful, irksome, anxious, destructive thing, as may appear by their rendring קטב c. 13. v. 14. commonly understood for *excision* or *destruction* by νέμερον. 3. That if νέμερον be taken in its proper notion of a *goad*, then may such a worm, as pierceth and consumeth wood, or such like things, the worm-holes in wood looking like pricks made by a pin or goad, well be compared to it for its piercing and pricking force and quality. 4. Whether their intention might not be, not to give a precise literal interpretation of the words, but rather to express the meaning of them, as seems by them done. For in the words, God comparing himself to a *moth*, and a *worm*, in respect to those his judgments, which had on them the same effect as those things have on cloth and wood and the like, namely by some and some to consume them, not at once to devour them; what else will it be to say, that he is a continual trouble and disquiet to them, and as a goad continually pricking and vexing them, but to express the effects of those punishments by him sent upon them, that they are *like* to those of those things on such materials, as they do in such manner consume, while they are continually preying on them, and so by little and little wearing them out, and making worse and worse their condition?

These things considered will, I suppose, help us to an easier way of reconciling that Greek Translation, and the Hebrew, as now we have it and have no reason to think but that it was always so, than to run to that forcible and uncertain one of imagining that they did read it otherwise in their copy than we now find it. They that would have us on any difference between an old Translation and the Original, as now we have it, to recur to a different reading in the copy by it followed, may be put likewise to guess, how the Author of the old Syriac version read it, which

* Cappel. † Ps. 36. 15. ‡ See notes in Francford Greek Bibles of Wechel. § Tremel. See Pare. and River.

¶ Though it be perhaps used for a whip made of Oxeshide. † Some therefore, as Cyril observes, have for the first βρώς, for the 2^d σὺς.

hath *לִי כִּדְמָה לַאֲרִי כִּדְמָה לַאֲרִי* like trouble, or perturbation, to Ephraim, and like a lion to the house of Judah, in the first member agreeing with the Greek, but in the second instead of *רָקָב* a worme putting a *Lion*, which is indeed mentioned *v. 14.* but to express different dealings from these here yet expressed. But why should we be troubled on any difference from what is taken to be in any ancient Translation, to fly to the uncertain guess of a various reading? It is certainly the worst way we can take, and a most uncertain one. There is nothing hereto make the Original suspected, and being read as it is (and, I doubt not, always was in any true copies) it gives a plain meaning, which in the exposition hath been made out, both agreeably to the words in their place, and so also as to clear a plain passage to the next *v.* and makes a good connexion between them:

v. 13. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb: yet could he not heal you, nor cure you of your wound.

v. 14. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I will tear and go away: I will take away, and none shall rescue him.

These words justify what was said on the preceding verse, to wit, that the punishments there mentioned were not a description of the final destruction of Israel and Judah both before and after threatened, but of such lighter afflictions as already had been, or were upon them, such as they already saw or felt, and were sensible of, as the word, *seeing*, will often necessarily import; so to *see affliction*, *La. 3. 1.* and the like. And both the Grammar in *לִי כִּדְמָה*, and the scope, seems to require that it be rather rendered, *And he saw*, as of a thing already done, than in the Future, *And he shall see*, as some render. *Hoseah* lasting to prophecy in *Hezekiah's* time, might well speak of them as so; for before that time, were those things, which they who put the Future will have to be had respect to, done. The words so taken, shew 1. the nature of these punishments or judgments that were on them, and the effects that they had on them. 2. Their wicked and perverse behaviour under them. 3. The folly and the ill consequents thereof to them, as

will appear in the looking on them in order. *When Ephraim saw &c. then Ephraim went &c. others, y But Ephraim seeing &c. Ephraim went &c. z others, And Ephraim saw &c. and Ephraim went &c.* which last is the most precisely literal, according to the proper notion of the Conjunction *וְ*, which signifies, and, although as the sense and the use of that language, in which it is rendered, require, it may be rendered otherwise, as in other places we have seen. But all these import the same thing, viz. that Ephraim on sight of the one, did the other. And so we are given to understand, concerning the condition of Ephraim and Judah, that these evils, which were compared to the eating of a moth as to Ephraim, and of rottenness or the gnawing of a worm as to Judah, were as sickness to Ephraim, and as *מִוּר* a wound or grievous sore to Judah.

The word is elsewhere viz. *Jer. 30. 13.* by some understood in a contrary signification, for cure, or healing, or binding up. (as ours there in the margin) but here by all confessed to signify a wound or sore; yet both from the same root *וּרַר* *Zur*, signifying to press, (as when corruption is pressed out of a wound, that it may be healed, and so therefore may denote curing or healing, as in that place of *Jeremy* they will have it to do, and so a wound or sore (as here) *לְחִיבָהּ אֵלֵי עֵצֶר*

^a because it hath need of pressing or squeezing: In the same signification doth the Chaldee take it, rendering it *מְכַאֵב*; and the LXX also rendering, *ἀλγος*, grief; nor is the Vulgar Latin, reading it *vinculum*, a band, taken to mean any other thing than a wound, that had need of binding up; which may be thought likewise of that Greek Version, which hath *ἐκδήσαν* or *ἐκδέσμευον*. The expressions shew it to have had that effect on them, and in them, as to put them in a very uneasy condition, of which they were very sensible, and so made them very desirous to alter it; which to compass, what wrong means they used, the next words shew, *Then went Ephraim to the Assyrian, and sent to King Jareb*. By saying that Ephraim (viz. ^b his messengers whom he sent) went to the Assyrian, *Kimchi*, with most others, will have to be alluded to that history *2 Kin. 15. 19.* where it is said, that *Menabem King of Israel gave to Pul the King of the Assyrians a thousand talents of silver, that his hand might be with him to confirm the Kingdom in his hand*. But *R. Salomon* refers it to *King Hoshea*, becoming servant to *Sbalmaneser*, and giving him Presents. *2 Ki. 17. 3.*

3. The following words, *and sent to King Jareb*, would at first hearing sound as if the

^y Jun. Trem. ^z LXX. Vulg. Lat. &c. ^a R. Tanch. Ab. Ezra, and Kimchi, here and in Rad. (and Abarb.) though the Latin translation of them render it by binding. ^b Kimchi. *הַמְלָאכִים שֶׁשָּׁלַח*. ^c And so Abarb. same

same Ephraim sent; ^a but many take here Judah, who was before mentioned, to be understood, and ^c some express it therefore in their Translations, at least ^f think that under the name of Ephraim Judah should be here comprehended, and with it understood. The sense seems so to require, it being both before in mentioning the evils that they felt, and after in v. 14. in mentioning what should befall them, again expressed. But who is then he that he sent to? אל מלך ירב *El melec Yareb*, that is, to King Yareb; so our translators in the text, but in the margin give liberty of two other readings, 1. to the King of Yareb, 2. or, to the King that should plead. In so doing they give us to wit, that the words are capable of different interpretations, and those severally backed with such authorities, and so probable, that they thought it not convenient precisely to determine between them. Which therefore neither shall I undertake to do, but rather set them before the Readers eyes, and leave him his liberty of judging and choosing. First therefore, ^e there are who take Yareb for the name of that King to whom they sent; and those do ours in the text follow, although ^h some will have it a general name, as *Charaoh* in Egypt, and *Cæsar* among the Romans. Against this taking it for a proper name of a King, doth a ^{*} Learned man except, as not agreeable with the usual construction of the word מלך *Melec*, King, when it is in Scripture put with the proper name of the King spoken of, it using to have, when it is so put, the article ה, either expressed or included: He therefore rather agrees with others, who in the second place, take it for the name of a place, which is the first marginal reading of our Translators, the King of Yareb, whether, as ⁱ some will, it were the proper name of some place in *Assyria*, (where perhaps ^k the Kings residence was,) or else ^l whole *Assyria* were also so called. But there is no other proof for either of these than barely conjecture; and the word being ^m no where else in the Scripture found, where it may be taken as a proper name, except here and c. 10. v. 6. of this Prophet, where it is a like dubious as here. Others therefore, in the third place, take it not for a proper name either of person, or place, but to signify something ascribed by way of property to that King, as an Epithet

attributed to him, or to describe what he should do, or they thought he would, and expected from him; which notion ours give in the second marginal reading, which is, or, to the King that should plead. Here in this way it will be all one as to the sense and signification, whether we take it as a Noun, as the Vulgar Latin, which renders it, *ad regem ultorem*, which the *Doway* renders, to the King revenger, and others follow, or, as a Verb signifying, he will or shall revenge, plead, or contend, which ours seem to follow in that marginal reading, as likewise *Junius* indifferently to both, *regem propugnaturum*, the King that should defend them, from the Hebrew root רוב *Rob*, to which is attributed the notion of contending, pleading with or for, and so, avenging, from which is the Noun ירב *Yareb*, one that contendeth, which occurs *Pf.* 35.1. *Jer.* 18.10. And with this little alteration of the Vowels, from *Yarib* to *Yareb*, might it be given as an Epithet to the King, spoken of, either as one ⁿ that did contend with all people, or take upon him to intermeddle with all controversies betwixt them, and to decide them; or as one that they would have should contend for them, and avenge their quarrel, and by giving him this title acknowledged him as their protector; and from which also the Future of Hiphil יריב *Yarib*, which in its more proper form often occurs, and also, as here, ירב *Yareb*, as in this Prophecy above, c. 4. 4. besides several other places, and particularly *Jud.* 6. 31, 32. (which in explication of this name *S. Jerom* refers to) where to the people, seeking to revenge the injury by *Gideon* done to *Baal*, his father *Joash* saith, If he be a God ירב לו let him plead for himself, or avenge his own cause, and called his son *Jerubbabel*, saying, ירב בו הבעל *Yareb bo Habbaal*, Let *Baal* plead with him. This way the ^p Chaldee Paraphrast leads, expounding the words, ושלחו למלכא דייטי לאיתפרע להון and they sent to the King that he (or, who) should come to revenge them. And the Manuscript Arabic Translation, following the same way, hath פמצא אפרים אל מלך יכאצם ענה *Almucar wa Amsar Ali Melec Yekazem ena* And Ephraim went to Musul, and he sent to a King, that he should (or, which should) contend for him.

These all, as we said, look on the word as derived from the root רוב *Rub*, but a ^q learn-

^a So R. R. Salomo. Ab. Ezra. Kimchi. Abarbinel. ^c Jun. Trem. Pisc. Druf. ^f See Calv. Zanch. because Ephraim went first and led the way. ^e So the LXX and printed Arab. seem to do, which both read Jarim, for Yareb. Kimchi on c. 10. 6. Calv. Cast. Dutch notes. ^h See Tarnov. ⁱ Lively. ^l Aben Ezra. Kimchi on this place.

^k Shindlers Lex. in ירב. ^l See Kimchi, and Abarbinel. The Syriac takes it for a place מלכא ירב, the King of Yareb, and perhaps the LXX. ^m Except we make יריב *Yarib*, 1 Chron. 4. 24. to be the same name, though it hath nothing to do with this. ⁿ Cyril also saith, that by the word *Yarib*, as it is left in the LXX, is meant *ἐκδικεῖν* or *ἐκδικατός*, and that the name so signifies, and in other Greek translations it is so rendered. ^p Abarb. ^q According to whom the Hebrew Concordance puts ירב as the future of Hiphil, from רוב. *Glossius* reckons this among such Nouns, of which it may be doubted whether they be proper names, or appellatives. Gram. l. 4. tr. 3. p. 805. marg. ^r Rivet.

ed man, who likewise approves of that, yet thinks it not amiss that it should be referred to the Syriac root **יָרֵב**, *Yireb*, signifying, ^r to

be great, or magnificent, and so be an Epithet added to him, as much as to say, *the Great, potent, or magnificent King*. However these hitherto mentioned differ otherwise, yet they a'l seem to take what is said to be understood of the King of *Assyria*, and it to have been done, when *Abaz* King of *Judah* sent to *Tiglath Pileser* King of *Assyria*, to come and save him from the hand of the King of *Syria*, and out of the hand of the King of *Israel*, 2 *King*. 16. 18. and to the Kings of *Assyria* to he'p him, when other enemies invaded him, 2 *Chr*. 28. 19. So that according to this, he that is called King *Jareb*, seems to have been *Tiglath Pileser*, and so *R. Salomo* takes him here to be; which seems to be more probable than that he was ^r *Pul*, to whom *Menachem* King of *Israel* sent, (as before was said) as some will have it. For then this sending to King *Jareb* will be but the same repeated in other words, which was before said, that *Ephraim* went to *Assyria*, and both be understood of *Ephraim*; whereas (as we have seen) more probably the former is spoken of *Ephraim*, and this of *Judah*.

Others there be, who going differently to these that we have mentioned, take by King *Jareb* to be meant some King of ^r *Egypt*. But against these plainly seems to make what we read c. 10. 6. where it is said, that the Calf should be carried into *Assyria* for a present to King *Jareb*; he therefore is in *Assyria* to be sought for. But however there be these differences concerning the acception of the word *Jareb*, all concur in that which is the main scope, which is to tax them, for that feeling Gods hand upon them, they sought for help and redress not to him, but to man, to the great aggravating of their sin, which instead of repenting of and forsaking, they shew themselves obstinately set to continue in, and refusing to return to him that smote them, seek to find out means whereby they may be backed and maintained in their wicked rebellious courses against him. The wickedness of which doing is apparent, being to oppose themselves directly against God, and an open contempt of him.

No less manifest is the folly of it, in not only frustrating to themselves those means of repentance which he had afforded, by sending

on them lesser judgments to warn them to prevent greater by turning to him, but in seeking for help against them, to those who were not at all able to relieve them, though they had used their best indeavours, and put to all their strength for doing it: and that is it which is in the next words taken notice of, *Yet could he not heal you, nor cure you of your wound*, i. e. could not remove from them, or ease them of, those afflictions, which were before called *Ephraim's sickness*, and *Judah's wound*, and the removing them therefore called *healing*, and *curing*.

The change of the persons from the third person, *he*, to the second person, *your*, is a thing not unusual in the Scripture language, nor alters the sense, or gives us to look after other persons, but the same, as in one place spoken of, in the other spoken to.

What is rendered by ours, *nor cure you of your wound*, is literally according to the Hebrew, **וְלֹא יִנְהַל מִכֶּם מוֹר** *Veloygheh miccem mazor*, *nor cure your wound from you*, or of you: which some differently express, as the Chaldee, **וְלֹא יִנְה** *nor cause to cease from you*, taking the word transitively; the LXX taking it according to some readings intransitively, **ὁ πῶς δύναται ἔξ ὑμῶν ὁ θῶς**, and *grief could not cease from you*, (which the printed Arabick follows,) according to w other readings transitively, **وَلَا يَنْهِي**, and *could not cause to cease from you grief*. And the vulgar Latin, *Nec solvere poterit à vobis vinculum*, *neither shall be able to lose the band from you*. For understanding which we may look back to what we saw them understand by *vinculum*, *band*, viz. such sores as had need of binding. But these all, and any other expressions we meet with, fall in with ours according to the meaning, viz. that *Assur* and King *Jareb* could not relieve them from the punishments by God sent upon them, nor remove them from them, no not any one sore, nor from any one of them, as *Kimchi* thinks that expression to import, and the word **יִנְהַל** *Yigheh* will be well enough accommodable to any of them, it signifying either ^r to heal, or to cause to cease, or to remove, as the place shall require, as *R. Tanchum* notes; and to cure the wound from them, as the words literally sound, will be all one with, *to cure them of their wound*.

What is here said, will be illustrated out of the history, 2 *Chr*. 28. 16.---20. That when *Abaz* sent to the Kings of *Assyria* to help him, *Tiglath Pilneser* King of *Assyria* came unto him

^r So Bar Ali in his Lex. expounds that root by **عظم شانه**. ^s For c. 10. he takes him for *Senacherib*, and so here *Abarb.* as if both the one and the other had that title, agreeably to what some (as we said) take it for a general appellation to them. ^t See *Uihers Annals*. ^v So *Theodore. Lyra*, and that great Syrian Lexicographer, *Bar Bahlul* saith, that **יָרֵב** *Yorob*, is **כֹּרֶן** or in Arab. **مصر** *Egypt*. ^w *Bibl. Francofurt.* and see *Drus.* ^x **יִנְהִי ויִפְרַג** and **יִנְהִי ויִזִּיל**.

and distressed him, but strengthened him not, and helped him not, v. 21. So that they seem not to speak without reason, who think in the words here to be included ² more than is expressed; and that the saying that they could not find ease and relief from those that they sought to, intimates withall, that they should be occasion of greater grief and mischief to them. So the history plainly shews, that the *Affrians* were both to Israel and Judah, and that, probably, in great part occasioned by their seeking to them. How should it be otherwise? For not only vain is the help of man against God, but the trusting to that, and relying on it, is attended with a necessary curse. So read we: *Curfed is the man that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, &c.* Jer. 17. 5, 6. by reason of which curse, whosoever placeth his trust in any among men, and seeketh for help without or against the Lord, though in the greatest of power in the world, shall find them as it is said of Egypt, *Is. 36. 6. as a staff of a broken reed, whereon if a man lean, (instead of supporting him) it will go into his hand and pierce it, or rent his shoulders,* as the same is expressed Ezek. 29. 7. This may be well (as they will have it) understood, and that both through the impotency and deficiency of them to whom they sought, and their falleness withall; and so shews their great folly in seeking for relief from them; which is expressly farther aggravated in the next verse, by shewing the greater power of him, against whom they thought by this means to be borne out, and their provoking him by so doing in greater measure, and with greater violence to exert it, so as from shewing himself before as a moth or worme, which by little and little consumeth, to shew himself as a fierce Lyon, which at once teareth in pieces, and utterly destroyeth. So saith he, v. 14.

For I will be unto Ephraim as a Lion, and as a young Lion to the house of Judah. Because he, who had before in his judgments appeared but as a tender moth, or weak worme, would yet, when resisted, shew himself as a Lion, therefore could not *Absur*, nor that great King, who seemed to sway the whole world, heal them nor releive them. And because condemning his lesser chastisements they sought to those vain helpers, to bear them out in their rebellions against him, therefore will he now shew against them his irresistible power, as a Lion, and as a young Lion; the reason of both these do the words seem to include, as *Abarbanel* well intimates.

How this expression, *I will be as a Lion, and as a young Lion*, is to be understood, may appear by what hath been said of that former, *I will be (or have been) to Ephraim as a moth, &c.* viz. not that we should have low thoughts of God, so as to think there were in God such qualities or affections, as are in the creatures, but to represent to us some resemblance of his actions and proceedings by what we see done by them, which otherwise through defect both in the language and capacity of men, we should not so easily conceive and understand. And so as by the nature of a moth or worme, were represented his more gentle proceedings in judgment; so by that of a Lion, are we given to conceive of his dealing in a more severe and terrible manner, there being nothing known among men more fierce and terrible than a Lion, so as that it is usual to express by way of Proverb any that is violent, formidable, and irresistible, by ^b comparison to that fiercest of beasts. *What is stronger than a Lion?* Jud. 14. 18. *The Lion hath roared, who can but fear?* Amos 3. 8.

I will be כשחור *Cashachal*, as a Lion, and ככפיר *Caccephir*, as a young Lion. We have here two names for a Lion, which are among six which the Jews observe that beast to have in the Scripture, distinguished, as they think, by their age or degrees of strength, (or whether otherwise, it will not be to our purpose, or material to enquire) and they confessedly by them are such, as are given to a Lion of the greatest vigor and strength. The first שחל is by ^d some therefore rendred *ferox leo*, a fierce lion. The LXX, which otherwise render it a Lion, and Job 4. 10. a *shee lion*, here and Job 13. 7. render it a *Panther*, (and so the printed Arabick;) the vulgar Latin, a *shee-lion*, which is accounted most fierce. The other name כפיר *Cephir*, is looked on as denoting a young Lion, grown up to strength, which, as the Psalmist describes him, *roars after his prey*. Ps. 104. 21. But not to look nicely after the distinct reasons of the names, that which the putting them so together will easily suggest to us, is, that whatsoever is in that fierce beast of violence and terror, in any of these sorts, or other like of greatest strength and cruelty, shall be represented now in Gods severe judgments, which he will execute upon both Ephraim and Judah. For to gather the distinction ^f between his dealings with the one and the other, as more severely with Ephraim than with Judah, I think those distinct names, as if the first denoted a Lion of more fierceness and strength than the other, afford no solid grounds, though as to the thing it was so, but both here are put as de-

^y Zanc. River. ² By a Figure Litotes, or *meiosis*. ^a Abarb. ^b See Num. 23. 24. 2 Sam. 1. 23. and c. 17. 10. and c. 23. 20. ^c Car. 11. 22. ^e Ohel Moked in אהל מועד. ^d Jun. Trem. Immanis mediaque statis Leo. Nic. Full cap. concord. A black Lion. Bochart. ^e Druf. ex Aliano. de varia historia. ^f Zancu. River.

noting great severity to both; which is farther described in the following words, in which the comparison is continued in language proper to the manner and behaviour of Lions.

Even I will tear, and go away, &c. אֲנִי אֲנִי I, I: This doubling of the word (though in some translations omitted) hath apparently great *Emphasis* in it. It serves (saith *Kimchi*) לחוק הענין *ad auxesin, to adde force to the signification*. It seems plainly to suggest two things: first, the certainty of the event, that it shall certainly be so; he will certainly bring it to pass, *he*, who is *he*, constant to his word, and cannot be hindred from performing it: secondly, that God is he that sends these evils, and inflicts them on them, though he make use of others as his instruments, as the *Assyrian* for executing his will against *Ephraim*, and the *Chaldean* against *Judah*, yet it is *he*, even *he*, that both sets them on work, and gives them that power; without him, or against him they had not power of themselves to relieve them in their lesser sufferings, as from a *moth*, or *worm*, but he giving them power they shall tear and devour them as a *Lion*, and young *Lion*, maugre all the resistance they can make, or assistance they can procure; and so it is still *he* that doth it. They are but the rod of his anger, and the staff in their hand is his indignation, however they thought and meant otherwise. *Is. 10. 5, 6, 7.* he gave them a charge to take the spoil, and to take the prey. *I, saith he, will tear, and go away; I will take away, and none shall rescue him.* How agreeable this language is to that which is usually done by the *Lion*, in respect of his preying, (not to take what others write of his nature) may be understood and illustrated by what we read *Deut. 33. 20. Ps. 7. 8. Is. 31. 4. Micah 5. 8. Amos 3. 2. Nah. 2. 12.* out of which and like places is confirmed concerning that fierce beast, that his manner is according to what is spoken here of him, to tear his prey, and go away with it, (as ^a some here expound the word,) or else having torn his prey to go away without fear of any that shall follow, and to take of it what he listeth with him, and that he will not easily be hindred from his prey, or let it be taken from him. In these things doth he here say, that his proceedings in judgment against *Ephraim* and *Judah*, shall resemble those of the *Lion* with his prey. But here must we allow a great difference. For though the *Lion* will not easily be hindred in taking what he assaults, nor be deprived of what he hath seized on, yet is it possible that he may be sometimes over-

powred, or by art defeated; but where men have to deal with God, there is none can either resist or stand out against his power, nor by any art or wisdom elude his purpose.

The *Chaldee* takes the word אֲנִי *Essa*, in another meaning which it hath, *viz.* for lifting up, or exalting, אֲרִיס גִּבּוֹרִית *I will exalt my power.*

Now what is here by him threatned against both those Kingdoms, is manifest out of the history, to have been made good and had its effect on *Ephraim*, by *Shalmaneser* King of the *Assyrians*, who rent their Kingdom from them, and tore as it were in pieces the body of the people, and carried them away captives, and dispersed them into several countreys, and having done his work went with their spoil to his own home, *2 Kin. 17.* and on *Judah* by *Nebuchadnezzar*, and his *Chaldeans*, who took *Jerusalem*, spoiled it, and carried the people captives to *Babylon*, thither himself returning, *2 Kin. c. 24. and 25.*

Now all this that was done by them, God here attributes to himself as his own doing; he stirred them up, and gave them power to do it. Having done thus much for the executing his wrath on them, he proceeds in the next words to declare what he will afterwards do.

v. 15. I will go and return unto my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

The savage beast, to whom in respect to his proceedings he compares himself, having taken his prey, beakes himself to his covert. God saith, that after he hath executed his threatned judgments on *Ephraim*, and *Judah*, he will return unto his place. But what is Gods place? Thus saith the Lord, *The heaven is my throne, and the earth is my footstool, where is the house that ye build unto me, and where is the place of my rest? Is. 66. 1. Do not I fill heaven and earth, saith the Lord, Jer. 23. 24. yea hell too. Ps. 139. 8.* Yet though ^b the heaven of heavens cannot contain him, is it often again said of heaven, that that is his ^c habitation, his dwelling place, that his ^d throne is in it, that ^e he is in it: He is said also to be or dwell in the ^f tabernacle, in ^g Sion, in ^h Jerusalem, in ⁱ the temple, and ^j amongst his people, and to be in the ^k midst of them, and the like. So that it is manifest, that he is not confin'd to any place or space; but where he manifests any signal notes or tokens of his presence, his favour or glory, or is honoured and truly wor-

^a אֲלֶרְעַם הַטֶּרֶפָּה *I will go away with the prey, or, I will go away, and none shall follow me.* Ab Ezra. ^b *1 Kin. 8. 27. 33.* ^c *Ps. 139. 14.* ^d *Mat. 5. 34.* ^e *ibid. 16. and 6. 1.* ^f *Jam. 7. 6.* ^g *Ps. 9. 11.* ^h *Ps. 135. 21.* ⁱ *Mat. 23. 2. 1.* ^j *Ex. 25. 8.* ^k *Num. 5. 3. Hof. 11. 9.*

shipped, and accepts of worship or service done to him, there is he said to be, to abide, or dwell in that place; and where he doth not so, he is said not to be in that place. Heaven therefore being the place where he always in great glory manifests his presence, is in a more eminent manner called and looked upon as the place of his residence; and when he doth in any other place at any time manifest himself for good, he is said to look or come down from thence; and when he subtracts his help, and care, and providence for good from any, to depart from those places or persons, and to return or betake himself to his own place; by which then is meant heaven, and so here is it looked on to be that which is so called. So therefore is it here explained by the Chaldee Paraphrast, *I will withdraw away my Shecinah, or Majestatick presence, and return to the habitation of my holiness, which is in heaven*; and so will it be all one with that expression above, v. 6. *he hath withdrawn himself from them*; not that he was not still where they were, but not in that gracious manner, but had withdrawn that grace, that help and favour which he was wont to afford them, and is in that regard as absent from them, in as much as they find no help, no support, no comfort from him, as they with whom he is said to be present, do.

This, to be the import here of the words, אלק אשבה ELEC alhubah, *I will go, I will return*, or, (with *and*, understood, ^s the omission of which seems to add *Emphasis* to the expression) *and will return*, doth Maimonides observe, in *Moreh* l. 1. c. 22. and 24. And to the same purpose R. Salomo expounds it; 'I will withdraw my self from them, and will return into heaven. And R. Kimchi; I will withdraw my *Shecinah*, or Majestatick presence from them, and will return to my self in heaven, which is the place of my glory; because they have set light by me, and my glory shall not dwell among them. And the words being thus understood, it is deservedly by some observed, that they do include *cumulum malorum*, an *whole heap of mischiefs* threatened to them, even more than was by his threatening before, that he would *tear and take away*; the withdrawing of Gods care and providence implying, that they should be exposed to all manner of evils that could befall them. His presence and favour would sustain them in the worst condition, but being deprived of that, they must needs be in perpetual horror and confusion, a state even like to theirs who in the lowest pit of hell are delivered into chains of darkness, excluded from

his presence, and so from all hope of comfort; and this must needs be their condition as long as he shall be absent from them; and so perpetually, except there be a way for obtaining again his favourable presence.

So are the words hitherto a denunciation of a very severe judgment; and if he should break off his speech here, it would be a very sad conclusion. But he doth not so, but proceeds in such language, as makes evident what he elsewhere declareth, that *he hath no pleasure in the death of the wicked, but that the wicked turn from his way, and live*; and that he withdraws himself from them, not that he would finally reject them, but that they might know their wickedness and folly in rejecting and forsaking him, and seeing how there is no comfort to them without him, prefer his presence before those vain things for which he is so far displeased with them, and put them from them, that they turning to him he may return again in mercy to them. So doth he limit his absence threatened to them, graciously adding, *till they acknowledge their offence, and seek my face*, &c. Till then, and not absolutely for ever.

עַד אֲשֶׁר יֵעֲשֶׂמוּ Ad asher yeeshemu, *till they acknowledge their offence*: So our Translators in the text, with a plain and perspicuous meaning. In the margin they put as another reading, *till they be guilty*, which gives us to wit, that the word אָשָׁם *Asam*, in its first signification denotes *to be guilty*. And that do some seem here to take, as the Syriac, which renders אָשָׁם *Asam* which according to a known use of the word which he

useth, exactly answers to ours in the margin, though the Latin translator of him render that with the following words, *donec visili requirant faciem meam*, according to another notion of it. But if that marginal reading be taken, it cannot well be understood otherwise then to signify the same with that in the text. They were before highly guilty in Gods eyes, so far as to provoke him thus severely to punish them. To say then that he would punish them *till they be guilty*, what else can it be, then to say, he would do it till they were also so in their own eyes too? that is, till they should look on themselves as so, and confess themselves so to be. That signification is the word אָשָׁם *Asam* looked on as to have also, not only *to be guilty*, but *to acknowledge themselves guilty, to confess themselves to be so*. So the Chaldee here renders it עַד דִּיעֵן רָחוּ עַד *Till they know that they have offended*. And to the same purpose the ^s most of the Jews ex-

* Trem. * Trem. Rivet. * Moreh l. 1. c. 23. and see Deut. 31. 17. Cain accounted it his heavy curse that he should be hid from the face of the Lord. Gen. 4. 14. * Eze. 18. 32. & 33. 12. * Calal. Donec commisso crimine requirant faciem praeferentiam. * R. Sal. Ab. Ezr. Kimchi, Abarb. Till they say אָשָׁם אֲנַחְנוּ We are guilty.

pound it, *till they acknowledge it, and confess it.* According to which purpose an ancient Glossary gives for the signification of the word in Arabick *دوم* to repent, or be sorry for ones offences, citing for a proof of that use of it, *Levit. 5. 23.* and by that word doth the MS. Arab. render it *الي وقت يندمون* and so is it by a y learned man observed to be among such Verbs which signifying a thing to be, or to do a thing, signify also the knowing or acknowledging thereof.

These two different readings therefore make no difference in the meaning, but there are other different rendrings which seem to do it; as namely that of the LXX, rendring it *ως ε αποιδωσι, till they be taken away, or removed out of sight,* and the printed Arabick following them, *الى ان يفتنوا* till they be consumed; and the vulgar Latin with a change of the person, *donec deficiatis, untill you fail;* to which would be reducible the Syriac also, if according to the Latin Translator's mind it should be rendred, *till they be overcome.* These all seem to respect another signification of the Verb *אשם* *Asam, viz. to be made desolate;* which notion as it² elsewhere hath, so R. Tanchum takes it here to have, that it may found, *donec desolentur, till they be made desolate;* and in this seem the Greek and Latin, and those which follow either of them, to have taken it.

Now though this rendring of the word seem far different from the other, yet referred to the following words, *and seek my face,* it will tend to the same scope with it, *viz.* that the end of these severe judgments was not for their utter destruction, but to prevent it by their amendment, and to bring them back again to God, whom by forsaking him they had caused for so long to forsake them, by serious repentance. The meaning will be thus, that he will withdraw himself, and hide his face from them, till they perceiving all other help from *Assyria* or otherwise to fail them, and laid as it were quite desolate, for all them, they return to him by repentance, and seek and beg that his favour may be restored to them. The difference betwixt this and the former way of giving the meaning, is, that in this what is said shall be to them, is made a part or utmost degree of their punishment, leaving the effect to be described in the following words; in the former way it is made an effect of it, together with what is said in the following, which are *ויבקשו פני* and seek my face.

According to what we read in our Translation in the text, which we look on as best giving the meaning of any, the precedent words denote a first act or degree of repentance in those spoken of, *viz.* a confession and acknowledgment of their sins, with remorse for them, these, a second, *viz.* of conversion, or turning to God from them with humble supplications for mercy and grace.

What is meant by *seeking Gods face,* is easily conceived, *viz.* an earnest desire of having him reconciled to them.

By his face, is without difficulty understood his favour, with allusion both to the common custom of men, or language usual among them, whereby, by the forbidding any to see their face, or to look them in the face, is expressed their abandoning of him, or averiation of him, that they have no favour for him, or good will to him; and on the contrary, by their admitting him into their presence to see their face, and by their cheerfully looking on him, their^d good will and favour, and reconciliation to him. So (though God have not properly a face as men have) yet is he said in token of displeasure to turn his face from those whom he is angry with, and to turn his face toward, and to cause it to shine on, them, to whom he will shew favour: and the seeking that favour therefore, is expressed by this term of *seeking his face,* both here and^e elsewhere. Under this general terme of favour, we comprehend all tokens of his gracious presence, his care, and providence, and respect to, his help and assistance, and all things which may evidence his being reconciled to them, himself, and his benefits, and such things as they have need of from him, and may from him alone with any hope of speeding, by prayer seek so as to obtain. The Chaldee therefore so in general renders it, *ויבעין מן קרמי* and seek from before me, that is, put up their supplications for what they want or desire to me: and the Manuscript Arabick not amiss, *ويطلبون نصرتي* and seek my help.

The particle, *till,* by thus limiting (as we said) the time of his withdrawing himself from them, and of his leaving them under the pressure of his judgments without possible help from men, or apparent favour from him, that it shall be only till they do bethink themselves, and being sensible of their folly repent them of it, and returning from their wicked ways seek for reconciliation with him, and so shewing that for that end alone he sent his judgments on them, and withdrew himself so long from them, that he might bring them to this good mind, and they might not utterly

^y Glafs. Gram. l. 3. p. 279. ^z Ezek 6. 6. Hof. 13. 16. ^a And so Drus. saith it may be here rendred. ^b Compare *Levit. 26. 44.* ^c 2 Sam. 3. 13. and c. 14. 24. ^d There c. 14. 32. 2 Sam. 3. 13. and c. 14. 24. ^e *Pl. 31. 16. 6. 1.* 80. 3. and elsewhere. ^f 1 Chr. 16. 11. *Ps. 105. 4.*

perish, which if they had been left unchecked in their ways they would necessarily have done, manifestly argues the prevalence of his mercy towards them over his judgments; and this it doth, though we should look on this method only as the most probable means (as usually it is) of working this effect in men. But the greatness of this mercy is much heightened by what is added in the next words, declaring that he doth not only use this as a probable means of their conversion, but that he will also by his grace make it effectual for that end to them, saying, *In their affliction יִשְׁחָרוּנִי*, *Yeshcharuneni, they will seek me early*. Mercer here ^a continues these words with the former, by repeating *עַד אֲשֶׁר* *Ad asher, till (I say) they seek me early*; but we take them as severed, as ours and others do. The Verb so rendred having in it the notion of *שָׁחַר* *Shachar*, which signifies, *the morning*, is usually so rendred here, as to have respect thereto. So the LXX here render it *ἐν τῇ πρωΐ ἀποδοῦναι μοι*, *shall in the morning address themselves to me*, (though ^b elsewhere they render it simply without including mention of the time, *ζητῶσιν*, *they shall seek*.) The vulgar Latin, *mane con-surgens ad me*, and most others, in such words as are to ^c the same purpose, it being by all concluded, that the word imports an *early doing of a thing*, by which may well be understood then an earnest and solicitous seeking or doing a thing with all sedulity, as mens early rising for that end would imply. The Chaldee only, without so precisely taking notice of the import of the root, explains it by *יִבְעֵן דַּחְלִי* *they will (or shall) seek my fear*.

The word is, as elsewhere, used in the Scripture in the same sense of earnestly seeking, that here; so *Pf. 78. 34.* where are words much to the same purpose with these, *when he flew them, then they sought him: and they returned אֶל וְשָׁחֲרוּ* *Velshacharu el, and enquired, or sought early, after God*: and see *Prov. 1. 28.* Now what we read, *will seek*, may as well be read, *shall seek*, and so be understood not only as a prediction of what they probably would do, or only that God knew that they would so do, as *Abarbinel* expounds it, or that they should have reason so to do, ^d but as a promise that God would by his grace, working on their ^e hearts, and making his method that he used to them, effectual to them for that end, cause that they should do; which otherwise being so severe, might have caused in them despair of ever being relieved, rather than either that they, who had hitherto so rebelliously run from him, should have a mind to return to him, or that they having

so grievously offended him, and perceived him to be so highly displeased with them, should now have confidence to seek his face, or hope for comfort in beholding it. So that this good and advantageous effect follows not so much from the nature of the afflictions themselves, as from the goodness of God directing them to that end, and out of evil bringing good, out of ^f fear love, out of punishments salutary repentance. This place, and the whole process of Gods dealing with them, will perspicuously be illustrated by what is read *Jer. 29. 11, 12, 13, 14.*

God having thus declared for what end he would send his judgments on them, and promised that they should have that effect in them, it cannot be doubted that what is here by the Prophet spoken, had in its due time a full completion, although perhaps it will not be so easie to design the time, when it had so, or that at any one time it was altogether fulfilled to the generality of them. By ^g Expositors we are sent to what is recorded concerning the confession and prayer of *Daniel*, in the Babylonish captivity, in his own name and the name of the people, for the restauration of Jerusalem and the Temple, wherein they were wont to enjoy Gods Majestatick presence, and the light of his countenance, and his face shining on them, *Dan. 9. v. 16, 17, 18.* and to the Apocryphal book of *Baruch* 1, 2, and 3 chapters, wherein are contained the confessions and prayers of the Jewish captives in *Babylon*; and to the Canonical and more Authentick books of *Ezra* and *Nehemiah*, wherein we read of their return to the Lord, and to Jerusalem. But these things, in them written, respect particularly the Jews, and shew what they did, whereas the words seem to concern both Kingdoms, Israel also as well as Judah; and we cannot doubt, but what is said, was as well in them fulfilled. We may well think, that there were among them in their captivity others, who bethought themselves, and set their hearts toward God as well as ^h *Tobit*, and believed, that though he scourged them, he would again have mercy upon them, and turned unto him (according to his counsel, *c. 13. 6.*) *with their whole heart, that he might turn to them, and not hide his face from them, &c.* and trusted in him that he would so do. And its probable that many of them joyned with the Jews in the true religion, and returned with them according to the free liberty given to them by *Cyrus*. *Ezr. 1. 3, 5.* and *c. 2. 70.* Besides, in all those who waited ⁱ for the consolation of Israel, and looked for ^j redemption in Jerusalem, that is, longed and

^g And so Grot. does, *unus est sermo*; unless we take it as in the Imperative mood, *Let them seek me*. &c. Pellican.

^h Prov. 1. 28. ⁱ Arab. MS. *يَدْعُونَ إِلَيَّ*, the printed *يَدْعُونَ إِلَيَّ*. ^j Rivet. 1 Baruch 2. 31. and

3. 7. ^m Rivet. ⁿ Tarnov. ^o Tobit 13. 5. ^p Luc. 2. 25. ^q ib. v. 38.

sought for the appearing of Christ, in whom Gods face is the most clearly that ever it was revealed, seen, in all that interval between the captivity of either Kingdom, and his coming in the flesh, (which, I doubt not, were many as well of the ⁹ other Tribes, as of the two) and by the coming in of many of them at the preaching of the Gospel, we may well look on this Prophecy as fulfilled. For to refer it either to the coming in of those of the other tribes to the Passeeover at Jerusalem upon ^r Hezekiah's invitation, in his time, as on the part of the ten Tribes, or to any desires of the Jews in this dispersion that they are now in, as if it were by either of them fulfilled, will evidently be not to the purpose, the one being too early, the other too late; for the first was ^s before God had executed his judgments here threatned on the Israelites, by delivering ^t them up wholly into the enemies hands, or fully withdrawn himself from them; the last, long after what is threatned of evil, and what is promised of good to the Jews, have had their due completion; the evil in the *Babylonish* captivity, and the good in their bethinking themselves there, and seeking after God, and his restoring them to their land, and also more fully in his revealing himself to them in the face of Christ sent in the flesh, for consolation and redemption to them; this which is since hapned to them

being for rebelling anew, in rejecting his salvation reached forth to them. And so the words cannot be referred to them but by way of accommodation and ^u proportion, and to shew what use even now they ought to make of this affliction, in seeking God early by laying hold on Christ; who is the *Angel of his face* (or *presence*,) *Is. 63. 9.* and who continually appeareth *πρὸ προσώπου τοῦ κυρίου*, to the face of God for us, *Heb. 9. 24.* So that whosoever will find the face and favour of God, must in him seek it.

Thus far this Chapter reacheth, according to that division which in the Hebrew books is usually found; and as by divers ^u others, so by our Translators followed. Others joyn, some this ^w whole last verse, others ^x the latter part of it; *viz. In their affliction &c.* to the following chapter, and suppose the continued sense ^y between them and what follows, to require that the words be not parted. But we follow ^z that distinction, which our Translators do, ^a and some others think to be the best, supposing mean while that it is a matter not much to be insisted on; thinking that the distinction of chapters, ordered by those who made it, as they thought convenient, ought not to interrupt or prejudice the sense according to what the connexion and coherence of the words require.

⁹ / ^s Anna the daughter of Phanuel, of the tribe of Aser. *Luc. 2. 36.* ^r 2 Chron. 30. 6. ^s Rivet. ^t Per analogiam. Rivet. ^v Chaldee. ^w Jun. Trem. Tig. Munst. Mercer in his no es. ^x Tremel. Castal. ^y LXX. Vulg. Lat. ^z Trem. ^a Quæ distinctio potior videtur. Merc.

CHAP. VI.

VER. 1. Come and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up.

THESE words, seeming to have necessary coherence with those which (according to the division which we follow) conclude the preceding chapter, and dependance on them, are by many coupled to them by supplying a word, though not expressed in the Hebrew, which may connect them. So the Chaldee, *ימרוּן* Yemerun, *they shall say,* (or *let them say*,) and so the Syriac. The Greek *λέγουσι*, as also the printed Arabick, *قائلين* saying, and so divers more modern, either

concluding the former chapter and verse, or beginning this, with the supply of the word *dicentes*, or ^b *dicendo*, *saying*. And then these words so coupled with them, will found as a form by God himself prescribed for them, which in that time, when by their affliction warned, they should set their hearts to seek after God, they should use, or by him foretold that they would use, for mutual exhortation and stirring up one another to early and serious repentance; or without that supply, for connexion sake, they may be looked on as the Prophets words, who by his Prophetick spirit foreseeing what would certainly befall them, as already done, joineth himself in with them, representing himself as partaker of their sufferings, and excites them, as himself leading the way, to repentance, and

^a Munst. Tig. Pagnin. Jun. Trem. ^b Trem. Diodati.

so leaves them a pattern, to shew them what they should then do, and a form of words which they at that time, when those things had befallen them, should use.

Abarbinel thinks they may else be looked on as an exhortation at that present given to them by the Prophet, by way of inference from what is before said, thus: "Seeing ye know, that if ye turn not unto God, but go to seek to *Assur*, and King *Jareb*, he will be to you as a Lion, O ye sons of Israel and Judah, therefore come and let us return unto the Lord, for he hath torn us with afflictions, and wars, which have come upon us in our land, and he will heal us, not the King of *Assur* and *Jareb*, and he in a short time will revive us. This he puts in the second place as a probable transition to the words, having before put that which in the first place we gave, which perhaps may be the plainest way of connexion. What way soever we choose to follow, as to that, the meaning of the words in themselves will be the same.

To take them in order, *Come saith he* &c. *לכו* come, the word properly signifies, go, taken as a Verb, but is very often used as a participle of exhortation, or stirring up to do or set about a thing with quickness and diligence; as *Agite*, in Latin, *go to*, and *come*, in our tongue, (and therefore well here so translated) *ר. q.* *irring*, not according to the proper signification of its root, bodily motion, but access of mind, and attention, expressed by such a word as denotes that motion or action, which for a diligent performance of bodily works is required, or which is a sign of diligence in setting about it.

ונשובה אל יהוה *Venashubah el Jehovah*, and let us return unto the Lord. *Come and let us*, such mutual charity and desire of one anothers good, and zeal to Gods glory, shall be then in them, that they shall mutually excite one another to that which shall be for their common good: *Let us*, shall they each say, not any singly, as concerned himself only, *I will return*; nor *go ye, return*, as if himself were not concerned with them, or would stand on his own guard as not concerned for others, but as desirous of their good as well as his own, and leading them the way to what he exhorts them to do, *Let us return unto the Lord*. Sin is expressed by an averfion, departing, or turning from the Lord; Repentance therefore by returning to him. *To the Lord*: before, standing out against him when he had more lightly afflicted them, they went to the *Assyrian*, and sent to King *Jareb*; but by that gained nothing, but to provoke God to heavier displeasure. They

could not heal them nor cure them of lesser wounds, like the eating of a moth or worm, how should they then now do it, when God had torn them as a Lion? Being therefore by woeful experience instructed and brought to a better consideration of things, that they may be healed, and find cure, they are represented as purposing to take another way, (and instructed by their afflictions so to do,) viz. no more to seek to the vain help of man, but to return to the Lord, seeking reconciliation with him, who as he had smitten them, so (as they perceived by their failing in others) alone was able to heal them, and would also, if in due manner sought to. And this is the reason why they should return unto him, expressed in the next words, *For he hath torn, and he will heal us; he hath smitten, and he will bind us up*.

In these words are expressed 1. an acknowledgment of his over-ruling power and providence in all things that did or could befall them, either of bad or good. The evils that had befallen them were not by chance, nor by the sole power of those who were instruments of inflicting them on them, but all by his ordering; so that indeed whatever instruments he made use of for executing his judgments on them, it was he that did tear, he that did smite: (*Assyria the rod of mine anger, and the staff in their hand is mine indignation*, *Is. 10. 5*) and as he wounded, so he alone could heal, he that laid on the rod can alone take it off. *Assur* could not hold back his hand, nor heal, nor cure. *c. 5. 13*. Secondly, confidence in his mercy, that it would overpower his wrath, and remove his judgments; that though he had torn, yet as he could, so he would, heal; as he had smitten, so he would bind up. So the MS. Arabick translation not amiss, *אין כסרנה אשפאנה ואין צרכנה צמדנה* *אין כסרנה אשפאנה ואין צרכנה צמדנה*

If (or though) he hath broken us, he will heal us; if (or though) he hath smitten us, he will bind us up.

So the words, *He hath torn, and he will heal us; he hath smitten, and he will bind us up*, plainly include these assertions: 1. Though we are much torn by God, yet he can again heal us, though he hath smitten us, yet he can again bind up the bones that he hath broken, and cure the wounds that he hath made: So is it then an acknowledgment of his power. Secondly, though God hath torn us, yet he will heal us; though he hath smitten us, yet he will bind us up: So is there an acknowledgment of his mercy, and profession of confidence in it. And thirdly, by looking back to what is said before, chap. 5. the last. *I wil go and return unto my*

מאמר הנביא כמוציא חילורח ממה שזכר *ענינם הליכה אלא ודרו המעשה* &c. *Kimchi* here and in *Rad*.

אין And so *לך* In the Imperative mood from *לך* place,

place,

place, till they acknowledge their offence, &c. this also, God therefore hath torn us that he might heal us, therefore smitten us that he may bind us up, which is an acknowledgment of his fatherly care and providence over them, in inflicting on them those evils for their good; not that he might destroy them, but that he might save them from that utter destruction, which if not restrained by such severe chastisements, whereby they were made sensible of their folly, they would have run themselves into. According to all these, the words afford them arguments and encouragements to stir up one another to return to him, and not sit down or despair; 1. from his power, 2. from his mercy, 3. from his fatherly affections, and gracious intentions.

The words singly taken are plain, as to their signification. 1. טָרַף Taraph, he hath torn. This word is here very proper, God having before compared himself to a Lion, c. 5. 14. whose property is to tear his prey; and the same word is there used אֶטְרוֹף Etroph, I will tear. His renting their pollick body or Kingdom is so expressed, and they likened to a poor creature torn by a Lion. Abu Walid, an ancient Grammarian, expounds it here by *hath made sick and weak*. The

Vulgar Latin renders it by *cepit, hath taken*, (as likewise in that other place, *capiam, I will take*) but by that do^e Expositors thereof look on here as meant, *rapuit, hath torn*, and the Doway English here therefore, *hath wounded*, though in the former place c. 5. *I will take*. that word seems not to express the force of טָרַף Taraph, which denotes an action of greater violence than simply, *taking*.

The Verb is here plainly of the Preterperfect tense, that speaks of a thing already done; why then some should render it in the Future, *rapiet, shall tear*, as Vatablus observes they do, I know no reason, except it should be, because the thing meant was not then done when this was spoken; but it is (we know) usual in the language of the Prophets, to speak of things to come as of things already done, because God having determined them, and foretold that they should be done, they are as certain as if already done; and there is greater Emphasis in that way of expression, than there would be in uttering it by the Future. Munster hath, *rapit*, in the Present tense, if it be not an error by the Printers, which comes much to one purpose here with the Preterperfect, but there is no reason to depart here from what the Original hath.

וַיִּרְפָּאנוּ Vayirpaenu, and he will heal us. Concerning this word I find no difference betwixt Expositors. It is used above c. 5. 13. where it is said of Ashur and King Jareb, he could not. (לִרְפֹּא לֹא יָכוֹל) Lirpo lacem) heal you; not of those lesser evils which had then befallen them, (being as^h physicians of no value) how much less of those greater, since threatened? But even of these God, who threatens them, can and will, if duely sought to, heal them, though never so sorely lighting upon them, the whole ordering of them being from him, both as to the inflicting and to the removing of them; according to what he saith, *I kill and make alive, I wound and I heal, neither is there any that can deliver out of my hand*. Deut. 32. 39.

So it follows in prosecution of the same argument, יָךְ Yac, he hath smitten, so also several others render the word in the Preterperfect tense, as personating those who^h were in captivity, speaking one to another of the condition they should be in, as already in it, as in the former word טָרַף Taraph, he hath torn, is done. But others render it in the Future, he shall smite, as the LXX. Vulg. Lat. printed Arabick; and indeed the word in the Hebrew is of the Future form, יָךְ Yac, for יָכֶךָ Yaceh, if full written, from the root כָּרַךְ. But Kimchi notes, that the Future here is in the place and signification of the Preterperfect tense, that so it may agree with the preceding טָרַף Taraph, which is that tense, though it be not coupled with it, by the Conjunction וְ Ve, and, which is usually put to turn the Future into the Preterperfect; the sense requiring that it be understood; the usual force of it may well here take place. Others of the Jews would have it taken in the signification of the Present tense, as the form of the Future often is; and so Munster in his Translation renders it, *percutit, doth smite*. The word then being capable of being rendered in any of these ways it is much indifferent which we follow, as making no great difference in the meaning. The thing spoken of having not been at that time done, yet being foretold by way of Prophecy, and so as certain as if already done, the word in which it is spoken of, if we look on it as yet to come, may be rendered in the notion of the Future, if, as certainly determined by God whose purpose cannot be frustrated, it may be rendered in the Present tense, as in doing and continuing to be done, or in the Preterperfect as already done, it being as sure as if it were. Some think the reading

^f Ideo enim nos percussit ut sanaret, corpora afflixit ut animis mederetur. Petr. à Fig. See Munster. ^g Cepit i. e. rapuit. Ribera. Chr. à Castro. Petr. à Fig. and the Arabick lately done out of the Vulgar Latin, *خطف*. Job. 13. 4. ^h Syr. Jun. Trem. Tigur. Pagnin. &c. ⁱ Grot. ^k And so R. Tanchum. ^l R. Sal. Aben Ezra. ^m Tarnov.

it in the Future tense to have an Emphasis, and greater expression of confidence in it, *He will smite, and will bind us up*, i. e. yea though he do not presently heal us, but go on yet to smite us; yet without doubt he can and will at last bind us up, and restore us to a good condition. ויחבשנו *and he will bind us up*: This word is properly used ^a in the managing of the cure of wounds, and broken bones, and is here transferred to denote Gods restoring them, after he had smitten them with his heavy judgments likened to wounds, and therefore is by some rendered by a more general terme of *healing*, or *curing*. So the Vulgar Latin, *curabit nos, he will cure us*. But the LXX render it by a word which is proper to another peculiar way of curing, viz. *παραθεσθαι*, which signifies the *renting of wounds* for the better curing of them, which tends to the same purpose, viz. of *healing*, and therefore the Latin Version renders it by the more general word, *curabit*; and so the printed Arabick, which here follows them, يداري.

The Chaldee thus expresseth the meaning, ורואיה ענא חבר ניה לנא, *And he that hath brought on us a (or the) breach, will give us rest (or ease)*. Kimchi thinks this their returning unto the Lord, to have been in the time of *Joseph*, when they sought the Lord, and served him. But against this opinion are there manifest exceptions, in as much as what is here spoken concerns both Judah and Israel; and at that time neither was Judah yet so torn or smitten, as is here meant, nor Israel healed or relieved. This here spoken cannot be said to have been fulfilled till Judah and Israel should be again gathered together under that one head, spoken of c. 1. v. 11. and salvation reached forth to them both. But of that time the next words give us more occasion to enquire.

Ver. 2. *After two days will he revive us, in the third day he will raise us up, and we shall live in his sight.*

These words instruct them how far to extend their confidence in God's mercies, which he began in the former verse to excite them to, viz. to a certain assurance, that though he had so far torn them, and smitten them, as to lay them (as it were) quite dead, and to leave them in a seeming desperate condition; yet after a determined time he would again return in mercy to them, and restore them to life, health, and prosperity.

The time in which they should remain in

that forlorn condition, is expressed by the notion of ימים Yomaim, *two days*, the time of their restitution by the time after that, יום השלישי Yom hashelishi, *the third day*; a time in which it might seem in ordinary fores (to which their condition is likened) unlikely to find ease. So notes Ab. Ezra: *the third day, contrary to any that is broken, for then is their grief greatest*, as Gen. 34. 25.

By *two days* some will have to be understood זמן קרוב or מועט, a *short time*; * others, on the contrary, זמן רב, a *long time*, after which shall suddenly follow that day of salvation, called *the third day*. These however different notions, yet as to the scope or thing intended, come to one pass, viz. to intimate, that that calamitous condition, as of death it self, shall not be for utter destruction, but for a determined time, which be it long or short, shall be immediately succeeded with a time of lasting joy and comfort, which God shall in mercy without fail give and make good unto them; and they may comfort themselves in certain expectation, that however he may now seem utterly to have cast them off, they shall then live in his sight. So that these words will give much the like assurance of comfort, with that which is given, Is. 54. 7, 8. *For a small moment have I forsaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer.*

Such a general interpretation doubtless are the words well capable of, and there be who would have us satisfied therewith, and rest contented, and not more particularly or nicely to search into the words: but surely the express and particular mentioning and designing of *two days*, and a *third day*, seems to intimate something more particular than so, and to require us to take notice of it; and that is, according to the opinion of some both ancient and modern, the laying of Christ dead in the grave for two days, and rising again early on the third day to life: which certainly, by any that should purposely go to describe it, cannot in terms plainer, or more agreeable, be described than by these here used; and that therefore these words were here used for that purpose, prophetically to describe it, is, I say, by some not doubted. So Mercer thinks the Prophet here *apertè de Christi resurrectione loqui*, to speak plainly of the resurrection of Christ, and that this place is peculiarly had respect to by St. Paul, 1 Cor. 15. 4. where he saith of Christ, *that he was buried, and that he rose again the third day according to the scriptures*. He adds likewise, *variis Scripturae locis Christum*

^a If 30. 26. Eze. 34. 6. Pf. 147. 3. ^o In some Editions it is, *curabit*, but observed to be a great mistake from an ill reading in the Greek. See Druf. P. 2 Ki. 23. 8. ⁹ Ab. Ez. Abarb. הוא משר לקרר הזמן a Proverbial expression of short time. * Kimchi. Calv. ^r Comment. in Hof. 6. p. 66. ^s p. 74. and the like is cited by Tarnov. out of Dorptheus.

*resurrecturum predicatur, sed tertio die resurrecturum nullum aliud extat toto Veteri instrumento (quod iuccurrat) oraculum, " that it is foretold in several places of the Scripture that Christ should rise again, but that he should rise the third day, there is no other prophecy (that we meet with) extant in the whole Old Testament; although others think that manifested enough by the type of *Jonah*. That it is the opinion also of our Translators, that St. Paul in that place mentioned, refers to this, appears by their putting here in the margin, as a reference, 1 Cor. 14. 4. Dr. Hammond also saith, that the space of the three days of Christ lying in the grave untill his resurrection, is here prophetically mentioned by *Hosea*.*

But *Calvin's* opinion is different, and he thinks slightly of such expositions as make the words a Prophecy of Christ's death and resurrection; but the more general way of expounding them, so, as that they are a profession of faith in God, that though he suffer them to lie long in affliction, yet he will in good time again relieve them, to give the full meaning of them: of which method of Gods, he saith there was in Christ a signal pattern and example. He is for this opinion of his sufficiently spoken against by many. *Rivet* defends him, as not deserving so hard censures, yet after all that he saith in defence of him, concludes, " *That what he hath said is not, that he doth not think the intention of those praise-worthy, who refer these words immediately to the resurrection of Christ. Certainly, I think the least that can be said, is that which a Learned man (himself looked on as one that is not over-forward in applying to Christ any Prophecies, which do not undoubtedly concern him) here saith, That the first obvious sense of the words, is, that when the Israelites shall have amended themselves, it should come to pass, that God would in a short time restore them out of so great miseries, as are usually compared to death. But without doubt, by the ordering of God, these words were so directed as many other words of the Prophets, as most evidently to prefigure to us the space of time within which both Christ was to recover life, and his Church hope. Thus Grotius. Certainly, if we look on the words according to their bare literal sound, we cannot but see them so punctually made good in the two days wherein Christ lay under the power of death, and the third day wherein he was revived, and rose again, that we may see good reason to say, That surely Hosea being a Prophet, and knowing that God would send Christ so to die, and so to remain for such a space, and no longer, he seeing this beforehand spake of the*

resurrection of Christ, as St. Peter saith of what *David* spake as in his own person, *Thou, O God, wilt not leave my soul in hell, neither suffer thine holy one to see corruption, Acts 2. 30, 31.*

If it be objected, that the Prophet doth not here speak (as *David* there did) as of a single person, but saith in the plural, *us*, and *we*, as joyning together himself and the whole body of Judah and Israel, or the Church; this is easily taken off, in as much as Christ did not what he did as a private person, for his own sake, but as a publick person, and the head of that body for whose sake he both died, and rose again, that the benefit of his death and resurrection might redound to all; and so in this spoken of him they might all be looked on as partners with him, and he with them; he did it for their sakes, and so they are partakers of what he did. And this application of the words to him, I look on as the more to be attended to, because I know not how or when otherwise, applied to them, they will be found to have been made good, or what is of prophecy in them, may be said to have been fulfilled to them, but in him. For if that question be asked; when those, *viz.* Judah and Israel, who are spoken to, and of, and must therefore be needs had respect to in the first place, as concerned in the matter, who are in the preceding words threatened to be torn and smitten, so as to be reckoned for dead for a space, designed by *two days*, and yet here bid to expect to be by the power of Gods mercy revived and raised up again in the *third day*, (which hath in it the virtue of a prophecy, that it shall be so to them) had ever this made good to them? By the *two days* of their lying under misery, and so as dead, may well be (and I suppose is) here meant the time of their captivities, *Israel*, by the *Assyrians*, and *Judahs*, by the *Chaldeans*, by the Prophet here foretold, and accordingly seizing on them; but when was that *third day*, in which they were again raised up? Shall we say, as some seem to think, that it was at the Jews return from the Babylonish captivity? that will not be sufficient to make good the Prophecy, which belongs as well to Israel as to Judah, seeing that belonged particularly to Judah; so that for all that, Israel or the ten tribes might be still looked on as remaining in a forlorn condition. Certainly there can be no time since that, looked on as that *third day*, which should be as a common rising to them all, but the time of Christ's coming, wherein the Kingdom of God was set open to them, and salvation reached forth to both people. It is manifest that That restoration of Judah was not

¹ On Mat. 12. note n. y *Hec à nobis dicta sunt, non quod non censeamus laude dignum eorum, qui ad Christi resurrectionem hac verba immediate trahunt, Icopum.* w GROT.

looked on of old as the salvation expected by the ancient Jews themselves, by what we read of those that waited for consolation and redemption in Israel, *Luke* 2. 25. and 38. but they expected for it the coming of the Lords Christ; and therefore when Christ came into the world, acknowledged, that now *God had visited and redeemed his people*, and that now their *eyes had seen his salvation*. The very modern Jews by their denying it to be yet fulfilled, because they deny the Messiah to be yet come, shew that the fulfilling of it should be in the time of Christ, and effected by him. How can we then but admire the goodness and wisdom of God in so ordering the language of the Prophet, in which he foretold of deliverance to them, as that it should at once describe what he, by whom he would reach out his salvation to them, should do for imparting it to them, that so he might be known to be he that should come for that purpose, and they might believe on him? So that the words, which in respect to them, were y but a figurative expression of rising from a calamitous to an happy estate, are according to the exact sound of the letter in him only fulfilled, yea to them not at all, but in and through him, and by virtue of what was in him done, made good in that sense, that they belong to them in, as the fruits and consequence thereof.

If it seem an objection, against the taking this as a Prophecy of Christ's lying two days dead, and his rising again the third day, because it is not brought by name in the New Testament, as a proof of it out of the Old, but Christ for the proof of his being to rise on the third day, brings not this testimony but the sign of *Jonas*, after his lying three days in the belly of the fish, being restored, I think the answer plain, That Christ's answer to the Pharisees is according to their asking, which was for a sign, not for a proof in plain words, of what he said concerning himself.

The summe then of what hath been said is, that these words are applicable, 1, To the condition of those to whom they were then spoken, Judah, and Israel, to comfort them against those sad calamities and destruction with which they were threatned, and in which they should a while remain, by certain hope of being restored again in God's good time, to a joyful and comfortable condition. Secondly, to Christ, in whom, and by whom, that hoped for happiness should be made good to them. The words, as applied to them, are in a metaphorical sense, to be understood; *two days*, and *the third day*, not precisely for that space of time, by those names properly under-

stood, but more largely and indefinitely for such time as was by God determined; and *reviving*, and *raising up*, not properly for bringing to natural life such as were so dead, but for restoring to an happy and joyful condition, such as were in the depth and grave of misery, and forsaken by God, who had withdrawn his favourable presence, and the light of his countenance and protection from them, and torn and smitten them by the hands of their enemies, the instruments of his wrath; and so by the *life*, to which they should be raised up, not the natural life of the body, but a comfortable enjoyment of God's favour, a life of grace previous to a life of glory: but as applied to Christ, agree to what was in him done in the strict meaning of the letter, and so are accommodable to both.

But for what advantage was it then to those Jews and Israelites, that the Prophet should thus describe to them the sufferings of Christ, and his victory over them? To what purpose that he should, in his calling on them to comfort themselves in their calamities, with assurance of God's mercy for healing and reviving them on their returning to him, mingle such a description thereof? Plainly much, in giving them a sure ground for that confidence which he would work in them, of finding help and salvation, notwithstanding the seeming desperateness of their condition, by setting forth to them that Saviour by whom God would effect this, to be such whose ability for it they should have reason to be confident of, by seeing him, in what concerned his own person, to be of manifest undoubted power over death and the grave; the bonds of which, after he had layn under them for two days, he brake, and triumphantly rose again the third day: and when they saw him to have done this, should they doubt either of his power to save them, or that he was that Saviour by God ordained to them? They might say, *after two days* &c. because by him, whom he would so raise up, deliverance should be wrought for them, when their case was as desperate as of one that had been so long dead.

But the Jews will believe neither of these; neither that our Lord Christ did so do, or that he was God's Christ, nor these words to have been meant of him, and therefore it will be in vain to urge them to them, as thinking thereby to convince them. To this may be answered, that what the Jews will do in this place, the like will they with the same confidence, as to any other the plainest proof that can be urged concerning Christ's sufferings or resurrection, or any other thing prophesied of to be done, and accordingly done by him, do; they will deny it to belong to him, but find out some

* *Luc.* 1. 68. & 2. 30. y *Grot.* on *Mat.* 16. 21. 2 *Rivet* on the words, p 211. col. 1. edit. in 4to. * *Mat.* 12. 40.

other on whom to fasten it; or that it was fulfilled by him, so as to force them to believe in him, because it was not so done, as to make for that end which they did expect from him, to wit, the subduing of all enemies under them, and restoring them to their own land, and there settling them in a flourishing temporal Kingdom, setting at nought a spiritual deliverance, and a spiritual Kingdom. Nothing but earthly hopes do they conceive from that Messiah, which they imagine to themselves; none but such good things exhibited to them, shall make them acknowledge him. And that they, who will not allow of a Messiah, that should at all be obnoxious to sufferings, should look on Christ's lying two days in the grave, as a testimony that he was he that was sent to save them, cannot (except God should open their hearts) be expected. They whose fathers, when the thing was newly done, or notoriously known, would not acknowledge or suffer themselves to believe that Christ was raised up on the third day, but rather laboured to fistic the knowledge thereof, by bribing with large sums of money those who were witnesses to it, that they should not confess that he was risen, but should say that his disciples came by night and stole him away, and caused that saying to be reported among the Jews until this day; how can we think to hear them say, that Christ was the third day raised up, and this Prophecy fulfilled in him, and therefore, by it convinced, to confess that he was truly Christ? Yet ought not Christians, who are assured of the truth of these things, and know what is here said to have been punctually fulfilled, to let go this testimony concerning him against them, but to make good use of it to themselves, though they *i.e.* the Jews, will not willingly hearken to it. Mean while how they, by denying it, are at a loss in assigning a meaning of this place, or to shew how it was to be completed, is evident. That it could not be fulfilled *but by the coming of the Messiah, they will not deny. Refusing therefore to acknowledge Jesus Christ to be the Messiah, they look upon it as the only *salvo* to themselves, to say that the time for the fulfilling of it is not yet come. This is manifest out of the expositions they give of the words. "The *two days* (saith R. Salomo) are the times of the two punishments, which have passed (or taken hold) on us in respect of the two Temples which have been destroyed. In the *third day*, that is, at the building the third Temple, he will raise us up. Abarbinel also gives the same with a little enlargement, thus. *He shall raise us up from (or after) two days*, which R. Salomo expounds, *from (or after) two punish-*

ments, which have passed over us, from two Temples which have been destroyed; and in the *third day*, which is the Temple that shall be, he will raise us up, and we shall live before him, because we shall no more fall nor return into captivity, which is a reputed death, but in that time he shall raise us up, and we shall continue in that raised state as long as the earth endureth. Others, (reported by R. D. Kimchi,) The *two days* are a comparative (or a figurative) expression of two captivities, the *Egyptian*, and the *Babylonish*; the *third day*, a like expression of the third captivity, in which we now are, from which he will raise us up, and we shall live before him, so as that we shall never more go into captivity, but live for ever before him, because we shall no more sin.

How incongruous these expositions are, it is easie to perceive, as to both, in that they make the *third day* here mentioned to be a day of calamity as well as the *two days* preceding, after their being revived from them; a long day, to last to a third Temple not yet built, whereas the words, *after two days*, and *in the third day*, expressing the same thing, plainly intimate that the *third day* is to be a day only of happiness and prosperity, to them that should immediately after the two sad doomy days be raised thereto. How many hundred years are past, and no third Temple, such as they expect, yet built, no other Messiah come to do it? Some look on this expression as tolerable, if by that third temple should be understood the Church of Christ, the spiritual temple, of which Ezekiel gives a typical description, from which the Jews probably take their fancy of that third material Temple, which they so much talk of. But this will not well be fitted to it, or make any way to save their opinion, which supposeth that this shall not be till after the destruction of the second Temple, before which the foundations of Christ's Church were raised to a good height. But if they look on the building of a third Temple as a necessary circumstance for designing the time when the salvation here spoken of was to be exhibited, we have one to shew them which really was so, and we may well think here was had respect to, if that would bring them to a right belief of the fulfilling of this Prophecy; and that is that of which our Saviour to them asking a sign thus spake, *Destroy this Temple, and in three days I will build it up.* Joh. 2. 19. speaking of the temple of his body; so that when he was risen from the dead, his Disciples remembered that he had said this unto them, and believed the Scriptures, among the testimonies of which to that purpose may well be reckoned these present words. But

* Matth. ult. * See Munster. משכנתא. Zanch. Chr. a Castro.

those by whom the multitude of the Jews was then sway'd, would not understand him, nor the Scriptures that concerned him. They made that saying of him, though by them perverted, before it was fulfilled, a testimony against him, *Matth. 26, 61.* and after it was actually fulfilled, so stifled the knowledge of it, as that it might not by the people be either known or believed, and so left to their posterity the groundless expectation of another Temple, which (passing over this without taking notice of it) after the destruction of the second, under which this third, which we speak of, was both built, destroyed, and rebuilt, they yet look for, with another Messiah, whom, refusing to acknowledge the true one, long since come under the second Temple as they call it, they imagine to themselves.

But if he were the true Messiah, whom this and other Scriptures did concern, and foretell of, why is it that they have not in and by him found deliverance? The two days are long since past, and this third day hath long run on, and we (say they) are not yet revived, nor raised up. But where lies the fault of that? certainly in none but themselves; he hath done his part; he vanquished death, after he had two days layn under it, and was raised the third day, and called on them to rise out of their graves, and to bear him company; and many of them did it, both of Judah and of Israel, even as many as believed the Gospel of salvation preached to them, and came in at his call to his Kingdom, but the rest willingly remain in the grave: and shall that make the word of God, and what Christ hath done, of none effect? By no means. There hath evidently been done by him, that which leaves no room, no pretence to them for looking after another Messiah with his third Temple, and third day, I know not when to come. The ground of all this error is their gross carnal mindedness, which look not on any thing as *reviving and raising up, healing or binding them up*, but a restoring them to the flourishing state of a temporal Kingdom; whereas his Kingdom is a spiritual Kingdom, and not of this world, and the good things therein to be expected concern more the happiness of the inward than the outward man, consisting not so much in outward wealth and prosperity, as in being rich in grace, and prospering in soul; not in the favour of the world, but in living in the favour of God, and in the right knowledge of him, as the following words here declare to be that, with hope of which they are here called on to comfort themselves against the distress which they are now in, being under his displeasure, and their aversion from him, and his from them, when they shall find him in Christ reconciled to

them, whom with all their flocks and herds they could not pacifie.

But why should we trouble our selves about making any thing of their groundless talk of a third temple, which is only to elude the truth of Christ's being come, and having performed under the second Temple all, that by virtue of this or any other Prophecy was required to be done by him? This only use can we make of it to be a confession from them, that in these words respect is had to the Messiah, by whose coming alone, and doing what he did, could be (and accordingly were) made good to as many of them as would receive him, and shall be to as many as shall yet receive him, those benefits, with hope of which they are here taught to comfort themselves; and therefore to convince them, that he, whom they were to look for, is already come, and by fulfilling all Prophecies concerning the Messiah, hath approved himself to be truly him.

That other exposition by *Kimchi* mentioned, hath, besides those incongruities common to it, with this already spoken of, others also; as namely, that whereas the words here speak in the future of what was to come, and should be done after this was spoken, it takes for one of the days the *Egyptian* bondage which was so many ages past, long before they were framed into a Kingdom, and after which they had so long lived in a prosperous and flourishing estate, till growing wanton they rebelled against God, and provoked him to bring them to that desolation, by this Prophet in the foregoing words threatned ere long to come on them, both on the ten tribes, and the two, and are in these given to hope for deliverance from.

R. Tanchum gives his exposition in such indefinite terms, as that we cannot tell precisely what he means; his words thus sound: He 'points out two times, in which we ought to 'address ourselves to God, that he would deliver us from the calamities thereof; and 'those are the first captivity, and a second, after 'which shall follow a third redemption, after 'which shall be no depression, or servitude; 'that is it which he saith, *In the third day he will raise us up, and we shall live in his sight.* What two captivities he means, he doth not express; if he mean the *Egyptian*, and *Babylonian*, then he falls in with that last spoken of, and is liable to the same exceptions; if the *Babylonish*, and that after by the *Romans*, then with the former, and requires the same answer. If we might interpret his words of the two captivities, that of the ten Tribes by the *Assyrians*, and that of the two by the *Chaldeans*, and then that deliverance on the *third day* of that spiritual deliverance by Christ wrought for the perpetual freedom of his people,

people; they would then be well agreeable to the truth, and well expresse what issue they who could not now but fear and see, as it were already present, those calamities with which God had by his Prophet threatned to them, might have confidence, upon their returning unto him by repentance, to expect from him: namely, such deliverance in Christ as should be accompanied with those fruits and benefits, which the following words, *and we shall live in his sight, &c.* do expresse.

The Chaldee seems plainly to refer the words to the time of Christ, explaining, *after two days he will revive us, by, he will revive us in the days of consolation which are to come.* What else can he mean by the *days of consolation*, but his coming, which *old Simeon* expecting, is said to have waited for the consolation of *Israel*, Luk. 2. 25. and professeth, having now seen him, with his eyes to have seen that salvation; which others of them also, as many as believed in him, likewise found; and that all of them did not find it, was through their own unbelief, not that God frustrated those hopes, which by his Prophet he here bids them to conceive.

Some of the ancient Rabbins, are also looked on by *Raimundus* and *Galatinus*, as expounding this place concerning the resurrection of the Messiah; but for ought I see, the thing intended in the words that they cite, makes rather to prove, that by the *face of God*, in *לפניו* *Lephnanu*, the last word of this v. by ours rendred, *in his sight*, but literally signifying, *before his face*, is meant Messiah, so called, than to prove the Messiah's rising from death. But the matter is not of any great moment; the Jews in general agreeing, that the Messiah is here had respect to, as he by whom what good is to be expected, was to be made good to them: and we seeing the words according to the strictest meaning of them exactly describing what our Lord Christ did, have good reason to affirm, that they did point him out as him in whom God would upon their repentance be reconciled, and give deliverance to them, but have no reason to let go such an evident Prophecy of his dying, and rising from the dead, and manifest proof of his truth, and of his ability also to save others, onely because they will not acknowledge it to be so: on the same grounds, we must part with all to them.

Thus have we said, I conceive, as much as concerns both the strict literal exposition of the words, and the meaning of them as applicable either to Christ, in whom they were according to the letter exactly fulfilled, or the Jews and Israelites then spoken to, to whom

in him, and by what he did, a door of hope in the midst of their calamities was set open, and shewed how, and when, to them they were to be made good; and that so they have been actually and fully made good in him, by what he did in the time limited and described by *two days*, and a *third day*, and to them also, at that very time in part, *viz.* to as many of them as then embraced the salvation by him reached forth to them, but still more and more to be completed, as it shall please God to call in any of them to his Kingdom, and make them partakers of the merits of his death and resurrection, or that glorious liberty which he thereby hath purchased for as many as shall lay hold thereon. For this *third day*, though so long since began, we do not look on to end, till with this world. So that whatsoever God shall do for any of them, for reviving or raising them up, according to the meaning of these words in this place, with respect to the life of grace here meant, between the time that Christ rose from the dead, even to the end of the world, may we look on still, as a farther fulfilling of this Prophecy. But though they were then the people peculiarly spoken to, and accordingly Christ himself preached and commanded his Apostles to preach the Gospel of *deliverance to captives, and the acceptable year of the Lord*, in the first place^b to the *lost sheep of Israel*; and God having raised up his son Jesus (according to what is here said) sent him first to them, to bless them in turning them from their iniquities; yet became he by this means a Saviour not onely to the Jews and Israelites, but to the Gentiles also, even to the whole world, that he should be^c for salvation unto the ends of the earth. They therefore that apply what is here said not onely to those of the twelve Tribes, to whom it was then particularly spoken, but to as many as believe in Christ, that they all may through faith in him assure themselves, if God shall suffer them to be overwhelmed and greatly oppressed with any calamities for any time, yet that he both can and will also revive, and raise them up again, (as he raised up Christ, after his two days lying under the bonds of death, to life on the third day) to live for ever, do not go in such exposition, beyond the genuine meaning of the words, which (what was then spoken to them being writ for our admonition) according as here spoken, they will well bear.

But there are many who seem to go wider in their interpreting the *two days*, and the *third day*, here mentioned; as that by the first day should be understood, ^a the time under Adam, of a natural life; the second in Christ, of a

^a Luc. 2. 25. ^f part. 3. c. 18. ^g 1. 8. c. 22. ^h Luc. 4. 18, 19. out of Isa. 61. 1, 2. ^b Mat. 10. 6. ^c A.B. 3. 26. and 13. 46. ^d ib. v. 47. ^e Bernard, in vigiliis nat. ferm. 2.

life of grace; the third with Christ, of a life of glory: or else ¹ by the first day, Christ's coming forth out of the bosom of the Father; by the second, his coming out of the womb of the Virgin; by the third, his coming out of the heart of the earth; or, the first to be the day of his birth, the second of his passion, the third of his resurrection; or, 1. his ^m coming in the flesh in humility, 2. his coming in glory at his resurrection, 3. his coming to judge the world; and such others. And then as to the persons which shall be *revived and raised up*; by them, some understand ⁿ those bodies of the Saints which arose out of the graves opened at his passion, and came out of them after his resurrection *Matt. 27. 52, 53*. Others, all that are to be raised, who on the third day were raised in Christ their head, who by his resurrection ^o begat in us a *lively hope* of our own resurrection, by which we are also said to be *quickened together with Christ, and raised up together*, &c. *Ephes. 2. 5, 6*. These and such like descants we may look on as allusions to the words, and applications of them, rather than literal expositions of them. As much as concerns the literal meaning, I suppose hath been before given, as the occasion of speaking of them, and the time when, and the persons to whom they were spoken, direct, and so, as much as a literal exposition requires, or will well admit of.

What good reason there was that they should thus exhort one another, or hearken to him that did exhort them to *return unto the Lords*, that so he might, and comfort themselves with confidence, that he would, upon their conversion, *heal and bind them up, revive and raise them up*, will easily appear by consideration of the fruits and benefits which they shall receive on his so dealing with them, and of the happy condition which they shall thereby be brought to, out of that calamitous estate, that they now were in under his real aversion and displeasure, as without life and light of comfort: and that condition is described in the following words; as first, *and we shall live in his sight*. That to them, now as dead, he should say barely, *live*, were no small benefit, life, as but a state contrary to death, being accounted an happiness; but in that he saith, they should live *לפניו* *Lephanau*, ^p *in his sight*, or as others, ^q *before him*, or *his face*, is more then so; more certainly pointed out than an ordinary life; and that, by looking back to what is said, *c. 5. 15*. that he would withdraw the sense of his sight, face, or presence from them, and that they being sensible

of their want of it, should seek *פניו* *Phanau*, *his face*; and by what was said on those words, we may well conceive to be as much as to say, we shall live comfortably in the enjoyment and sense of his favour and good will toward us, and his continual care and providence over us.

Others will have it to import as much as, we shall live as always in his presence, and in his fear, ^r always labouring to do such things as shall be pleasing to him, and constantly serving him, knowing him to oversee and observe all we do, as *Gen. 17. 1*. he saith, *walk לפני* *Lephanai*, *before me*, *before my face*, as in my sight, *and be thou perfect*. And it is manifest, that the true Israelites of old did account it a chief privilege to be brought by Christ to them, and no small happiness of his Kingdom, and wherein the mercy promised to their forefathers, and his covenant and his oath which he swore to *Abraham*, should be made good, viz. *that he would grant unto them, that they being delivered out of the hands of their enemies, might serve him without fear, in holiness and righteousness before him all the days of their life*, according to the expression of old *Zacharias*, *Luk. 1. 72, 73, 74*. This and the former cannot be really separated, for certainly, whosoever hath any sense of Gods presence with him and favour to him, and desires to retain it, will always endeavour to walk as in his presence, to ^s *walk with him*, truly worship, obey, and faithfully serve him, and whosoever walketh as in his presence, will not doubt of finding him present with him for good; such an inseparable connexion is there betwixt his fear and favour, being as it were mutual causes one to the other. But of those that consider them as distinct one from the other, ^t many think the former exposition to be here preferable, as more immediately inferred from what is said at the end of the former chapter. Among those who embrace the latter seems *Abarbinel*, who expounds, *and we shall live in his sight*, i. e. *חמיר בעבודתו* *always in his service*. ^w Others refer this to the perpetual sight of God, and enjoyment of his presence, and living ^x continually with him in the life to come, wherein they shall see him ^y *face to face*, ^z *and as he is*.

To these the Chaldee Paraphrast seems to lead the way, thus interpreting the latter part of this verse, *In the day of the resurrection of the dead he shall raise us up, and we shall live before him*. And to this is reducible what ^a another says, who makes, *his sight*, to be as much as *cum eo*, *with him*, i. e. *tam certo quam*

¹ Rivet. and Chr. à Castro. ^m Jerome. ⁿ See Chr. à Castro. ^o 1 Pet. 1. 3. ^p In conspectu ejus. Vulg. Lat. ^q Chaldee. LXX. Syr. Ar. Jun. Trem. *ad facies ejus*. Interlin. *coram facie ejus*. Druf. ^r Coram eo, vel in conspectu ejus, notat veram pietatem. Tarnov. ^s לפני. ^t Gen. 5. 24. ^v See Ribera. Christo à Castro. Rivet. ^w Mercer. ^x 1 Thef. 4. 17. ^y 1 Cor. 13. 12. ^z 1 Jo. 3. 2. ^a Rare.

ipse vivit, as certainly as he himself lives, or eadem vitâ celestii & beatâ quam ipse vivit, with the same heavenly and blessed life which he lives. For to live in the sight of God is to be partaker *vite & felicitatis Dei, of the life and happiness of God.* This use of the word לפני *Lephanaui, in his sight,* might we, if there were need, confirm by a not unlike use of it, *Psal. 72.5. where לפני ירח Liphne yareach, in the sight (or before) the Moon, is, as long as the Moon endureth: and v. 17. לפני שמש Liphne shemesh, before (or, in the sight of) the Sun, as long as the Sun.* But though this expression may be applicable to everlasting life, and that be here included as that in which this happy estate here spoken of shall end, and conclude with; yet that it is not here immediately spoken of, will appear from what is said in the next following words, wherein is described the work and study, wherein those that have attained the life here mentioned, shall employ themselves, and account it their happiness to be exercised in, which is such as pertains to the more imperfect state of this life, rather than to the perfect state of the life to come, in these words.

V. 3. *Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain; as the later and former rain unto the earth.*

ונדעה נרדפה לדעת את יהוה *Vene-deah nirdaphah ladaat eth Jehovah,* which our Translators render, *Then shall we know, if we follow on to know the Lord:* where the particle, *if,* being put in a different character, shews that it is not expressed in the Hebrew, but by them supplied; the words in the Original barely sounding, *And we shall know, we shall follow to know the Lord.* ^a Others therefore supply (and) between the two Verbs, *we shall know, and we shall follow to know,* (or ^b that we may know,) according to which an ^c ancienter English, *Then shall we have knowledge, and endeavour our selves to know the Lord.* Others, *ut, that, i. e. how.* So the Manuscript Arabick, *ونعرف كيف نكلب معرفة الله*

And we shall know how we may follow (or pursue) the knowledge of the Lord. Others make up the sense otherwise, ^{*} some making the first of the Verbs joyned, as it is, to the other, to have the force either of a Participle, *scientes, we knowing,* or of an Adverb, *scienter, we shall knowingly,* (or in right manner, according to

knowledge, not with zeal, that is not according to knowledge) follow &c.

Another learned man, making the first of the Verbs to refer to what was said before, *and he will raise us up, and we shall live in his sight,* thus: *And we, i. e. when we shall know that, viz. that we are raised up to a new life, when we shall by experience have learned that, we shall not cease but follow on that we may know the Lord.* ^e Others, *If we shall with knowledge follow the Lord, his going forth &c.* so referring it to what follows to make up the sentence, or affirm any thing. These all make good meanings, and justifiable constructions, but the taking the words barely as they are in the Original, without any supply or addition, so much as of (^h and) between the two Verbs, seems to be the more Emphatical expression, *and we shall know, we shall follow to know the Lord:* so it doth not only declare, that being raised up so as to live a new life in the sight of God, they shall have means given them, if they will make diligent use of them, to attain to the knowledge of the Lord, which seems to be the import of our last Translation, nor yet that they shall have both means and knowledge how to make use of those means, as others seem to intimate; but that they shall both have knowledge of the Lord, and shall use all diligence, and all possible means for the increase of it, and strive more and more to the perfection of it: as if this were the privilege and fruit of that life, which they have now conferred on them in Christ, that they should now have both their understandings inlightened with the true knowledge of God, which above they are said not to have had, *ver. 4. 1.* and to have been destroyed for want of it, *v. 6.* and their minds and wills inclined to endeavour to grow and increase in it, as accounting it their great happiness so to do, yea even their life it self to consist in it, according to that expression of our Saviour, *Joh. 17.3. This is life eternal, that they may know thee the only true God.* It was no small part of that miserable life that they were now in, and therefore looked on as death it self, that they had no sight of God, no knowledge of him; what shall then the living in his sight, and the having the light of his knowledge, be, but as life from death, yea a true heavenly life to them?

It is elsewhere promised, as a great privilege of Christs Kingdom, that then they should all know the Lord, *Jer. 31.34.* and as a great blessing, that he would give them *an heart to know him, Jer. 24.7.* These having

^a Vulg. Lat. Pagn. ^b Ab. Ez. and Kimchi on Hof. 1. 6. making שׁוּ *She, ut, to be understood.* ^c Geneva Transl. ^{*} Druf. ^d Rom. 10. 2. ^e Lud. de Dieu. ^f 1 *Ve*, and for, *cum*, or *quando*, When. ^g Jun. Trem. ^b Some Editions of the LXX have *καὶ*, and, some have it not, but read as the Hebrew.

both these conferred upon them, both the knowledge of the Lord, and a heart to follow to know him, must needs be in an happy condition, and even now may be looked on as having their conversation in heaven. Yet is this happy condition so described, as to shew (as we said) that that life in the sight of God, in which it is said that it shall be so with them, is to be understood of a state of life of grace in this world, not of the life of glory in the world to come, though to that it tends, and shall end in it. For while he saith, *we shall follow to know*, that is, seek more and more to know, it argues that their knowledge is in a growing estate, tending to, but not yet come to that perfection, which is proper to the life to come, according to that description of the difference between them given by the Apostle, 1 Cor. 13. 12. *Now we see as through a glass darkly, but then face to face; now I know in part, but then shall I know as even also I am known.*

Again, those spoken of, viz. Judah and Israel, here placing that happiness which they expect to be brought to by the Messiah, in that they shall live in Gods sight, and know him, and have opportunity of following to know him, it plainly shews that that happiness did not consist in being restored to the flourishing state of a temporal Kingdome, nor the plentiful enjoyment of earthly good things, wealth, pleasures, worldly greatness, honour, &c. but in the enjoyment of Gods favour, having him reconciled to them, and in the right knowledge of him and his ways, that so they might in acceptable manner serve him, and live unto him here, that they might live with him for ever; and so convinceth how grossly mistaken they were, who when Christ came to make good all things here expressed, as they were to be expected, to reconcile and restore them to Gods favour, to give them true knowledge of him, and his will, and ways, and grace to enable them to make proficiency in knowledge and godliness, and to bless them with all spiritual blessings, did yet reject him, and refuse to acknowledge him for what he was, viz. the true Messiah, because these were the chief blessings that he promised them, and not earthly good things, not worldly wealth, but grace, not an earthly but an heavenly Kingdome.

It will not be needful to warn, that by the *knowing of the Lord* here is meant not only a speculative knowledge, but such as is directed to practice, and accompanied with it, a knowledge of the Lord and his will, that they may rightly believe in him, and love him, and fear him, and acceptably serve him, as with-

out a right knowledge of him they cannot do. All pretended service to him without that, will be but as *the blind offered for sacrifice* to him, which by the law was forbidden, and would not be accepted. What behaviour he requires in them, that will be said to *know him*, appears by what he saith was to *know him*, Jer. 22. 15. 16. &c. viz. *doing judgment and justice*, &c. We cannot look on that as a knowing of God, which doth not comprehend the whole worship of God, and a purpose and endeavour of observing all his commandments: not amiss therefore Kimchi explains the Verb, signifying *knowing* in the second place, viz. לָדַעַת Ledaat, to know, by לַעֲבֹד Leabdo, to serve him; as King David saith to his son Solomon, *Know the Lord God of thy father, and serve him with a perfect heart, and willing mind*, 1 Chron. 28. 9. where he is rightly known, he is so served, and only then when he is so served, rightly known. The Chaldee therefore here expounds it, *we will learn, we will follow to know the fear of the Lord.*

The words of this verse hitherto describe how they in their turning to God, and seeking for mercy from him, that they may live in his favour, shall be, or ought to be, affected towards him, and things pertaining to him; those that follow, describe how he, being so duely sought to, will exhibit himself and his favours to them, under a double similitude. In the first of which his manifestation of himself to them for its comfortableness, clearness, continued increase and diffusiveness, is compared to the *morning*; in the second, for its good effects, in doing them good, and making them fruitful in good; to the *rain*, that in due season and measure coming on the earth, maketh it fruitful. This to be the scope of the words we shall easily perceive, by looking on them in order, *His going forth is prepared as the morning.*

מוֹצֵאֵן Motfao, *His going forth*, viz. the going forth of God last spoken of. He had before said, c. 5. 15. that he would *go and return to his place*, &c. withdraw his face and favourable presence from them. His returning in favour and manifestation of himself again to them for good, may well in opposition to that absence, be called his *going, or coming forth*; and this is said to be כִּשְׁחַר נָכוֹן Ceshachar nacon, *prepared as the morning*. Nacon *prepared*, the word so signifies, and also *firm*, and *certain*, and *evident*, which will not fail, and cannot be withheld; and either of these significations, or all, may be here taken. His manifestation of himself to his is prepared, certainly decreed and appointed by him with

ⁱ Malai. 1. 8. ^k Deutr. 15. 21. ^l Rivet. ^m See Tit. 1. 16. ⁿ Jo. 2. 3, 4. ^o See Rivet. ^p Boot. pag. 242.

himself, and so shall certainly be made good, and have effect: who shall hinder it? and so in both regards is well compared to the morning, which according to the law by God prescribed to nature, doth necessarily and certainly break forth at its appointed time, being not to be hindered or kept back. In that last verse of the 5th. Chapter, God saith, *In their affliction יִשְׁחַרְגוּנִי Yeshcharuneni they will seek me early, or in the morning*, and here they say his coming forth to them shall be prepared כְּשֶׁחַר Ceshchar, *as the morning*, which well allude one to the other. They shall seek for him as they that seek or desire the coming of the morning, and he will come to them *as the morning*, as certainly and as readily as the morning. Which, besides what hath been said, imports that he will bring with him as great joy and comfort, as the clear morning arising doth to those that have wanded in a dark night; so that though they have been in heaviness for a night, yet joy shall come to them in the morning; which signifies that he will manifest and cause to shine upon them אורו וטובו *his light and goodness*, as Kimchi speaks: and that in another regard also, viz. of the certain growth and increase of it toward perfection, as the light or spring of the morning groweth to perfect day: and also of the clearness of the manifestation of himself to them; יִתְבַּר אֲצִלָּנוּ כְּאֶשֶׁר יִתְבַּר אֹרֶחַשְׁחַר שְׁמֵי עֵינֵינוּ (as Kimchi's father) *He shall be pure or clear to us, as the light of the morning, in which are no clouds, is pure*: which Boetius thinks here chiefly meant. Anim. l. 2. c. 11. §. 12. The diffusiveness or extent of which manifestation of his goodness, will be by the same comparison necessarily intimated, it being like the morning, the light of which is not confined to any narrow compass, but in a moment spreads it self on the face of the earth.

In this exposition hitherto we have followed that construction of the words, which our Translation gives, which, I think, is the plainest and most agreeable to them in the Hebrew. Others give what is something different, though not to make much alteration in the sense. Some make the affixe in מִצָּחַר Motfao, *his going forth*, which we refer to יְהוָה the Lord before mentioned, to pertain to שָׁחַר Shachar, *the morning*, that the words may sound, *we shall follow to know the Lord, as the morning, whose going forth is prepared*, so Kimchi; the meaning saith he is, *If we shall do this, viz. that we follow to know the Lord, he will be to us as the morning, whose going forth is prepared*. So also the Syriack, *We shall know to go (on) to the knowledge of the Lord* (ܕܢܝܢܐ ܕܥܠܡܐ) like the morning, whose going

forth is certain (or established.) So the Manuscript Arabick Version also, which is, *And we shall know how we may follow the knowledge of the Lord*, مَثَلُ الْفَجْرِ الَّذِي هُوَ مُسْتَوِي as the morning, the place of whose arising (or appearing) is settled.

The Chaldee Paraphrast goes the same way, who hath it, *And we shall learn, we shall follow to know the fear of the Lord as the light of the morning, which with (or at) its going forth doth adorn (or doth dart forth)*. This makes no different sense as to the whole of the matter from the former, it being much one, whether the going forth of the morning it self, or of him who in that regard is compared to it, be described; but certainly in this latter way the construction is more harsh and obscure, and leaveth something to be supplied, which according to Kimchi's expression is הוּנָה הוּנָה *He will be to us*. The others leave it more in doubt, as whether they refer the affixe in מִצָּחַר Motfao, *his going forth*, to the morning, or to their knowledge, and the manner or measure of it, or to themselves, who shall know the Lord, as R. Salomo plainly takes it, supplying and expounding it, *to know thee in truth and integrity, כְּשֶׁחַר וְהוּא אֶשֶׁר נִכְוֵן מִצָּחַר prepared as this morning, whose going forth is prepared*; but the former, agreeable to our Translation in referring the affixe in, *his going forth*, to him, is so much plainer and withall so agreeable to the Hebrew, that we cannot but prefer it. If the supply of, *if*, at the beginning of the verse, which Kimchi puts, may seem to mollifie any harshness in the construction, and make the meaning any thing more easie and obvious, that may as well be taken in the way which we follow as in the other, and is so by some taken in; thus, Si cognoscamus Dominum, & cognoscendo eum scilicet, *If we shall know the Lord, and in knowing shall follow him, (or shall follow in knowing him)*, tam promptum erit nobis ejus auxilium, quam est aurora, *His help shall be as ready (at hand) to us as is the morning*: or, *If with knowledge we follow the Lord, exortus ejus, his rising, (or going forth) tanquam aurora comparatus est, is ready prepared as that of the morning, shall more and more grow in clearness and measure as that doth*. According to these, the first words will seem to be taken imperatively, instead of, *and we shall know, we shall follow, &c. let us know, let us follow &c. his going forth*; which is as much as to say, *If we go on to know him, we shall find him so to be*.

The Greek appears to refer the affixe in מִצָּחַר as we do, viz. to the Lord, though as to the construction and signification of the

^p Abarb. ^q See the same, and Aben Ezr. קִשְׁט Jaculari. Buxt. Lex. magn. ^s Grot. ^t Jun. Trem.

word, they go a clean different way, instead of a Noun putting a Verb, and that of a different meaning; for what others translate *his going forth*, they render, "εὐφρόνουν αὐτὸν, *we shall find him*, αὐτὸς ὁρᾷπον ἔτοιμον, *as a ready prepared morning*. Here will be to be observed, that the Noun מוצא or מוצא Motfa, (as both ways it is written) is from יצא Yatfa, *to go forth*, with the first radical Yod, but the Verb מוצא Motfa, with מ M radical, signifies *to find*, from which this form would signify, *Inveniens eum, finding him*. Hence I think the LXX took it to be from this latter root, and looked on it as the Infinitive mood of it, and to signify as a Noun, *his finding*, or *the finding of him*, or y else read it otherwise than it is now read in the Hebrew, to wit, מצאנוהו *we have found*, (or *shall find*). I think he might as well have said נמצאהו which is properly, *we shall find*. I shall not insist on these conjectures; I think we may say, that though those Interpreters read it, as now it is found, yet they did very well express the meaning: To say, that his *going forth* is so, what doth it import, but that we shall find him so? Abarbinel in his Exposition happily enough joyns both these roots, his exposition of the whole verse hitherto, running thus. *And then, in the time of that salvation, we shall know, we shall follow to know the Lord, because in the time of the salvation to come, according to what the Prophets have promised, the earth shall be filled with the knowledge of the Lord: and Jeremy saith, they shall not teach any more every man his neighbour, and every man his brother, &c. for they shall all know me, &c. therefore he saith here, and we shall know; and because the knowledge of the glorious God as he is, is impossible, according as it is said, for no man shall see me, and live, therefore after he had said, and we shall know, he explains what he had said, by saying, we shall follow to know the Lord: as much as to say, not that we shall know him, and apprehend him in perfection, but that we shall use our endeavours and labours in the knowledge of him, although we cannot know him perfectly, and his going forth shall be prepared, or certain, as the morning, i. e. as a man doth at the first behold the light of the morning, and is (thereby) assured that the Sun will go forth, (or arise) on the earth, without doubt, so shall he that follows to know the Lord, be certain and assured, שימצאהו Sheymtsaehu, *that he shall find him*. And consider what he saith, כשחר Ceshachar, *as the morning*; for because he had said above, *In their affliction ישחרונוני Yeshcharuneni, they will seek me in the morning*, concerning their seeking of God, there-*

fore he saith of him, כשחר נכון his going forth is certain Ceshachar, *as the morning*, as much as to say, as we shall seek him in (or as) the morning, so shall מוצא Motfa, *his coming forth* be certain and assured, שימצאנו She-y'matse lanu, *that he will be found of us*. What is then the meaning according to him, but what the Greek expresses, αὐτὸς ὁρᾷπον ἔτοιμον εὐφρόνουν αὐτὸν?

That which we have said hitherto, concerns the signification and construction of the words, as to the literal meaning of them; as to the application of them there is farther difference betwixt Expositors, as concerning the person called *Jehovah, the Lord*, and his manifestation of himself, to whom, how, and wherein it shall be.

Some look on Christ here immediately spoken of, called by that name proper to God alone, and the *going forth* and *coming* mentioned, to be his, so far as that his being so called should be a proof of his Godhead: and by his *going forth* they will have to be understood, 1. his going forth out of the womb in his nativity, 2. his going out of the grave in his resurrection, and 3. his going forth through the whole world by the preaching of the Gospel. All these may well come under that notion. But though it so be, and all these things were fulfilled in Christ, and not without him, yet whether he be the person here particularly spoken of, as a distinct person of the Trinity, we may doubt, and think otherwise. For the Lord here named, is manifestly the same who above said, he would withdraw himself from them, c. 5. 15. and to whom they are instructed, and called upon by the Prophet (or said, that they should call upon one another) to return to, with confidence that he would heal them, and revive and raise them up, so that they should live in his sight, and whom they should know and pursue more and more to know; his going forth it is which should be prepared as the morning, and who should come unto them as the rain, &c. and him whom shall we say to be, according to the continued tenor of the words, or without passing from one person to another, but God, without respect to the distinction of persons?

And if we ask to whom he shall afford that manifestation of himself, expressed by his *going forth as the morning*, and his *coming unto them as the rain*, and how he shall manifest himself to them? we must certainly in the first place have regard to those who are here expressly spoken to and of, who are both Judah and Israel, the two Tribes and the ten, as c. 5. 12, 10. &c. though with them it may be extended to more: so that this manifestation must be such as may equally concern them

† And so the printed Arab. w Gen. 4. 15. x Trem. y Cappel. † Petr. † Fig. † Id. and Calov. in Poole. P p 2 both.

both. So that if it be asked, how this manifestation promised and looked for shall be made good, something must be assigned which is common to all, *viz.* to as many of them as should seek the Lord, and return unto the Lord, and know, and follow on to know him: and not restrained to one without the other. And therefore, ^b whereas some would restrain this to Gods returning in favour to the Jews, in delivering them from the *Babylonish* captivity, it is ^c excepted against, because that cannot well be looked upon as common to them with all Israel, though some of them then joyned themselves to them, and returned with them. And it therefore seems more convenient to understand it of Gods manifestation of his grace and favour in sending of Christ as a common Saviour, and revealing himself in him, for the deliverance and consolation of all the twelve Tribes, and not only of them, but of all others that should rightly know him, and from him seek for salvation. In him, was it reached forth to all, and in him, and him only, to be found of all them, who turning to the Lord, rightly seek it, in such a way as he promised they should find it. Never did God so fully manifest himself in any of his goings forth, or give so clear and comfortable knowledge of himself to men, as in Christ, ^d who is the image of the invisible God; so that whosoever hath known him, hath known the father also, and whosoever hath seen him, hath seen the father, Joh. 14. 7. 9, and therefore when he came into the world, holy Zachary, being filled with the Holy Ghost, saith, (in language very much agreeing with what we have here) *The day-spring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace.* What is this to say, but that the going forth of God manifesting himself in him, was prepared as the morning, by the preaching of the Gospel, communicated to all that would open their eyes to receive this morning light? Which revelation of himself is certainly a more illustrious going forth of his, than his deliverance both of Judah and Israel out of their several captivities, or even such a glorious restitution of them to a flourishing temporal Kingdom, as the Jews fancy to themselves, could be said to be, if any such were effected; besides that never any such have been effected, that so this Prophecy might be said thereby to be fulfilled: but this so fully hath been, that there is not one tittle of it fallen to the ground, but whatsoever can be understood by Gods going (or coming) forth as the morning, is in his manifesting himself in Christ, in sending him for a Saviour into the world, and the preaching of the Gospel of sal-

vation through him, and his reaching it forth to all that know him, and follow to know him, made good.

This seems the import of the first similitude, whereby is declared how God, upon their turning to him, and duly seeking him, returning in favour to them, will exhibit the tokens thereof in a most evident manner to them. The second, wherein he farther declares, how good and beneficial he will shew himself to them, is in these words expressed, *And he shall come unto us as the rain, as the latter and former rain unto the earth.* He, the same Lord, under those circumstances as to the person, before mentioned, shall come; they, or the Prophet speaking in their name and person, say, he shall come; which, looking on the Prophet as having these words put into his mouth by the holy Spirit, is all one as if God in his own person had said, *I will come; come, that is, shew manifest tokens of his presence, or will be to them as the rain, the latter and the former unto upon the earth,* as beneficial to them as those rains to the earth, always doing good unto them, and making them fruitful in good. For so is it manifest by the use of that similitude elsewhere in Scripture, and by the nature of the thing it self, from which the comparison is drawn, that the scope thereof is to denote the conferring of great good and benefit.

In *Deut. 11. 14.* God promising to the Israelites a blessing on their land, saith that he would give them the rain of their land in due season, the first rain, and the latter rain, that they might gather in their corn, and their wine, and their oyl. When they had these rains duely given, then had they ordinarily plenty of those fruits of the earth; without them, they failed; they therefore being looked on as necessary causes of great blessing to them, other things also, which brought with them, or were occasions to them of, blessings in other kinds, whether spiritual or temporal, may well be, and are, compared to such rains. So *Deut. 32. 2.* the doctrine or word of God, or what Moses from him spake, is compared to rain, and showers. In *Pf. 112. 6.* that Psalm for Solomon, (or rather a Prophecy of Christ figured by Solomon) it is said of him, to denote the great benefits accruing by his reign, *He shall come down like rain upon the mown grass, as showers that water the earth.* And *Prov. 16. 15.* to shew the benefits of the Kings favour, that it is like a cloud of the latter rain; and which may well agree with the scope of this present place, *Isa. 55. 10. &c.* where is expressed the happy success of those, who believe Gods promises in Christ, *As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth*

^b Calv. ^c See Chr. à Castro. ^d Colof. 1. 15. ^e Showers of blessing. Eze. 34. 26.

and bud, that it may give seed to the sower, and bread to the eater; so shall my word be, that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, &c. So here then when they say, or are taught from him to say, that he shall come unto them as the rain, as the latter and former rain unto the earth, what is it else but that they did, or should expect, from him reconciled unto them, plenty of all blessings, spiritual and temporal, inward and outward comforts, all things that might conduce to to their happiness, raising them from the desolate condition they were in, and do them good, and make them good; all which are by him richly conferred in Christ, and wrought by the preaching of the Gospel, and the holy Spirit working in them; which they that received him found, and so had this fulfilled to them, though never restored to their own country, the seasonable rains of which yet to be enjoyed, the more carnal minded of them think themselves by what is here said, put in mind of, while, by way of comparison, the plentiful influence of the divine grace on their souls is to the rains that then shall there in their due season fall, likened.

This being the scope of the similitude; as for the literal explication of the terms, we have here first, rain in general named, and then two distinct sorts of it, which, in that country where this was spoken, were such as they depended on for making the earth fruitful, and crowning the year with plenty. The first named is מלקוש Malkosh, which is, according to the signification generally given to it, rendered the latter rain, as including in it the notion of אל מורח that which is after or later than another. R. Tanchum, as also the MS. A-

rabick, render it by לקיס Lakis, as if that root had in Arabick the same signification with that in Hebrew. However that perhaps, in other authentick Arabick Authors, will not be found, it is in the Syriack tongue known, wherein the root **ل** Lakeš signifies to be late or backward, and is referred to rain or fruits, as the Nouns thence derived; and this rain seems so called, in that it came last on the corn, to wit, before harvest, when the corn was now grown up, so that by it the grain in the ears might be plimmed and swell, or be made full; rendered therefore by the Sy-

riack, **רביו** Rabio, the spring-rain. The

second named is יורה Yoreh, rendered, the former rain, and in the forecited Deut. II. 14. the first rain, viz. that which fell in Autumn, at the time of sowing, causing the earth to be fit to cherish the seed, and it to take root therein, called also elsewhere from the same root, Moreh, as Joel 2. 23. and in those places is it put in the first place before Malkosh, which perhaps caused the Greek and Vulgar Latin here also to place them so. The theme or root ירה Yarab hath two significations, the one to teach, the other, to throw, or dart: and some will have in the name of יורה Yoreh, or מורה Moreh, respect to be had to one of these, viz. from its darting, as it were, or smiting the earth in descending on it; others to the other, in that it did, as it were, discipline the earth, and make it fit for nourishing and bringing up the seed that was cast into it. It being thus taken as a Noun, signifying the former rain, there will be understood the conjunction ו Ve, and, and before the following word ארץ Areis, the earth, either **ב** Be, in, or on, or **ל** Le, unto; on the earth, or unto the earth, as in the former **לנו** Lanu, to us, which ours take. But these being not expressed, there be who rather take it here, not for a Noun signifying that rain, but rather as a Verb or Participle; and some according to one of the forementioned significations, as of darting down, or descending

upon, as if it denoted **جرمي الارض ونشبهها** that darteth the earth, and striketh into it, that is, descends upon it; the MS. Arabick Version, rendring **ومثل القيس** and **والبكير الذي ينحدر الي الارض** shall come like rain to us, and like the latter rain, and the earlier rain that descends on the earth, expresseth both. Others seem to respect more the other of disciplining, or instilling for teaching, as the Chaldee, which renders, **בליקישא דמרוי** as the latter rain that watereth or satiates the earth, as if יורה signified the same that יורה. So the Syriack Translator also takes it. Abarbinel coupleth both these significations in his exposition, **וכמלקוש אשר יר כל כך שישבע וירוח את הארץ** and like the latter rain which descends, yea so as to satisfy and water the earth.

On these two rains did they in that country much depend more than on others for the making a happy year to them, and when God sent them in due season, and measure, it was not to be doubted of; his promising them as a certain blessing, shews it. The failing thereof was looked on as a curse and punishment from God, and brought on them scarcity and

^f Abarb. ^e AbuWalid. Kimchi. **המאחר**. ^h For their chief Lexicographers do not acknowledge it. ⁱ Bar Bahlul, and Bar Ali. * **מורה**. ^k Ab. Ezra, R. Tanchum, Kimchi. ^l Ab. Ezra. ^m R. Tanchum. ⁿ So R. Salomo takes it to do.

dearth. This being well known by experience to them, would readily, from what should be compared to them, raise in them an apprehension of great good and benefit. To bring therefore home to the understanding of those, who for want of Gods gracious presence had long lain as a desert land, through want of that blessing of seasonable rains made desolate and disconsolate, the great happiness which in Gods favourable return to them they should promise to themselves, and necessarily enjoy, are these words put into their mouths to express it by saying, he should come to them *as the rain, even the latter and former rain*: as beneficial as those rains should be to the earth, so beneficial should be his gracious presence to them, as satisfactory to their thirsty souls longing and seeking after him.

It is here ^o observable, that the people to whom these words were at that present spoken, were not those who should see or enjoy those things, or were fit to receive them; but because they and their posterity (who after they had suffered those afflictions which the obstinate rebellions of these their fathers had pulled down on themselves, and them their posterity, should, instructed by their afflictions, be better minded to themselves; and for freeing themselves from the misery they were in, turn unto God by serious repentance, and earnestly seek after his face, whose presence only could heal them, and raise them up, that they might live in his favour,) are all looked on as one people, therefore are these words in way of Prophecy spoken, as if they that were concerned, were then present. But how little concerned those of the present generation, who heard with their ears what the Prophet spake, were in it, how unfit or incapable to expect or promise to themselves such happiness, the next words declare, describing their condition as far different, and them to be so far from seeking God with sincere hearts, that they will not be found of him earnestly seeking them; so far from suing for his favours, that they reject them, and will not suffer them to be fastned on them, so much that he, even out of compassion to them who had none for themselves, bewails their unkindness both to him and themselves, in that passionate expression which follows, laying the fault of their miscarriage where it was, even at their own doors, saying,

V. 4. *O Ephraim, What shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morn-*

ing cloud, and as the early dew it goeth away.

These people, both *Ephraim* and *Judah*, were at present but in a sad condition, as hath been described in the foregoing *ch. v. 11, 12. &c.* and threatned with worse things than they yet endured, *v. 14, 15.* They might perhaps be ready to complain either of Gods neglect of them, or of his great severity towards them, but how groundlessly, and without cause on his part given, these words shew; declaring, that the true cause that these evils were not hindred from coming on them at all, or that they were not now saved and delivered from them, but threatned with worse, is not through any defect of mercy or providence in God, but through their own being wanting in kindness to themselves; in as much as God had used all probable means to bring them home to himself, that he might do good to them, but they would not by these means be wrought on so to behave themselves, as that they might be capable of his favour, or in a condition to receive good from him. If they, willing to be eased of any affliction, did at any time make shew of reforming their lives, and would seem to forsake their evil ways, and follow what is good, it was but in shew; their goodness was not real, sincere, and permanent, but soon again failed, they were quickly weary of it, and returned to their evil ways. This to be the meaning, the words considered plainly shew. *O Ephraim, O Judah.* These were once one, now two distinct people and Kingdoms, and not well agreeing between themselves, yet both agreeing in their rebelling against God, and their false dealings with him: so, as to the generality or greater part of them, however there might be among them some better minded. He therefore speaks as to the ^r generality, the whole people of both Kingdoms, *O Ephraim, O Judah, what shall I do unto thee, and unto thee?* That is, as ^q some, *What good can I do unto you, while you are such as you are?* How shall I heal you, and how bind up your wounds, your repentance being not perfect, or sincere? as ^t others, *What shall I do unto you, but to bring upon you what I threatned?* *viz. c. 5. 14, 15.* as ^u others, *What other means, or method shall, or can I use towards you, than such as I have already used, for reducing you, and saving you if it were possible?* By exhortations, by promises, by threatnings, by doing them good, by chastising them, and all like means had he sought to work upon them, but all in vain; what more can he do? what other methods

^o Ribera. ^p Calv. ^q Grot. ^r Kimchi. Abarb. ^s Jun. Trem. Pisc. ^t Pare.

shall he use? according to a like expression, *If. 5. 4. What could have been done more to my vineyard, that I have not done in it?* So that as he makes them there Judges of themselves, *v. 3. And now O inhabitants of Jerusalem, judge, I pray you, betwixt me and my vineyard, viz. as follows v. 5. whether he do not well, as even necessitated to it, to take away the hedge thereof, &c.* so is here an appeal even to their own conscience whether he do not right, in threatening to send on them his heavy judgments? how he shall do in justice to avoid doing so? as the Chaldee paraphraseth, **מִן קִדְּם רִין רִקְשָׁת מֵא אַעֲבֹר לָנֶם** *in respect (or agreeable) to right judgment, what shall I do to you?* The words, *what shall I do unto thee?* well agree to any of these ways of exposition, and comprehend all; and which ever be taken, they import great affection and trouble of bowels (if we may so say) in him that utters them, and shew him to be loath to do, what he is forced by the waywardness of them, whom he hath to deal with, to do. They represent (that we may speak of God in the language of men) tender affection and mercy, struggling with justice, as willing to save those whom justice cannot spare; and being at last forced to yield by reason of the incorrigibility and incapacity of those whom it would save, breaking forth in this pathetic expression, *what shall I do unto thee?* what means shall I use to save thee, that wilt not be saved?

The reason that necessitates (as it were) God thus to speak in mercy, and thus to do injustice, is expressed in the next words, *viz. to be from the corruption and unsoundness of their hypocritical hearts incorrigibly set on evil, so far as that they could not be just, and faithful to God, or kind to themselves, nor really prosecute what should be acceptable to him, or profitable to themselves.* The words in which it is expressed are these, *For your goodness is as a morning cloud, &c.* **וְחֶסֶד כְּעָנָן בֹּקֶר** *Vechafdecem, for your goodness.* The conjunction **וְ** *Ve* here prefixed to the Noun, usually signifying, *and*, is so here by ^a some translated, *and your goodness;* by ^w others quite omitted, rendered by the Greek **δὲ**, *but*; ^x by others, *Cum, when, or, whereas, seeing that*; ² others *Nam, for*, which ours follow, the sense so requiring, and the use of the particle well bearing it.

Your goodness, so ours in the text; in the margin, *mercy or kindness*, so is indeed **חֶסֶד** *Chesed*, taken more peculiarly to signify, and usually rendered; and is so here by many, as by the LXX **ἐλεος**, by the Vulgar Latin, *misericordia*. The printed Arabick, **رحمة**, *mer-*

cy, and so by others; which seeing it may be shewed by God to men, or by man to man, not properly by man to God, hath made others otherwise render it, so as that it may denote a duty to God, the place here seeming to require that it be of such understood, and render it, ^b *pietas, piety*, or, as ours, *goodness*, a religious, holy behaviour toward God, or before him. And this difference of opinions concerning the signification and use of this word, hath caused different expositions.

^c Some that think it to be only capable of being taken in that first more restrained signification of *mercy*, so as that it cannot be spoken of any duty by man performed to God, take it therefore to be meant of *mercy* by them received, not of *mercy* by them shewed; so as that they were ^d passive, not active therein, and that *mercy* from God to them was by their fault hindered, and removed, and made ineffectual, as a morning cloud or dew dispelled or dried up by the Sun, indureth not. This is taken as from St. Hierom, and by ^e some others followed. But others take it actively for *mercy* shewed by them, and then diversly expound it.

R. Tanchum takes, *your mercy*, to import their mercy to themselves, expounding the words, *Your repentance and good works which you pretend to, which is beneficence and kindness to your own souls (or, to yourselves) you do quickly dissolve (or break off,) and it is not stable or permanent*: ^f Others take it in its ordinary notion of kindness, and shewing mercy, and doing good to men; and there is to say for it, that so taken ^g it may include all virtue, all acts of piety, not only towards men, but towards God too, it being said, *That he that loveth another, hath fulfilled the Law.* Rom. 13. 8. and that *love is the fulfilling of the law*; and that here *v. 6.* there is reckoned among what God required of them, **חֶסֶד** *Chesed, mercy*, so that their defect in that may well be objected as a crime to them, and a failure in their duty to God: and these our Margin follows. But ^h others, for making the matter more clear, observe it to be of larger signification than so, and not only to denote *mercy* and *kindness* to men, but more generally, *piety, goodness, holiness, performance of good duties both to God and men.* And for this seems it proof enough, that though perhaps the Noun substantive be not elsewhere in Scripture so used or rendered, yet the Adjective **חַסִּיד** *Chasid* is use in that notion of *holy*, as Ps. 16. 10. **חַסִּיד אֱלֹהִים** *thy holy one*, and Ps. 86. 2. **אֲנִי כִּי חַסִּיד אֱלֹהִים** *for I am holy*; and 89 19. and **חַסִּיד** *the good man*, ⁱ Micah 7. 2. Whence the *Hassideans* had their name, as men

^a Interlin. Oecol. w Vulg. Syr. Tig. Munst. ^x Pagn. Jan. Tr. Pisc. ^y **כִּי־נֶשׂ** *barb.* ² Calv. ³ Something of the significat on o' r is word, see on c. 2. 19. ^b Druf. ^c Ribera. ^d So is *mercy* taken Rom. 11. 31. ^e See Chr. à Castro. ^f Petr. à Fig. ^g Zanch. v. 5. by a Synecdoche. ^h See Vat. Druf. ⁱ See notes there.

of great piety and holiness. In this large notion therefore is the word here by the Chaldee, and many others rendred; as the Syriack,

כסלך *your goodness.* R. Salomo, *all your goodness and righteousness;* Kimchi, *your*

repentance; MS. Arab. **كسرك** *your religion;*

and ours well taking this larger notion of the word, put in the Text, *your goodness.*

That which is objected to them, as obstructing Gods mercy and will of doing good to them, and even necessitating him to send heavy judgments on them, is, that though they would sometimes pretend to turn to him, and perhaps might plead that in their defence, yet there was no reality in them; all was in hypocrisy, and shew onely; quickly they left off again to do good, which is expressed by comparing their *goodness to the morning cloud, and the early dew*, like which it went away. **ענן בקר** Anan boker, *is a morning cloud*, which appearing in the morning is quickly dispelled by the Sun; a cloud that *is consumed, and vaniseth away*, Job 7. 9. to which therefore that which quickly fadeth, and hath no stability, is compared. The same expression is used below, c. 13. 3. as also that which follows, to the same import, **כסל משכים הולך** Cetal maschim holec, *as the early dew it goeth away*; so ours render it, and by supplying, *it*, which in the Hebrew is not expressed, shew that they refer the first Epithete, *early*, to the *dew*, and the second, **הולך** Holec, *going away*, to their *goodness* compared to it. And so do some others also, though the most do otherwise, referring both to the *dew*, as we shall by and by see, and the Grammar and construction do well bear it, and the sense is all one to say, *their goodness goeth away as the dew, and their goodness is as the dew that goeth away*: yet in c. 13. 3. where we say the same words in the Hebrew occur, it cannot but be looked on as an error of the pen or Press, that there also in several Editions is read likewise in the English, as here, the word, *it*; for the Grammar will not so well bear it; for there those compared to the *morning cloud*, and *early dew*, are more. It is said, *they shall be as &c.* and therefore if the word **הולך** Holec were referred to them, it must have been of the plural number too, and rendred, *They shall pass away*, and therefore, there, of necessity must it be taken as referred to the *dew*; and so do Junius and Tremellius, who, as we said, here agree with ours, in applying it to their *goodness*, yet there so refer it, and therefore in other Editions of ours is there read not, *it*, but *that*, with relation to the *dew*, by a necessary correction of the Print. Which by the way may

be here observed, lest any should be offended by it, though a properer place for it might be, when, if God give leave, we come to that place.

But for preventing an objection which, both here and there, our Translation seems to a learned man to be liable to, we may observe, that by *early*, or *morning dew*, as a former Translation hath it, it is not necessary to understand such as comes or falls betimes in the morning, but such as is then found on the ground, though it fell before in the night, but is not yet gone: His objection is against divers Translations, because they so render the words, as to understand **כסל משכים** *Tal maschim*, so as to signifie dew that comes or falls in the morning, as *'mane veniens*, or *filans*, because he looks on it as improper and contrary to the nature of the thing, to say that the dew comes or falls in the morning, whereas that which is found early in the morning fell in the night; so that it ought to be translated so, as to point out only its going away in the morning, and not its coming then. Amongst such Translations as he thinks liable in that kind, he reckons ours, because I suppose it doth not, as divers do, and he would have it, joyn **הולך**, which signifies *going away*, to **משכים** *being in the morning*, and refer them both as Epithets to the *dew*, to denote the early vanishing thereof, but the first onely to the *dew*, and the second to their *goodness*, as we before said: but if *early* be meant, as we said, not of that which then comes, but of what is then found, though come before, our Translation will not then be liable to his exception in this regard, though it do not agree with what he would have in that other regard, of referring it in the construction to another Substantive, than he would have it, viz. not to *dew*, but to *mercy*. Of which and what other differences there may be between Expositors, we shall the better judge, if we look into the posture and grammar of the words in the Original, and see what construction and what signification may be most agreeable to give a right meaning. The words there thus run, **והסרכם כענן בקר** *Vechasdecem caanan boker*, *And (or, for) your goodness as a morning cloud*: so far there is no difference, onely that ours suppl. *is, viz. is as a morning cloud*, that so they may make out the construction of the last words as they do, **וכסל משכים הולך** *Vecatal maschim holec*, which ours translate, *and as the early dew it passeth away*. Others, otherwise; the reason of which is, because the word **משכים** *Maschim*, having in it the notion of *morning*, is by many taken as a Participle from **השכים** *Hishcim*, which signifies *to come*, or *to do any*

¹ Jun. Trem. ² Boot. Animad. fac. l. 2. c. 10. p. 231. ³ Munst. Tir. Diodati. Ital. ⁴ Jun. Tr.

thing, or to be any where early in the morning, and by some, to signify by it self, as an Epithet describing the condition of that to which it is applied; and so being referred to טל Tal, dew, is by Junius and Tremellius rendred, ut ros mane stillans, as dew that droppeth in the morning, and by ours, the early dew; and so the following word הלך Holec, going away, taken by its self, and referred to חסדכם Chai-decem, your goodness, that that goeth away as a morning cloud, and the early dew, or as ours, is as those, and as those, it goeth away: but by others, so as not to be taken singly by its self, but in conjunction with the other Participle הלך Holec, and to have the signification of an Adverb, so as both together referred to טל Tal, dew, to denote, as dew early going away. And this way is by the most followed, who either literally render them as Participles, *manicans, vadens, being early*, (we wanting in English a Verb, except we should make a word, *morninging*, to express it one word,) *going away*. So the Manuscript Arabick literally also, الذي مديج سايبر *qui (est) manicans abiens*. But the printed Arabick, turning the first Participle into an Adjective, الندى السعري الزاهي *the morning dew that goeth away*, following therein the Greek, which hath, ὁ ἄριος ὁ ἄριος ὁ ἄριος. The Syriack also retains the Participles, rendring ܡܕܝܓܐ *which prevents, (or makes hast,) and passeth away*, for the Latin there doth not I think well render it, *diluculo cadenti & pratereunti, which falls in the morning, and passeth away*.

These all conform punctually to the Hebrew, not onely as to the signification of the words, but as to the form also, as they are Participles. But ° others observing, that (as we intimated) where in the Hebrew are put together two Verbs or Participles, the first hath the force of an Adverb, think it not convenient to give to משכים Mashcim here, the signification of a Participle, but of that Adverb which it imports, and so to render it thereby. So the Vulgar Latin rendring it, *mane pertransiens, passing away in the morning*, and so several others; and it is that ° which that learned man, whom we mentioned, contends for as the rightest. But Abu Walid, a chief Grammarian among the Jews, thinks it is not a Participle, but a Noun, and signifying, *the morning*, and so taken (as Nouns in the Accusative case in Arabick also usually do) to

signific Adverbially, *in the morning*, and so Kimchi; and they give examples of like form. The Chaldee likewise to the same purpose, רמורי פסיק *qui cito deficit, which quickly faileth*.

Now whatever difference be betwixt these otherwise, yet they all agree in this, that by this comparison is denoted unsoundness and insolidity of their goodness, or godliness, that it was no way stable or permanent. And the Jews illustrate it, ° some of them by examples of what was apparent in Israel, in Jehu's time, and in Judah, in the times after Hezekiah's and good Josiah's reformation. They also concur in this, that the words are spoken by way of ill, and in displeasure, or to accuse Israel and Judah of their hypocrisie and false dealing with God, so that there was no way left to do them good; but there are who look on them as otherwise spoken, to wit, out of ardent affection and profession of doing extraordinary good to them, so as to sound, *How well will I do to thee, O Ephraim? how well will I do to thee, Judah? for the mercy that I will shew to you shall be like a morning cloud, and like the dew, which in the morning spreads it self abroad*. Thus sounds Luther's interpretation of this verse, according as s Tremellius gives it in Latin out of the high Dutch, which however it might be gathered out of the words, as considered by themselves, yet seems not agreeable to them in this place; and therefore is by some learned ° Lutherans forsaken, it seeming much more proper here to understand *mercy, or goodness*, of that which was found in them, than of Gods, and to look on the comparison of it to a morning cloud, and dew taken from the vanishing nature of them, than from such benefit as is from them to the earth, or grass, &c. (which elsewhere may be had respect to,) to signify that there was nothing of sound, sincere, real, and permanent goodness in them, no more than there is in those of solidity: and that was the cause that God so sharply reprov'd them, and threatned by his Prophets such severe judgments to them, as the next words shew.

v. 5. *Therefore have I hewed them by the Prophets: I have slain them by the words of my mouth, and thy judgments are as the light that goeth forth.*

על כן Al cen, *therefore*, viz. because they were soperverse and false in their dealings, did he use towards them such methods, as he here de-

° Interlin. ° R. Tanch. also saith, it may well be supplied and expounded as an Epithet of the dew, אשר הוא שכימ וחולך *which is early, and goeth away*. ° Glass. Gram. p. 347. ° Boot. and see de Dieu. and River. ° So Interpreters render רמורי, which in other copies is רמורי, perhaps righter, from יחרי *effluvit*. ° Kimchi. Abarb. s In his Comment on the place. ° Tarnov.

scribeth, in saying he had *hewed them by his Prophets*. חַצְבָתִי Chatzabti, *I have hewed them*. The word חַצַּב Chatzab is used more particularly for *hewing or cutting of stones out of the quarry*, and plaining them for making them smooth and fit for use, by hard or sharp instruments, and with force added for conquering of the hardness of the matter wrought upon. Such more violent ways did God for the breaking and subduing of their stony hearts see necessary to use, and did accordingly exercise on them. The word *them*, is supplied in the Text, though not in this, but in the next Verb expressed, viz. חֲרַגְתִּי Haragtim, *I have slain them*; they both concerning the same persons, what is in the one expressed for pointing them out, may be well understood in the other: otherwise it might have in this been supplied, as by *some* it is, in the second person, *you*, or *thee*, because they are in that before, and presently again, spoken to. But such altering of persons, while the same is still spoken of, is (as hath been elsewhere seen) frequent in the Prophets, and doth not require alteration in the sense, * but might in the uttering perhaps, or way of speaking, have some *Emphasis*. *Them*, therefore do ours well supply, to design those whom God had hewed.

The instruments whereby he had so done, he expressing, saith בְּנִבְיָאִי Bannebiim, *by the Prophets*, or *in the Prophets*, some translating it, *in*; some, *per*, *by*, the Particle בְּ Be denoting both, *y* and *in*, denoting the instrument. *By the Prophets*, or by his word in the mouth of the Prophets, as the next words more expressly declare, *I have slain them by the words of my mouth*, by words from his mouth, put into the mouths of his Prophets.

His word, for its force and effects, is compared elsewhere to an *hammer*, or instrument that breaketh the rocks in pieces, Jer. 23. 29. to a *sword*, a sharp two-edged sword, as piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and being a discerner of the thoughts and intents of the heart, Heb. 4. 12. So that continually sending to them his Prophets with his word in their mouths, with a *precept upon precept, line upon line*, to warn them of their sins, to reprove them for them, to threaten them with heavy judgments for them, and not suffer them to be quiet, nor enjoy themselves in them, but *be continually hammering, beating upon, and disquieting them*, except they repented of those things

which they loved as their lives, and had as lieve part with their souls as with them, and so vexing them even unto death, as men commonly speak, he may well be said to have *hewed them by his Prophets*, and to have *slain them by such words of his mouth*.

Or else in a little different sense, by sharp reproofs by the Ministry of the Prophets, and heavy threats or denunciations of judgments, and utter destruction pronounced against them, and declared to them, may *he* be said to have done: God by his Prophets, and they as his messengers, may be said in language proper enough, and used elsewhere in Scripture, to do that which they foretold should be certainly done. So Jer. 1. 10. Ezek. 43. 3. where the various readings in the Margin of our Bibles hath for, *I came to destroy the city*, or, *when I came to prophesie that the city should be destroyed*. This is (I think) the most plain and genuine exposition of these words, liable to no exceptions or inconveniences, and such as we might well acquiesce in; yet because there are others backed with great authority, both of Jews and Christians, it may not be inconvenient to give some account thereof; and that is of such, who either taking no other notice of the Preposition בְּ Be, then as *serv*ing onely to the construction of the Verb without signifying any thing, render it, *I have hewed the Prophets, and slain them by the words of my mouth*, or else so as to denote, *in*, or *among*, i. e. *some of*, or *among the Prophets*, and so look not on the people, but on the Prophets, as those whom he saith he had hewed; and those either the true Prophets, as *some* will, viz. to signify that he had put them to much labour and trouble in sending them to call upon them again and again, and that he had by so incessantly employing them even worn them out to death, yea more than so, might be said really to have slain them, in putting them on such employment as was the occasion of death and destruction to them. As, many of them were slain by those to whom they were sent, for the ungratefulness of their messages to them, according to the known examples of *Zachariah*, 2 Chron. 24. 20, 21. and *Uriah*, Jer. 26. 21, 23. with *others*. Such may he be said to have slain by the words of his mouth, because they died for those words. (Which way, as concerning the last member, *I have slain them by the words of my mouth*, *some* also take, who yet understand the first, *I have hewed them by my Prophets*, in the way that

* and (as some will) for hewing or plaining hard knotty wood Isa. 10. 15. and for digging also; the LXX taking it in a more general notion of cutting, render it, ἀμείνων, *I have mowed down*. w Vos. Jerom. * Rivet. y Ribera. 2 Rev. 2. 16. 2 Is. 28. 10 &c. b Ribera. Chr. à Castro. Sa. Menoch. Zanch. and see Jerom. c Jud. 16. 16. Jonah 4. 9. d Grot. e LXX. Syr. Arab. R. D. Kimchi. R. Tanch. Pagn. Munster. f Although I believe no example of its being so construed can be given. g Ab. Ezr. קַצַּת הַנְּבִיִּים Kimchi. Tremel. i See Mat. 23. 34, 35. k Ib. v. 37 and Act. 7. 52. l Pareus, whom Rivet censures for it; and see Oecolamp. and Petr. à Fig.

we have first given :) or else, secondly, the false Prophets, (as others will,) that so the meaning should be, that it might not be to them for a pretence in their evil doings, that they did as their Prophets taught them, that therefore he had cut off from among them those false guides, whom (saith *Aben Ezra*) because they had lied, and spake the words of their own mouth, God saith that he slew with the words of his mouth, if so be the Israelites would be converted, and not be any more seduced by such.

But the rendring and exposition in the first place given, seems much preferable before this in any part of it, and (although there be no need of farther proof than the evidence of the thing it self) seems backed by the sense that the Chaldee Paraphrast gives, though he use his liberty as to the ordering and supplying of words; whose exposition sounds thus, *Therefore because I warned them by the sending (or message) of my Prophets, and they repented not, I have brought (or I will bring) upon them slayers, (or, such as shall slay them,) because they transgressed the words of my will, (or, wherein I declared my will.)* In explication of which, *R. Salomo Jarchi* observes, that he takes *על כן*, rendred *therefore*, to be as much as *על אשר* *Because*, as it is taken *Gen.* 33. 10. and 38. 26. and will have the words, *חצנתי כנבאים*, *I have hewed by the Prophets*, to import, *I have hewed or cut out (or divided) my words to them by the Prophets, and they took not warning, therefore have I slain them, בשביל* for or by reason of my words, viz. by reason that they were neglected by them.

Abarbinel, following him in the first words, proceeds, adding, *and they took not warning by them*, i. e. by my words, but on the contrary my words and prophecies were cause of evil to both *Israel* and *Judah*: for it had been better they should have done what they did, through error, and not presumptuously, that is it which he saith, *I have slain them with the words of my mouth*, i. e. by the words of my mouth, and my prophecies, which I sent to say to them; I was cause of slaying them, by my sending them in my message, as in the case of *Zacharias* and *Uriah*, which they slew for the word of the Lord which was in their mouths. He seems here confusedly to mingle two expositions, in one of which, *them*, (viz. *I have slain them*,) is referred to the people, in the other to the Prophets. Except we may suspect some words which should distinguish them to be left out in the copy.

And thy judgments are as the light that goeth forth. The Margin hath, *that thy judgments might be &c.* This various reading giveth us

to take notice, that there are different interpretations of these words; and so there are both as to the connexion, and the construction and meaning of them. Of which that we may the better judge, it will be convenient to take notice, that the word *משפט*, *Mishpat*, judgment, (to omit more particular uses of it) may be taken, either *actively* for judgment, or sentence passed by any on another, or for any acts of justice or righteousness which one doth or ought to do, which may come under that name; or *passively* for any such things, or acts of justice, which are according to justice exercised towards a man, or executed on him, as the sufferer, whether for good or ill.

According to these different acceptions of that word, are different expositions of these words given. That which ours in the Text give, seems to take the word in the latter notion, and so both as to the consequence and the meaning, all things run clear; God having hewed them by his Prophets, and slain them by the words of his mouth, having urgently admonished, sharply reprov'd, and severely threatned them, for recalling them from their evil ways, and none of the means or methods that he hath used prevailing on them to work any good in them, farther, at most, than some unsound hypocritical shews; they have not to accuse him as cruel towards them, in sending on them such judgments as he threatens; they necessarily deserve them, so that their judgments are apparently just, the justice of them as clear as the light of the Sun, they are *אור יצא* Or yetse, *light that goeth forth*, i. e. by a necessary supply of the comparative particle, *as the light that goeth forth*, as manifest, as that, to all. In this sense appears the Chaldee Paraphrast likewise to take the word *משפטים* *Mishpatim*, judgments, while he renders *ורני כנהור נפק* *Vedini cinhor naphak*, and my judgment as the light that goeth forth, (or which goeth forth.) His changing the affixe from the second person to the first, not thy judgment, but my judgment, sheweth that he took it for such judgments which were by God executed on them, not for any thing that was, or ought to have been done by them.

In the same manner the Greek also, in some copies, which hath *ὡς τὸ κρίμα μου ὡς φῶς ἐξελθόν*; as the printed Arabick also, *وكمي* *وكمي*; and the Syriack also, *סִיפִּי כְּאוֹרִי יֵצֵא*, all of them, and my judgment shall go forth as the light: and all of them by such change of the affixe (not I suppose because they read otherwise in the

^a LXX. Cyril. Ab. Ezra. R. Tanchum, and St. Jerom, who saith also that it may be understood of the true Prophets, who for the wicked Prophets fakes were destroyed with them. ^b Rivet. ^c So 1 Kin. 20. 40. is it by the affixe restrained to the sufferer, and so *κρίμα* in Greek, Gal. 5. 10. ^d For others have *σῶς*, thy.

Hebrew than is now read, but to make their meaning plainer by calling them Gods judgments, rather than theirs) shew plainly that they agree with ours in the meaning of the word. Nor doth another difference in them from ours make them to differ in the meaning from it, but to concur in it, and that is in that they refer in the construction the Verb יצא Yetze, *that goeth* (or *shall go*) *forth*, not to the Noun *light*, but to the Noun *judgment*; according to which way we should read, and *thy judgments shall go forth as the light*; the meaning will be the same with what we now read, to say, *they go forth as the light*, or *are as the light that goeth forth*, being all one in sense. But that which justifieth ours in their choosing to do as they do, is because the Verb יצא Yetze, *goeth* (or, *shall go*) *forth*, is of the singular number, and so may seem more regularly to be joined with the Noun אור *light*, which is so too, than with מִשְׁפָּטֶיךָ *Mishpateca*, *thy judgments*, which is of the plural number; which objection is prevented by the Authors of those Translations cited, by their changing the Noun (as we have seen) into the singular number. But there is to justify those that do not so, and yet refer it to that Noun, as some others do, by a known rule, that a Noun of the plural is joyned to a Verb singular, to denote a distribution of what is said, or that it belongs to every particular under that plural comprehended; so that to say (if we may so speak in English,) *thy judgments doth go forth*, will be as much as to say, *every one of thy judgments doth* (or *shall*) *go forth*. So here Tarnovius, *Judiciorum tuorum unumquodq; in lucem prodibit*, *Every one of thy judgments shall come forth into light*, (for so he saith he had rather say, than *as light*, and understand ל Le, *to*, than כ as, which ours and others do,) and he gives for the meaning, *Pœne tue justæ apparebunt*, *thy punishments shall appear to be just*. Among those that do so joyn the Verb to the Noun, *judgments*, is the Vulgar Latin, and therefore puts he the Verb in Latin in the plural, as divers others, who are by the fore-cited known rule justified.

Lud. de Dieu refers it as ours do, to the *light*, and renders the words, *judicia tua (sunt velut) lux exorients*, *Thy judgments are as the light arising, or coming forth*, agreeable to our Translation, but looks on the comparison made not to be so much in respect to its clearness, as to the irresistableness or necessary progress of it; thus giving the meaning, *As the light ariseth, (or goeth forth,) and none can hinder its going forth, so the judgments determined against thee go forth against thee, and thou canst not stop*

them by the multitude of thy sacrifices; because I desire mercy, and not sacrifice, as follows. Diodati doth not look on their judgments as compared to the *light*, but by its going forth to be expressed, the time onely wherein those judgments were denounced to them from God by the Prophets, who therefore in the latter folio edition of his Translation and Notes, thus renders the words: *And thy judgments, O Israel, have been pronounced against thee at the rising of the Sun, and gives this note, i. e. my threatenings, and the sentence which I have denounced against thee, have every morning been declared unto thee by my Prophets, that being the ordinary hour appointed for the preaching of the Prophets. But I know not whether this rendering, and the supplies in it, so kindly agree to the Hebrew, which hath only these words, ומשפטיך אור יצא and thy judgments the light that goeth forth; but in a former edition in 4^o he hath both another rendering, and other notes; rendering agreeable to ours, *And thy judgments as the light which (or when it) goeth forth; and his notes, either first, O Israel, the law which I have given thee for a rule, or else my menaces and curses are most eviaent, so that thou canst not excuse thy self through ignorance; or secondly, my judgments upon thee come not on thee at once, but by little and little, (or some and some) while I expect that thou shouldst turn thy self, (or be converted.)* What hath been said is agreeable to the reading in the Text of our English Bibles. The Marginal reading, which is, *that thy judgments might be as the light that goeth forth*, if the word *judgments* be understood in the same sense, viz. while called *their judgments*, passively taken as on their parts, God being the Agent, will be to the same meaning or purpose, only that the rendering ו Ve, *and*, gives us to understand what is said as a consequent or effect, necessarily following on what was before said to have been done; but the rendering it, *that*, which force that Particle also hath, makes it as a declaration of Gods intention in shewing them by the Prophets, &c. viz. that his words in their mouths to them might make their judgments clear to all; and that his dealing towards them, whether for good or bad, (as before we said משפטיך *Mishpatim*, comprehends both, and so is therefore in that latitude here by some taken, though probably seeing they were so wicked as they were, those of evil or punishment are here more particularly meant,) might appear as clear as the light, to be just, and such as they could not but see they must expect, being so plainly warned, and foretold of them. And why we should not here so understand*

^a And with that the MS. Arabick joins it, *مثل النور الذي يظهر* as the light which appears: and so Kimchi. כאור שיצא or כצאתו, in its going forth. ^b So Ex. 8. 1. ^c Bona à me tibi promissa. Pet. à Fig. ^d Pet. à Fig. ^e Grot. Stokes.

this reading in our margin, there is no reason; yet is it capable of being applied otherwise, more than that in the text, viz. the word *judgments*, not in this passive sense which we have spoken of, as meant of things done to them, and by them received as patients; but actively of such things as they themselves did, or ought to have done. And in that way it is by ^a some taken for *justitia, pietas, probitas, rectitudo, justice, piety, honesty, rectitude*, so that the sense should be, *I have hewed them by the Prophets, &c. that thy judgments, i.e. thy goodness might be as the light that goeth forth, i.e. that so he might make them really good, and their goodness might not be hypocritical, and unsound as the morning cloud and vanishing dew, but as the constant and y increasing light.* And by ^b others is it taken for such good duties and just things as they ought to perform, or the doctrine by which they are taught them, and the meaning to be, that he so constantly sent his Prophets to be so urgent upon them, that these might be made clear unto them, and that they were so made to them. The rule thereof was made so evident thereby to them, that they were altogether rendred ^c inexcusable for not doing accordingly; so the note in the Geneva English Bible, *my doctrine which I taught thee was most evident.*

There be yet who take מִשְׁפָּטִים *Mishpatim*, judgments, in another ^b meaning, so as to signify in general their affairs, or the condition of things with them, and by saying that these were as *the light that goeth forth*, to be denoted, that hitherto, besides that God had sent his Prophets continually to them, all things had gone on prosperously with them; he had not only sent those to them, but conferred many benefits upon them: as prosperity is signified by *light*, and adversity by *darkness*; so taxing them for their ingratitude, or perverseness in not being wrought on thereby to turn to him. But this exposition is rejected by ^c them that mention it.

All these yet agree in reading, *thy judgments are*, (or, *that thy judgments might be*) as *the light that goeth forth*, by way of assertion; but there are that would have them read by way of interrogation or admiration, and *shall thy judgments be* (or, *are they*) as *the light that goeth forth*! or, and *shall* (or *do*) *thy judgments go forth as the light*? For here again do they differ according as they take the notion of judgments.

To begin with the Jews, from whom I suppose this way of exposition is taken. R. Salomo Jarchi expounds it thus. *How shall I accept your persons according to the measure (or rule) of judgment?* and refers it to what he before said.

what shall I do unto thee? Which Abarbanel thus explains. *These things being so, how shalt thou think that thy judgments are as light that goeth forth (or shall go forth light,) how shall I justify thy judgment, or clear thee in judgment, when thou art judged?* Tremellius thus reports the sense of some who take that way, (whether he mean those forenamed, or others, I know not,) *Shall thy judgments be as the light that ariseth? i.e. Dost the fruit answer to the continual and great pains of the Prophets, so as that your righteousness and right ordering of your life appear more clearly than the Sun?* Another saith, that so interrogatively read, it may be understood of *bona promissa*, good things promised by God: *Shall thy judgments go forth as the light? shall they from me come forth to be as evident as the light of the Sun cometh forth to men? Not so; because thou wilt not amend thy self at my messages and reproofs.*

According to all these ways the comparing of what is spoken of, to *light*, denotes something of reality or constancy in it, or that should be in it. But there is yet another way, which takes it as clean contrary, for being but as a glimpse or flash of light, making some appearance, but presently passing away without permanency or solidity, so as to be much one in the intention with what was before said, as *a morning cloud, or the early dew that goeth away*, to which others (as we have seen) would have it contrary. So in Zanchius, *I have hewed thee, because I would have made thee right, and well reformed thee, but thy judgments, i.e. thy reformatiōns, have been as the light, not such as remains and endures, but such, which as soon as it appears, goes away again, counterfeit and soon vanishing.* This exposition is by ^c one censur'd, as neither agreeing to the use of the words, nor scope of the place. So many (as appears by what hath been said) are the several and different expositions of these words, that it is hard to set them down distinctly, and I fear the reader may thereby be brought to some confusion; for avoiding of which I think it will be convenient for him to take that in the first place given, as being plain, well agreeable to the words, and the known use of them, and no way forced or wrested.

V. 6. *For I desired mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.*

The language here is accommodated to the manner of those times under the law, wherein the outward part of divine worship and

^a River, ^y See Druf. ut in judicio faciendo indies progressum faceres. ^z Jun. Tremel. Pisc. Jura à te observanda. ^a Calv. Lively. ^b Var. ^c Calv. Var. in 4^o. Tarn. ^d בְּחִמְיָה R. Sal. Inf. Kimshi. Abarb. ^e See Petr. à Fig. ^f Tarnov.

expression of religion did chiefly consist in offering sacrifices and burnt offerings to God, according to such ways of performance as were by God instituted and prescribed; till by the only meritorious sacrifice of Christ, to whom they were all along directed, they had an end put to them.

The connexion of these words with the former may be differently given, according to the different expositions of those. As for example; *Junius* and *Tremellius* expounding judgments in the former words, of those things, pertaining to their duty, which by the doctrine of the Prophets he made clear to them, make these as an instance of such things in particular, rendring, *me benignitate delectari*, &c. *that I delight in mercy, and not in sacrifice*, &c. and so others, otherwise, as they think most convenient to their purpose. But that which seems most agreeable to that way of exposition of the former words which we said, we prefer, for inferring these from them, is, that they seem to be a prevention of what they would say for themselves, *viz.* that it was not so clear that they deserved such heavy judgments as were threatened to them; their righteousness was not so defective, as it was accused to be; for they had been frequent in offering sacrifices of all sorts to God for pleasing him, and attoning him; and therefore they wondred that he should deal so severely with them, they saw no cause for it, But God, who seeth not as man seeth, but what really is, discovereth to them their great self deceit herein, in that they think their sacrifices to be the utmost that was by him required by them, and that wherewith he could not but be pleased; telling them that they were not things which he, for themselves barely, delighted in, but only in respect to other things which by them were testified, and they ought to be accompanied with, or otherwise were not accepted by him, which are expressed by the notions חסד *Chesed*, *mercy*, and רעת אלהים *Daat Elohim*, *the knowledge of God*. As for זבח *Zebach*, *sacrifice*, and עלות *Oloth*, *burnt-offerings*, (which names comprehend different sorts of sacrifices, the distinction betwixt which, according as part of some of them were offered, of others the whole, is to be had from the description of them in the law) in general, that God could not with them be delighted for their own sakes, is manifest. For he being a Spirit cannot eat the flesh of bulls, or drink the blood of goats; and what accession can it be to him, to have any beast, or multitude of beasts offered to him, whose ^b *all the beasts of the field are, and the cattel upon a thousand hills, and whose is the world and the fulness thereof?* Yet that sa-

crifices, when rightly offer'd, were accepted by him, appears by his many precepts in the law concerning them; but so, as that it thereby appears at once, that it was not for any thing in themselves of their own nature acceptable, but for something in the offerer, and by him brought with them, or by him duly observed, for which they were accepted.

It will not be necessary here to dispute, whether they were at first by him instituted as outward parts of his worship, as probably they were; or by him only permitted, being as such taken up by the greater part of such as pretended to worship him, whether in a true or false manner. It will be sufficient to observe, and take as granted, that he did approve of them, when rightly and with such conditions as he required, offered to him.

Here again is to be observed to whom this is now spoken, namely to Israel and to Judah, who had received the law of *Moses*, and in that, his commandments, for the right ordering of that part, (as all other parts) of outward worship consisting in the offering sacrifices: by which it could not but be known to them, that any offered in any other place, but that which he had appointed for that end, were illegal, and so could not but be displeasing to him; and so therefore necessarily were all those by Israel, after their forsaking the Temple, offered at *Dan* or *Bethel*, or any other place. The Temple at Jerusalem was, after the building of it, that only place where he had promised to accept them: and in that consideration some of the Jews here, understand those here mentioned, of such as were there by the Jews offered all along; or ^k such as by the Israelites also were so, after access again thither opened to them by King *Hosea* son of *Elah*. And so far I cannot but consent to them, as to think the sacrifices here spoken of, to be such as were accompanied with all legal circumstances, as to the outward part, and without exception as to what could be observed in them, in ought that the law required in them, or the outward manner of offering them; otherwise the argument and inference would not here proceed for convincing the Jews. They are not accused for not offering sacrifices, neither for offering such as were not legal, as those *Mal. 1, 13* are, but for being deficient in that which was of more respect with God than any sacrifice, and without which no oblation could be accepted, which are here named *mercy*, and *the knowledge of God*.

Of the signification of the word חסד *Chesed*, *mercy*, hath been spoken on verse 4.^b of this chapter, and verse the first of the fourth chapter, and v. 19. of the second chapter, and

^g Ps. 50. 13. ^h Rev. 10. 11, 12. ⁱ Abarb. ^k R. D. Kimchi,

on Micah 6. 8. The comparing of which place will make for the illustration of this. It signifies, mercy, or beneficence from God to men, and from man to man, and also piety toward God. And in the first way are¹ there that here take it, as if God should say, that he therefore dealt so severely with them, that he might bring them to repentance, and have mercy on them, for that he delighted in shewing mercy to men, more than in receiving sacrifices from them. But this seems not here agreeable either to the words or scope. For by the same rule must the knowledge of God, which follows, be taken for Gods knowledge of things, which will not be any way convenient to do, or make any tolerable sense. Again, manifest it is that here is spoken of somewhat that God may accept of from men, that so it may be opposed to sacrifices, which are things from men offered to God, not by him conferred on them. In the second way therefore it ought here to be taken for mercy and beneficence shewed from men to men; and this appears from our Saviours twice citing these words in the New Testament. As first Mat. 9. 13. where to the Pharisees finding fault with him, (^m looking on him as a mere man) for eating with Publicans and sinners, he returns in answer, *Go ye and learn what that meaneth, I will have mercy, and not sacrifice*; it is manifest, that that mercy which he shewed to those Publicans and sinners, in seeking to save their souls, is such mercy as is here meant. Secondly, Mat. 12. where when they found fault with him for suffering his hungry disciples to pluck the ears of corn on the Sabbath day, and to eat, which they thought not lawful to do on that day; he again refers them to this place, saying, *If ye had known what that meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless*. Where his permitting his disciples to do that, on that day, wherein it was by the Jews accounted unlawful to do it, for satisfying their hunger, and preventing such harm as might come to their bodies, shews also what that mercy here meant, comprehends, viz. such as is shewed to men for their good, either of their souls in the first place, or of their bodies in the second.

Of the signification of knowledge in רָעָה Daath Elohim, the knowledge of God, hath been spoken elsewhere, as on v. 3. of this ch. and v. 1. of c. 4. and ch. 2. 20. It may suffice here to say, that it is not meant of an unactive speculative knowledge, but of such knowledge as testifyeth of it self, by the keeping of his commandments. There holds what (as c. 4. 1. also we said) St. John saith, *By this*

we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 Joh. 2. 3, 4. The Chaldee therefore expounds it by, *in them that perform the law of the Lord, and Kimchi by, " doing judgment and justice.* They may be looked on as comprehensive words, and by *mercy*, to be understood^o all the duties of the second Table; and by *the knowledge of God*, all those of the first.

These two, saith Abarbanel, are alone named as being שְׁנֵי סוּגִים כּוֹלְלִים לְמַה שֶּׁבֵּין אֵרֶם שְׁנֵי לַחֲבֵרוֹ וְלִמָּה שֶׁבֵּין אֵרֶם לְמָקוֹם *two genera or kinds, comprehending all duties that are between man and man, and all between man and God*: according to which, these words here will well be interpreted by what that Scribe saith to our Saviour, *To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all burnt offerings and sacrifices.* Mar. 12. 33.

Concerning those words of *sacrifice and burnt offerings*, it is well by^p some observed, that by them are meant all outward rites, parts, and expressions of worship; among which sacrifices and burnt-offerings were, in those times under the law, chief: so that the scope of the words will be to shew, that true piety of the mind, expressed in performance of such duties as we owe to God, and sincere love and obedience to him, and in charity and beneficence to men, are of greater value with God, than the greatest shews of devotion expressed in any outward rites or shews of devotion, though such as with them accompanied, are both prescribed and acceptable. The language, in which they are here preferred before them, is something different in the former part of the verse, and in the latter. In the first it sounds, as if he chose one, and rejected the other; in the latter, as if he esteemed one above the other; but the meaning in both is the same, and they may therefore be explained one by the other. The first is, כִּי חֶסֶד חַפְצָתִי וְלֹא זֶבַח *Ci chesed chaphatsti velo zebach, for I desir'd mercy, and not sacrifice.* The Verb is in the Preterperfect tense, yet not so as to speak only of what was past, but of what both at present and always was, and therefore is by many rendred in the Present tense. So the Greek θέλω, *I will*, and the Chaldee קָרַמְי *קרמי*, *for good liking (or pleasure) is before me, or with, or to me, in those that exercise mercy.* And not *sacrifice*. In this expression, at first sight, there may seem to be an utter rejection of sacrifices. But how shall that be, seeing they were in the

¹ Jerom. See Ribera. Chr. à Castro. Rivet. ^m Ribera. ⁿ Sothe Arab. MS. استعمال الدين. • Tremel. Pareus. ^p Grot. on Mat. 9. 19.

law not only approved, but instituted and commanded? It is manifest therefore that it must be understood comparatively, and respectively to the other named, viz. *mercy*, and to what is under that name comprehended. And therefore from the second member of the sentence do divers take that which imports that, and will have, *and not*, here, to be the same with, *more than*, in that expression. So the Chaldee Paraphrase, מִמְּרָכָה *more than sacrifice*: and so in some copies of the Greek, ἢ ὑποτάξαι, *than, i.e. more, than sacrifice*, (though other copies have as the Hebrew, וְיִשְׁמְרֵם *and not sacrifice*.) Some will have to be understood, *and not sacrifice* לֹכֶד *alone*, viz. without mercy; between which however some may seem nicely to distinguish, yet all comes to one pass, viz. to shew that the first is more pleasing to God in it self than the last, so far, as that without the first, the other is not at all pleasing to him. It was not to be left undone, where occasion required, and it could in due manner, and with due circumstances be performed; but the other was so necessary always to be performed, that without that being performed, it could not at all rightly and acceptably be offered; which being observed, will direct us for understanding those several places of Scripture, wherein sacrifices, which in the law are prescribed, seem to be rejected, as things displeasing unto God, as *Is. 1. 11. &c. and 66. 3. Jer. 6. 20, Amos 5. 22.* at most not desired by him, *Pf. 40. 6.* or any like texts, viz. that we are not so to understand them, as if sacrifices (then under the œconomy of the law) were simply forbidden, as things absolutely displeasing to God, but then when they were looked on as in themselves meritorious, and pleasing to God, as chief parts of religion; when those actions of obedience to him, and piety, and charity, (for furthering of which only they were instituted, and not for any thing in themselves acceptable) were neglected, and omitted, as if they had been Gods prime intention, whereas they were instituted only as subservient to better things, and to mind them of them, and stir them up in a careful performance of them. And therefore when they were to be done, care was to be taken in the first place, that those other greater things were not left undone, till which were done, and without which, they could not in acceptable manner be done, as we learn from our Saviour's saying, (in reference to mercy here named,) *If thou bring thy gift to the Altar, and there remembreth that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift, Mat. 5. 23, 24.*

Though God therefore did not only allow of sacrifices, but even required them of old, yet was not that, as we said, the first or chief thing in his intention, but as subservient to the weightier matters of religion, consisting in those duties of piety to him, and charity to men, so that without them they were of no esteem before him; wherefore he saith, *Jer. 7. 22, 23. I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.* He spake not of those sacrifices as his principal intention in themselves, but only as things that might be instrumental for instructing them in a right knowledge and due acknowledgment of him, and to stir up in their minds sincere affections of love and obedience to him; and where such were not effected, and joyned, *אֵין נִסְכָּם בָּהֶם there was no profit* at all in them, nor were they by God had respect to; as appears by what is said concerning the offerings of *Abel and Cain. Gen. 4. 4, 5. The Lord had respect to Abel, and his offering, but unto Cain and to his offering he had not respect;* because the one had faith, and was righteous, the other wicked, *Heb. 11. 4.* Those principal intended things of faith, obedience, love, piety, &c. are indeed the true sacrifices in themselves acceptable, the other deserve the name, at least, the Epithet of being *well-pleasing*, only in respect of their concurrence to make them so, as the Apostle saith, of praise to God, and thanks, and doing good, and communicating (acts of mercy,) that they are *sacrifices with which God is well pleased, Heb. 13. 15, 16.* and the Psalmist, of *praise and thanksgiving, Pf. 50. 14.* which, he saith, please the Lord better *than an ox or bullock, Pf. 69. 31.* and of a *broken spirit, a broken and contrite heart, Psal. 51. 17.*

By what hath been said appears, how what he saith that he desireth *mercy*, and not *sacrifice*, is to be understood, viz. not so much one as the other; this, as that; or not this, without that. And as for the understanding this first member, we are to look on the comparative Particle, *more than*, in the second, as having influence on it; so for the making that second member complete, are we to understand, as to be repeated from the first, the Verb חָפַצְתִּי Chaphatsti, *I desired, or desire*, (though not expressed) *the knowledge of God more than burnt-offerings*, i. e. וְדַעַת אֱלֹהִים חָפַצְתִּי הַרְבֵּה וְדַעַת אֱלֹהִים חָפַצְתִּי הַרְבֵּה מִמְּרָכָה *and I desire the knowledge of God much more than burnt-offerings*, as R. Tanchum sup-

plies it, or much prefer it before them.

Why these truly religious duties, comprehended under *mercy*, and the *knowledge of God*, should be preferred in the sight of God and men too, before *sacrifices* and *burnt-offerings*, or any external rites, ceremonies, or expressions of religion, there is manifest reason; viz. the ones being of perpetual and essential goodness, and every where and upon all occasions required, and to be performed, and by being performed making men like to God, and shewing them to be his children, *Mat. 5. 45, ---48.* the other in their own nature indifferent, common to good and bad, and made good only by institution, and look'd on as so, when they are with observation of due circumstances of time and place, and the like, according to the mind of the institutor, and with a sincere mind, performed, and as subservient only to the other, and when accompanied with them, and recommended by the reality of them, which they are used as signs and outward expressions of. But whatever such reasons would easily appear, it is not necessary that we here either look after them, or reckon them up. It is sufficient, that God who receives no advantage by either of them, nor is profited by any thing performed in either kind, doth positively affirm, that he desires one, and not the other without them, and esteems one before the other.

These therefore spoken to, viz. *Israel* and *Judah*, though they might perform the one, viz. those exterior acts of worship common to good and bad, in such manner as to the eyes of men could not be found fault with, either for the matter or manner, could not look on those performances as sufficient to make them accepted with God, or think that they had occasion to complain of his severity against them in threatening them with, or sending on them, such heavy judgments as he did, if mean while they omitted those weightier, and truly considerable, and essential parts of religion, comprehended under the names of *mercy*, and the *knowledge of God*, who was so pleased with the one, as to reject the others without them. In which kind how guilty they were, appears as by what hath been before said in this Prophet, so by what immediately follows.

v. 7. *But they like men have transgressed the covenant: there have they dealt treacherously against me.*

Like men. In the Margin, or *like Adam*; the words being in the Original אָדָם *Ce Adam*,

as *Adam*: Which word *Adam*, being taken sometimes as the proper name of the first man, the father of all that have since been; sometimes as common to any, or all of the same kind descended from him, and so taken, being used as a singular, for *any man*, or as a name of multitude, for *men*, all, or any of that kind, hath caused this diversity of interpretations; and some argue for the one, some for the other, from the writing of the word, as it is written, *Ceadam*. It is, say some, necessarily to be understood as a general appellation of *men*; because if it were to be restrained to the first man as proper to him, it should be written אָדָם *Caadam*, as including the article of restraint הָ *Ha*, the casting away of which would be denoted by the vowel *a*. Others on the contrary, because that article of restraint is not usually or properly added to a proper name, but to an Appellative, think it therefore rather to be a sign, that it is a proper name, because it is not so written. But this is a Grammatical nicety, and seems not taken notice of by others, while some render it one way, some another. They that understand it of *Adam*, the first man, to this purpose expound it; that as he in Paradise transgressed Gods covenant, and was therefore cast out thence, so they there in *w* that good land, like Paradise, which God had given them, that therein they might serve him, transgressed his covenant, their duty both to God and man, and dealt treacherously with him, and therefore deserved by his just judgment to be cast out of it. Others that take it as an Appellative, or to signify *men*, in general, as they differ from these, so do they between themselves also, accordingly as they take the words, differently to have respect one to another. For some take the word אָדָם *Adam*, to respect the persons transgressing, thus; *And (or but) they like men have transgressed the covenant*, and in expressing what men they think meant, do also differ. The LXX have αἰνὶ δὲ εἰνὶ ὡς ἀνθρώπων ἡ ἐγγύς μου διαθήκη, *but they are like a man that transgresseth the covenant*; with which *Kimchi* fully agrees; *As a man that dealeth treacherously with his companion, and transgresseth his covenant, so it seems light in their eyes to deal treacherously with me, and transgress my covenant.* The Chaldee, כְּרִימָא קְרִמָּא *as the ancient generations*, by which some take him to mean those Giants of old, spoken of *Gen. 6. 4.* or it may be meant of their rebellions forefathers, as such spoken of *Psal. 95. 9.* and *Deut. 9. 24.* where *Moses* saith of them; *Ye have been rebellious against the Lord from the day that I knew you.* Others take the same name more generally, as signifying the

* Mercer. * Tarnov. * Jerom. Cyril. R. Sal. Abarb. taken as a singular, or a Noun of multitude. y See Calv. Rivet.

w Chaldee. Tarnov. * The name in Hebrew may be

generality of men, whose quality it is to be false and treacherous in observing covenants, (and especially the ² ordinary sort of them, which usually are understood by the name אדם *Adam*; whereas the more noble sort of them are called אֱשִׁים *Ishim*.) So the Manu-

script Arabick Version hath, *وهم مثل سائر*

and they like the rest

of people (or nations) have transgressed the covenant. Which aggravates the accusation, that they, God's ² peculiar people, that had entered strict covenant with him, should so do, and take no care of their faith plighted with him, more than other nations, that were strangers to him, and aliens from his covenant.

These expositions, however differing in the restraint or enlarging of the notion of the word, *men*, I look on as one, in that they all agree in referring it to the persons transgressing, and to describe them. But there are yet ^b others who differ from them, in that they refer it to the covenant transgressed, and render, and (or, but) *they have transgressed the covenant, as of a man*, i. e. as if it were the covenant of men, or as they would transgress the covenant of an ordinary man, without having regard to me whose covenant it is, and ought therefore to be sacred to them, and they should not dare to violate it. It will be hard to restrain the reader to any one of these, our Translators giving him his liberty of choice, especially of the two former. By ^c *covenant*, in all, will be understood those laws which God had given to them for his worship, and their direction in it, and their behaviour to wards him, and faithful obedience to him, which they, by virtue of covenant entered into with him, were bound to observe, and are here accused for breach thereof. With like ambiguity that here, is the word אדם *Adam* taken also in *Job. 31. 3.*

There have they dealt treacherously against me, &c. *There*: this Particle שם *Sham*, signifying and rendered *There*, and ordinarily pointing to the place where the thing spoken of was done, hath caused here diversity of Expositions, answerable to those given of the preceding words. *There*, say some, that is, in ^d *Paradise*, where *Adam* transgressed; there may the ^e also be said to have dealt treacherously, because in him all transgressed, as the original of all mankind, and because they imitated his transgression, and so ^f made, all along, with ^g *all* that ever since transgressed, after the similitude of him, one people and race of

transgressors with him. This some of them, who understand what is before said, *Ceadam, as Adam*, of the first man, and their sin, now, to be referred to his transgression in *Paradise*, put as agreeable to that their supposition. But it seems otherwise to be far fetched.

^h Others who understand it in the same manner, yet will not have it to be referred to *Paradise*, in which he, and his posterity in him, transgressed; but to that good land like *Paradise*, in which they themselves actually transgressed. This also is grounded on what they understand for making up the meaning of the foregoing words, not on any thing in the text expressed. ⁱ Others, seeing there is no place named in the words before, to which they may be referred, refer it to the place after named, viz. *Gilead*. Others look on the Particle as denoting not only the place, but ^k also referring to other circumstances, as of instrument, ^l time, person, or any like thing before mentioned, or perhaps not mentioned, but understood; and therefore here also in some such way take it, as not necessarily referring to the place, but rather to the time when such and such things were done by them, or to the things themselves, and their doing them, whereby they became guilty: as if it might sound, *There, or then, where or when such a thing was done, or in doing such a thing, they dealt treacherously*.

Some therefore take it to respect the time, or action of Gods hewing them by the Prophets, mentioned *v. 5. u i eis occidebam per Prophetas, where (or when) I hewed them by the Prophets*, and shewed them their duty, alledging for illustration of this *2 Kin. 17. . &c.* So *Juvinus* and *Tremellius*, in those notes that go jointly under their names: but *Tremellius* in his single commentary on this purpose, *Illic, there, i. e. ea in re, in that matter*. There, wherein they would seem religious observers of my covenant, they shewed themselves treacherous dealers, in as much as they so pervert the use of sacrifices, and other outward rites of religion, as if they thought God could thereby be corrupted and wrought on, that denying his own truth, he should approve of their forgeries, and false shews. And so ^m others look on it, as pointing to what was said before said, *there, in the covenant*, i. e. in that matter wherein they ought to have been especially faithful, and in which they made a shew of piety and devotion; even in those sacrifices, which they offered as tokens of their acknowledgment of him for their God; yet meanwhile took no care of obeying his command-

^a Druf. ^b See River. ^c R. Tanch. Var. Munst. Jun. Trem. and Pareus refers this. But others think it harsh. See Calv. Pisc. Tarnov. ^d River. ^e Jerom. Petr. à Fig. Stokes. ^f Ribera. ^g Chaldee. R. Salomo. Kimchi. Arab. Var. Grot. and see Tarnov. ^h Zanch. ⁱ Kimchi in radic. ^j See examples in Druf. as *Ps. 53. 5.* ^k Lively. River.

ments, and keeping covenant with him, by performance of such duties as he required of them.

With these we may join the Arab. Manuscript Version, which renders the words *ثم غدروا بي*

Then they dealt deceitfully with me; instead of the Hebrew *שם Sham*, he puts the Arabick *ثم Thomma*, which (according to the ordinary custom in those languages, of changing *th* into *th*) exactly answers to it,

but doth not denote the place, as that Hebrew particle doth, but rather time, or order, and sometimes only the assertion of a thing, so that it may be rendered, *Then*, or *moreover*, *besides that*, or as the word *There* in our English tongue, by way of mere assertion, as when we say, *There is, certainly*, &c. and so is *שם Sham* by some of the Rabbins used, as in *Maim: Yad*, at the very beginning of it, when he saith, that the main principal and pillar of wisdom is to know *שם מצוי ראשון* *that there is a first existent*.

When this was spoken by the Prophet, it might easily be, by his very gesture, or pronunciation, or their looking on the condition of things as they saw them done before their eyes (and doubtless was) understood, what he pointed out, what place, or time, or actions, by saying, *שם Sham, There*; though unto us, to whom it is left only in writing, and that after so many years, so that the state of things, as they then stood, cannot be so particularly known unto us, nor the ordinary use of their language so well understood, it may well be more ambiguous. However though the circumstances of place, time, and persons, and the actions be not so clear to us; yet is the crime, of which they are accused, manifestly set down in the words, *they have dealt treacherously against me*, they have dealt falsely in his covenant, and done contrary to what they were thereby bound to do, of which the following words are particular instances, and a farther declaration, as v. 8.

v. 8. *Gilead is a city of them that work iniquity; and is polluted with blood.*

How *Gilead* is called a city, or what city it was that is so called, seems somewhat doubtful. For that we read of, as the name of a Mount, a Land, or Countrey, on the other side of *Jordan*, Numb. 32. 1. &c. Deut. 3. 12, 13.—15. and elsewhere; in which it appears

there were many cities, and among them some relate that there was one particularly called by that name; but of that there is no evident mention elsewhere in Scripture: but of *Ramoth Gilead* there is, a city belonging to the Priests and Levites in that country, and one of the cities of refuge, Deut. 4. 43. Jos. 20. 8. of which many do here understand it, thinking it very apposite to the place here, that it should be understood of such a city, once a place of refuge, now turned contrary. But others by reason of the ambiguity, give other renderings, by which it is not made the name of a particular city; as some, *In Gilead is a city*, so qualified as described. Others, *every city in Gilead is so*, or *all the cities of Gilead*, putting the singular, *city*, for the plural, *cities*. Or as if the whole country were as one city, the inhabitants thereof conspired in such wickedness as is mentioned. Others think under the name of *Gilead* to be comprehended all the cities of refuge, which were in that country, and under them all the rest in the whole Kingdom, and all the inhabitants of those cities, viz. the Levites and Priests; so that by accusing them, which ought to have been better than the rest, he manifestly shews the great corruption of that whole country, or of the whole Kingdom of Israel.

But whatever the place or places be, here designed by the name of *Gilead*, and the appellation of a City, (which doubtless was from the mouth of the Prophet, then well understood by all; though to us, through ignorance of the history, and particular occasion on which it was spoken, now more obscure) the accusation, or thing whereof it is (or they are) taxed, is, that it is (or they are) *קירי פועלי און Kiryath poale aven*, i. e. according as ours well render it, *a city of them that work iniquity*. The vulgar Latin rendering it, *operantium idolum*, of such as make an Idol, i. e. make and worship Idols, or have there some peculiar Idol, is by some thought to restrain the word *Aven* too much, which though it may signify an Idol, yet more generally signifies all iniquity, (although under Idolatry may all iniquity be comprehended.) Some (I know not on what ground) think that the author of that Translation first wrote it, *dolum, deceit*, which was after changed into *Idolum*. The LXX render it a City *ἐργαζομένη μάταια*, *that worketh vain things*. The Chaldee, *אונסין* of such as exercise violence; the word will well comprehend all these, and seems best rendered, as ours render it, and the scope to be, to describe them as wicked doers, and given to all manner of evil.

¹ Gen. 31. 21. ^m Jud. 10. 4. ⁿ Druf. from Euseb. ^o Or Ramoth in Gilead, to distinguish it from other Ramahs. ^p Tremell. Ribera. Pare. Diodati. &c. ^q See Druf. ^r Jun. Tremel. Tarnov. ^s Lively. ^t Tarnov. and see Dutch notes. ^u Pareus. Rivet. ^w Zanchy. ^x Calv. ^y Ribera. St. Jerom. ^z Rivet. ^a Tarnov.

It is added in the description of the wickedness thereof, עקבה מדם *Akubbah middam*, which ours in the Text (with a supply of, and is) render, *polluted with blood*, and in the Margin, or *cunning for blood*. These different renderings they give us, and there are yet other different. The chief of which we shall take notice of; only premising the reason of that variety, which is because the word עקבה *Akubbah* doth not occur in any other place of Scripture in the same forme, so as that we might thence have any light for the use and understanding of it; and therefore from such significations, as others derived from the same root are found in, are Expositors put to guess of the meaning of it here, which being different, gives them occasion of different expositions, as they think most agreeable to the scope of the place: and observing also that the word מדם *Middam*, joyned with it, doth properly signifie *from*, or *by reason of blood*, *a sanguine*, or *propter sanguinem*: which observed, will help us in judging of the several renderings which we shall mention.

To begin with those that our Translators give; first, that in the Text is, *polluted with blood*. There is no other place in Scripture (I think) observed, wherein any word, from the same root עקב *Akab* derived, hath that signification of pollution; but it is proved from the authority of ^b ancient Rabbins, so understanding and using it. It is also backed by the ancient Syriack Translation, which renders it *ܡܠܘܬܐ ܕܚܝܬܐ* i. e. as their ^c Lexicographers expound it in Arabick, *ملطخ* or *ملاطخ* or *ملوح*, *fouled, stained, or besmeared, or dawked with blood*, (as they observe the word to be peculiarly spoken of such staining or fouling as is by blood) which, if we be satisfied concerning the signification of the word, is a plain and perspicuous meaning, and well admits the construction of the Preposition *with*, i. e. *from*, or *by reason of blood*.

Secondly, that in the margin is, ^d *cunning for blood*. That the word hath in it the notion of *fraud, cunning, or deceit*, is manifest out of the use of others of the same root in Scripture; ^e as where it is said, עקוב הרב *Ez. 17. 9. The heart is deceitful; עקב בעקב* and *Jehu did it in subtilty* (or *deceitfully*), 2 Kin. 10. 19. with many other places. And this meaning the Chaldee Paraphrast plainly respects, while he expounds it, *Gilead is a city of such as do violence, who by fraud shed innocent blood*;

which ^f R. Salomo Jarchi expresseth by, *full of such as lay wait for slaughter (or murdering)*. And so Kimchi gives it as the exposition of some of their ancient Doctors, that the meaning of the words *Akubbah middam*, is, *that they were עקבים להרוג נפשות* i. e. *ערימין cunning to slay men*. But I know not whether this so well agree with the construction of *Middam, pra sanguine, by reason of blood*, except they mean that they were *cunning for blood, or in slaying men; by reason of blood, i. e.* ^g *by reason of their being much versed and exercised in it*. These are the two renderings that our Translators give us.

Among other different ones by others given, there is in the first place that of the Vulgar Latin, *supplantata sanguine, supplantated with blood*. That the Verb עקב *Akab*, hath that signification of *supplanting*, is not doubted, From the Noun עקב, signifying the *heel*, or *hinder part of the foot*, is that Verb, signifying, ^h *by putting the heel (or foot) under the heel or foot of another, to throw him down, to trip up his heels, as we speak, which is in Latin, supplantare*; and thence also used for *deceiving, or circumventing by fraud in any matter*. What they mean by, *supplantated with blood*, according to those who follow that Translation, and take the word in its proper and usual signification, is by ⁱ some expressed, that he shall be suddenly overthrown by reason of the much blood shed in her. To which may be referred what ^j others give, *oppressa sanguine, oppressed with blood, or by reason of blood, or overwhelmed, and as it were brought under by blood, or* ^k *decepta a sanguine, deceived of blood*.

But I suppose as convenient an explication is given by Grotius, taking it in another sense not so usual, who explaining it, *supplantata, supplantated*, saith, that is, *in omni solo impressa habens cadis vestigia, having every where on the ground footsteps of blood imprinted*; so agreeing with what is otherwise another rendering by some given, viz. ^m *vestigiis sanguinolentis, with or of bloody footsteps*, (from the Noun עקב, taken for the *footstep*, or *print of the foot*, as also it is) or *vestigiata sanguine, marked with footsteps of blood*; or as ⁿ others, *calcata a sanguine, or a pedibus sanguinolentis, troden with blood, or bloody feet*: so much blood having been shed on it, ^o that a man could not set his foot any where, but that he should tread in blood, or perhaps every where marked and stained with the bloody footsteps of those who had put innocent blood in their shoes, which were on their feet, as David's

^b See Kimchi. ^c Bar. Ali. Bar. Bahlul. ^d *Insidiosa propter sanguinem, Capito. sanguine callida. Cast. and see Ab. Ez.* ^e See Kimchi, though R. Tanchum deny it to have there that meaning, but, in difficulty, or, perplexed. ^f and see barb. ^g See Ab. Ez. and Castal. ^h *Calcaneo supposito deiecere. Fuller. cap. Concordant.* ⁱ Ribera. Chr. ^j Castro. Sa Menoch. Tirin. ^k Zanch. ^l Id. ^m Jun. Trem. Pisc. viz. *of those who committed murders, illorum qui homicidia perpetrarunt.* ⁿ Tarnov.

expression is, 1 King. 2. 5. staining their shoes with blood that they shed, so that wherever they went they left marks and signs of it: and in this sense it falls in with that in the first place given, which ours in the Text have, viz. polluted, stain'd, or fouled with blood.

* There be who would have it from the same signification of *supplanting*, taken rather in an active sense, * *supplantatrix*, a *supplanter of blood*, (or for blood,) knowing how craftily to lay wait, or snares, for the shedding of blood; or doing such things as were for the shedding of blood, or making crafty pretences for it, or making pretences for the defence of such as shed it. And this would be all one with the marginal reading in our Bibles, *Cunning for blood*. From another signification of עקב *Akab*, which is, to retain, or detain, others think it may be rendred, *retenta à sanguine*, or *occupata à sanguine*, detained, or occupied by bloodshed, possessed by it, full of it.

One more rendring I shall mention, which, though not so common, may seem as probable, and agreeable to the sense as any of them, which is given by R. Tanchum, viz. *Gilead is hard of access*, صعبة المسالك معوجتها

من كثرة القتل, the ways to which are difficult, and crooked, by reason of the many murders committed in it, or in the way to it, taking it from the use of the word עקב *Akyb*, in והיה העקב למשור, which our Translators render, and the crooked shall be made strait; and Abu Walid saith the word there to signifie,

العصب الرعر العقبة, hard, uneven, difficult to be gone in. His meaning seems to be, that that place was so made by reason of bloods, that is, many murders or outrages committed in the way on such as would go thither, so that blood touched blood, as c. 4. 3. which in any place or part of the country had been a great wickedness, but much more in *Gilead*, whether taken for a particular city of refuge, or the country in which it stood, it being contrary to the law, *Dent.* 10. 3. which required (as it is generally expounded) that that way to those cities should be prepared, i.e. so prepared and made safe, and easie, as that nothing might hinder or offend those that repaired thither; no hill, no dale, no waters without a bridge, or any like impediment. Surely if there were high-way men, as we call them, robbers and murderers, which infested passengers in those ways; that would be a greater impediment than any such; and the place, by

reason of them and their doings, rather than of any such, be said to be עקובה *Akubbah*, difficult of access: and so this, and the last before mentioned exposition, of being hindered, detained, or retarded, may in this respect also not unfitly concur.

But however these expositions hitherto mentioned do otherwise differ between themselves, yet do they not require different readings, and they all agree in one, as to the crime of which *Gilead* is taxed, viz. of much bloodshed, and horrid murders.

But the ^o Septuagint or Greek give a far different exposition, not well reducible to that reading which we follow, or any of those rendrings of it named, rendring ταρασσον ύδαα, *troubling the water*. This seems to require of necessity a reading different from what we follow, and they are thought by * some to have read otherwise, viz. מים *Maim*, waters, instead of what we read, מדם *Middam*, for or from blood; and עכרה *Ocerah*, troubling, instead of עקבה *Akubbah*. But if the word מים *Maim*, water, were agreed upon, as for the other there would need no change; it might be made well enough out of the right, only taking the word in an active sense, and in the signification of treading, and so, *troubling with the feet*. What reason induced them to this, whether it were from any fault in the writing of the copy which they followed, or obscurity in it, which made them take the letter ך *d* small written, as some think, for ם *j*, or otherwise, I think it not needful to enquire, or seek to give a reason, the meaning which their rendring gives seeming not any way agreeable to the place. Yet Mercer saith, that it is *egregia figura*, a very handsome figurative expression. But Tremellius with more severity rejects it, saying, *quid viderint illis divinandum relinquo, quos non pudet eorum auctoritatem veritati Hebraicae opponere, ne nihil scire Græcè videantur*. And so we leave them farther to enquire into it, who shall think fit so to do, adhering mean while to that reading which we have in the Hebrew, מדם *Middam*, from blood, or by reason of blood; or, that we may adde one more exposition to those that we have seen, more than blood,

So *Oecomlampadius*: *Perversa facta plus quam sanguis, u. more perverse than blood*. The people therefore, saith he, are all polluted with bloods, so perverse as in their pollution to out-doe blood; which however it answers well enough to the Grammatical construction of the words, yet it is more harsh than those before named.

Now while *Gilead* is taxed as polluted with blood, or guilty of it, it is amongst Expositors

* See Drus. Rive. * or, *Insidiatrix*. Riv. p Trem. q Calv. r And so Abu Walid in his Lexicon. s If. 40. 4. which in Arab. is عكبة *Akabat*. u Which the printed Arab. here follows. * Cappel. p. 261. w *Præ sanguine*. Schind. That so he means, appears by his reading Jer. 17. 9. *Præsum est cor præ omni*.

questioned, how or in what regard she is said so to be. As ^x whether in respect that the Priests and Levites (the inhabitants thereof, as of the cities of refuge, such as this is taken to be, they were,) were by negligence in teaching the people to do right things, and encouraging them in evil ways, and in idolatry, guilty of the blood of those people; or whether because they did not give free access to those who had unwillingly committed man-slaughter, to that place which was appointed for refuge to them; or did deliver them up to the avenger of blood, against whom they were to have defended them; or else did give entertainment and patronage to wilful murderers, by which means the place appointed for a refuge to the innocent, became as a den of wilful murderers, or they themselves committed murder; ^y which were all contrary to the law, and would make them guilty. But the text doth not particularize in this matter, but only speak in general, that the inhabitants of Gilead (those spoken of) were guilty of blood; and therefore it may suffice, according as the nature of a literal Commentary requires, in so general a manner to have given the meaning of the words, The following words will something more particularly give us to wit, both of the persons, and their crime.

v. 9. *And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.*

So ours in the Text; and in the margin, as to the last words, *by consent*, Heb. *with one shoulder*, or, *to Shechem*. These different readings in our Translation, that we may give a reason of them, give us to look to the words in the Original; much more those other very different ones, as to the whole, which are in other Translations found. Let us first look into that which our Translation gives, of all, I think, much the properest, and most agreeing with the Original. Then will it be sufficient only to name the chief of the others, that the reader may judge of them. The words in the Hebrew are, **וכחאי איש גרודים חכר כהנים דרך ירצחו** *Ucechacce ish gedudim cheber cohanim derec yeratsechu*, to which our Translation so well agrees, both as to the signification of the words, and the Grammatical construction of them, that whosoever shall without farther scruple acquiesce therein, shall not be at any loss; yea, I suppose, will, when he hath examined any other which he shall meet with, find good reason so to do, accord-

ing either to what is in the Text, or in the margin.

As to the first word **כחכחי** *Ucechacce*, it being ^z the Infinitive mood of the conjugation Piel, from **חכה** *Chacah*, to wait for, (the same that the more usual form **חכה** *Chaccheh*, with the letter ^a *Yod* instead of **ה** *H*), and the letter **כ** *C*, a note of similitude, prefixed, might in Latin be rendred literally, *secundum expellere*; but our language not bearing it, it is expressed according to the necessary import thereof in the present tense, *wait*, or *do wait*. The other words have their known signification; only that what is rendred, *by consent*, is in the margin noted to signify according to the letter, *with one shoulder*, ^a by which is known to be usually meant, by a proverbial expression, *with one consent*, as if they joynd shoulder to shoulder, ^b like Oxen yoked together in drawing, or more men joyntly putting to their shoulders for moving some weight, or the like. Or else it may be taken for a proper name of a city, that so, according to the first way it may signify their joint consent in doing what they did; according to the other, the place where they did it. The thing done, in both ways described, is the same, *viz.* the Priests associating themselves for murdering such as they could meet with, as troops of Robbers lay wait for any passenger to spoil him. **גרודים** *Gedudim*, signifies *troops of soldiers*, and may be applied to *robbers* also, who in an hostile manner set on any. It may also (as by some is noted) signify *Cutters*, *High-way robbers*. Of the same crime, or like to that which was before affixed to Gilead, is here more particularly the company of Priests taxed with, *viz.* wilful shedding of blood, and murder. The Priests of the high places, saith *Kimchi*; But tells us, that his father understood it, not of Priests properly and usually so called, *viz.* such as ministered in matters of religion only, but of great men or Princes, in which sense it is manifest the word is sometimes used; as for example, *2 Sam. 8. v. last*, where it is said, *and David's sons כהנים היו* *were Cohanim*: That they could not be properly Priests, is manifest, and therefore it is translated, *were chief rulers*, (or, as in our margin, *Princes*.) And this meaning of it ^a some think might in this place be rather convenient, than that of *Priests*. But concerning this it will not be necessary here to dispute. Which soever of those they were (and the Gileaditish idolatrous Priests, properly so called, more likely) their fault is aggravated, in that it was not an act of any single person, but they were **חכר** *Cheber*,

the company of Priests. **הם** *the gene-*

^x Rivet. and see Pareus. ^y See Exod. 21. 13, 14. Num. 35. 14. &c. ^z Aben. Ezr. R. Tanchum. ^a Zeph. 3. 9. ^b Trem. Rivet. ^d Druf. ^e R. Tanchum.

vality of them who did associate themselves with joint counsels, consent, force, and indeavours, to commit such outrages, and villanies; which argues necessarily the great corruption of the manners of the whole people at that time. For if the Priests, which ought both by doctrine and their examples to lead the people, or the Princes who were to govern them by good laws, and lead them on in obedience to them by their own pattern, by which they were most probably, as usually they are, led, were the company or generality of them so openly wicked, how should we think, or how should we expect, but that the ordinary people or whole nation were in a very bad condition, as to their religion, and their manners?

The aggravation of their wickedness is manifest in that they associated themselves, the whole multitude of them in doing of it, and in that they all consented in it, doing it שְׁכֶמָה *Shecemah*, all putting to it their *shoulder*, using joint force and indeavours. The Chaldee Paraphrast takes the words all in the same signification, but seems a little to differ in the construction, וְכַמְּאִרִּי מִסְכָּר אִישׁ לְמִשְׁרֵי, *and as a man expects troops, they and their Priests are gathered (or joined together) in one (or the same) way, they kill men with one consent, i. e.* I suppose, as a passenger might expect or fear troops of souldiers or robbers, so shall he find them (the inhabitants of *Gilead*, and their Priests) associated for committing murders and robberies on them whom they should have protected, together with one consent, and no better than such can he look on them.

Which meaning will fall in with the other, and the Grammatical construction bears either, viz. whether the one or the other of the two Nouns be made the Nominative, or the Accusative case. But the ^a former way seems the plainer, the parts of the comparison answer better so one to the other, and it is by most embraced.

Thus will the meaning of שְׁכֶמָה with ה, added ¹ for *Emphasis* sake, be taken as it signifies, *shoulder*, or imports, *consent*: but if the marginal reading, or *in the way to Shechem*, be taken, then will it be, according to what is by most said, a description of the place, where such murders and outrages were committed by those idolatrous Priests, and their associates from *Gilead*. And so the letter ה, in שְׁכֶמָה *Shecemah*, will denote motion to a place, and sound, *in the way that leadeth to Shechem*, ^k the Verb that signifieth, *that leadeth*, being understood. The word

occurrerth in *Jud. 9. 1.* (in which chapter is an history, which ¹ some think here to be referred to.) It is there said, *Abimelec went שְׁכֶמָה Shecemah, to Shecem*, although there be some difference in the vowels, there and here, that which is there in the first place, being here in the second; that which there in the second, here in the first, (though the sound be still the same, viz. *Shecemah*), which seems to some to be an argument that it should not have in both places the same meaning, and being therefore there necessarily a proper name, should here be otherwise; and not be rendered, *to Shechem*, but as before we said, *with one shoulder, or one consent*. But ^m others think it is, for all that, best to take it as a proper name, viz. *Shecem*, or *Sichem*, to which from *Ramoth Gilead* was a known beaten way.

That *Shecem* it is taken to be which was in ⁿ mount *Ephraim*, *Jos. 20. 7.* which was also a city of refuge; so that the words will sound, either that the company of Priests being like troops of robbers that wait for a man, did murder in the way to *Shecem*, or else ^o go out into the way to *Shecem* to rob and murder, or that they were like such robbers, and did even according to the way or custom of such as murdered toward *Shecem*; so that דרך way, shall signify the manner or custom, and be referred to the persons, not to the way to the city, there being in the last letter added to the word enough of its self to express that: Or else with a ^p different placing of the words, *As robbers wait for a man in the way to Shecem, that they may kill him, so is the company of Priests, i. e.* they all associate and agree together as a troop of such robbers for mischief; whether such as dwelt in *Gilead*, or in *Shecem*, or both, is not expressed. But others, who take *Shecem* as the proper name of a place, do not yet look upon it as describing so much the place where such outrages were committed, as the manner how they were committed, and so be put ^q adverbially, as much as to say, *Sicamicè*, or more *Sicamiticè*, *Sicamitily*, or *qua via ad Shecem factum est, in such a way as was done at Sichem*, viz. referring to the story of a bloody fact, which was anciently there committed on the men of that city by *Simeon* and *Levi*, *Gen. 34. 25. &c.* so that it will signify that they committed murder with much falsehood and cruelty, as that of old was done. But ^r one censures this exposition as wanting good foundation.

Here again is, as in the foregoing verse, question made how they are said to be guilty in

¹ Buxt. great Lexic. ² Rather than as a man, viz. a thief, expects troops of travellers. See Druf. ³ Druf. Buxt. vindic. ⁴ Vel ad ornatum, vel ad augendam interpretationem. Rivet. ⁵ Pisc. ⁶ Id. ⁷ Mercer. ⁸ L. de Dieu. Non tam quæ in tribu Benjamin: though Masius doubts whether it can be proved out of Scripture, that there were two *Sichems*, on *Jos. 20. 8.* ⁹ Abarb. L. de Dieu. ¹⁰ Grot. ¹¹ Druf. Buxt. Lex. Jun. Trem. ¹² Tarnov. Fundamento certo carere videatur.

this kind, whether in regard, not so much of their violent shedding the blood of men, as of their enticing them to Idolatry, to the destruction of their souls; or whether the Priests of *Gilead* did in their own persons go forth and rob, and murder in the way such as they met with, either going to *Shechem*, or other cities of refuge than their own, because they would ingross the profit of such as fled for refuge only to themselves; or else to *Jerusalem* there to worship, that so they might through fear bring all to the worship of their Calves in *Dan* and *Bethel*; or did it by setting others to lay wait for them in the way, and to commit such outrages on them; and so are said to be guilty of that which they set others to do, with whom they did partake in the spoil, as if themselves had done it with their own hands; or because they suffered such who fled to them for protection to go out of their city, and do such things; or whether their guilt were, in that they took **מתנות כהונה בחוקה** *the dues of the Priests by violence*, as *Aben Ezra* thinks. But as to such like particulars, as the words give no distinct expression of them, so it is not necessary to enquire after them, nor positively to determine. all will be but conjecture.

The words as they sound, manifestly give us to know, that they did such things as made them to deserve that charge which is laid against them; and that with general consent, the company of them; and also deliberately, and maliciously, as the words added, as a reason why they are so taxed, shew, in saying, *for they commit lewdness*, [or enormity, as the margin] **כי ומה עשו** *Ci zimmah asu*. The word **ומה** *Zimmah*, being derived from the root **זמם** *Zammam*, which signifies, to think, and more particularly that which is evil, imports some deliberate, before thought of, and contrived wickedness; so that it argues them to have given themselves wholly to plot and contrive mischief, and accordingly to act it. ^w They give themselves to work mischief, and do nothing else. They make it their business. The Chaldee renders it, *they have executed* [or *execute*] *the counsel of sinners*. And *Kimchi*, *As they have thought* [or *contrived*] *in their hearts, so they do*; or, *they do not only so, but all their doings are wickedness*. That only they contrive, that they act. ^x They think and contrive whether they shall go to spoil, rob, and murder. This must needs be a great and horrid sin, in those who had such means as they had to direct them better.

Having said this for explication of the words, according to such renderings as our

Translation gives us; the other far different renderings which we speak of, are 1. that of the LXX, which hath, (as the printed Arabick that follows them.) *καὶ ἡ ἰσχύς αὐτῶν ἀνδρῶν ὡς ἀνδρῶν ἐκπορεύεται ἰσχύς ὁδὸν ἐκπορεύουσαν Σικανία ἢ ἀποποιῶν ἐκπορεύουσαν* *and thy strength is of a piratical man*, (Ar. is the strength of a man that is a robber,) *the Priests have hid the way*, (other copies, and the Arab, ^y *the way of the Lord*,) *they have slain Siciam*, (perhaps they mean toward *Siclem*,) *because they have done wickedness*, (or, *committed iniquity*.) They are thought to have taken in the first word **כחכ** *Cechacce*, the first letter **כ**, not for a particle or note of similitude, but for a radical, as if it were from **כח** *Coach*, which signifies *strength*, and **כ** *Ce*, the last syllable, for an Affix or Pronoun of the feminine gender, signifying, *thy*; so speaking as it were to *Gilead*, (^z but why then should it be in the feminine gender?) and then for **חבר** *Cheber*, *the company*, to have read by mistake, between the letters **ד** *d*, and **ו** *u*, ^a **חברו** or **חברו**, which signifies, *they have hid*; and to have taken **גדודים** *Gedudim* in the signification of **גדות** *Gedath*, which signifies *banks*, as if a Pirat might be called ^b *vir riparum*. With these the Syriack, as to the first words, agrees,

עוצת איש גביר; וזוהי חכ

Uthonec aic degabro gayoso, Thy strength is of a man that is a robber; but then goes on, *the Priests* **עשאו** *Eshtautaphu*, *have had*

companions in the way, they have murdered [toward] *Shechem*.

Secondly, that of the Vulgar Latin which hath, *& quasi fauces virorum latronum participes sacerdotum, in via interficientium pergentes de Sichem, quia scelus operati sunt*; which the *De* way more obscurely than the Latin it self thus englitheth, *And as it were the jaws of men that are robbers, partaker with the Priests, of them that in the way kill those that pass out of Sichem, because they have wrought wickedness*. That which makes this rendering different from what ours give, seems this. First from that ^c they take **חכ** *Chacce*, which we take to signify, *to wait for*, to be the plural number, from **חך** *Cher*, which signifies, *the Palat*, and is by them also elsewhere rendred, *the jaws*, as *Job*. 6. 30. 12. 11. 33. 2. *Psal*. 137. 6. 119. 103. ^d Then in that for **חבר** *Cheber*, the Noun, signifying, *the company*, they took **חבר** *Chaber*, signifying, *a partaker, or companion*, and render **שכמה** *Shecemah*, from *Shechem*, which properly signifies, *to Shechem*, the letter **ה** *h*, when added to Nouns of place, importing *to*, not *from*.

^{*} Merc. Cast. ^t Pareus. See River. ^v Nefarium scelus. Chr. à Castro. ^w Grot. ^x R. Salomo. ^y See Edit. Francf. Wechel. ^z Buxt. Vindic. part. 2. c. 8. ^a Schindl. in **חבר** See Druf. Cappel: ^b Tremel. ^c Pet. à Fig. Cappel. Schindler, Trem. Chr. à Castro. River. ^d Trem.

Thirdly, That of the Manuscript Arabick Version, which thus renders *ومثل شصوص الصبان على الشطوط كذا كل جميع اليمه يقتلون الناس كذا كل بجنب كذا كل* *استعملوا القواش*, i. e. *And as the hooks of a Fisher on the banks (or shore), so all the Priests slay men with shoulder on side of shoulder, (or shoulder set to shoulder,) because they have done foul (or very wicked) things;* and adds this note, that what is said, *חבר כהנים* the company of Priests, intimates that a great company of them were partners (or associates;) then that he rendred *חכי* Chacee, *fish hooks*, according to what is said, *כלה כחכה העלה* they take up all of them with the hook (or angle,) Habb. 1. 15. and *כל משליכי ביאר חכה* If. 19.8. *all they that cast angl. (or hook) into the river;* and that he rend-

ders *גדודים* Gedudim, *شطوط* banks, according to the signification of *גדוד* in *גדוד מלכי* *אח כל נרות* for *Jordan overfloweth all his banks*, Jof. 3. 15. This Translation, and this note, seems an argument that this Translation is R. Saadiab's, though in the copy that we use, we find not his name expressed; because R. David Kimchi takes notice that by R. Saadiab the word *כחכי* Cechace was so rendred, and the meaning made to be; That as Fishers standing on the shore, cast their angle or hook into the river, to catch the fish that are there; so the company of Priests fish after men.

R. Salomo Jarchi reports much the like Exposition from one R. Meir, who likewise makes the company of Priests and their doings to be compared to Fishers, taking fish with their hooks: and himself gives another interpretation of the word *חכי* Chacee, which he saith is used in their Rabbins to signifie *tackings*, or *couplings*, for joyning of things together, and the meaning to be, That whereas there are among them confociations and companies of men joyned together; the company or association of the Priests is, that they may murder jointly. His words are obscure.

But it may suffice to have mention'd these ways, and the grounds on which they go. The farther examining of any of them I shall leave to any, who may think it to the purpose so to do. I think it no need so to do, as supposing that rendring which ours with many others give, to be so plain, so agreeable to the known signification of the words, and the warrantable construction of them, so free from any such incongruity or inconvenience, as the others are liable to, that no unprejudiced Reader will leave it to embrace any of the

other; and so proceed we to the next words, in which the wickedness and corrupt estate of Israel is further described.

v. 10. *I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.*

God saith he hath seen; so that it is undeniably so, however they may deny it, and whatever they may pretend for justifying themselves. *An horrible thing*, *שערוריה* Shaaruriah. The word in this very form doth not (I think) elsewhere occur; but in others, from the same root, and very nigh it, it doth: as *Jer. 5. 30. שערוריה* Shaarurah, which likewise ours there translate, *an horrible thing*. Some give it the signification of * *pollution*, and *uncleanness*, * a foul, filthy, and abominable thing. This makes no great difference in the sense; the thing spoken of, viz. Idolatry, may by any such ill name be called. *In the house of Israel*, the Kingdom of the ten Tribes, *there is the whoredome of Ephraim*, viz. Spiritual whoredome, that is, Idolatry, under that notion all along in our Prophet described, in that forsaking the true worship of God they ran a whoring after the Calves there in *Dan* and *Bethel*, set up by *Jeroboam*, who was of the Tribe of *Ephraim*, by which Idolatry all Israel was polluted; and it might justly be looked on as an *horrible thing*, with great abhorrency and amazement, that they whom God had espoused, and by so many obligations engaged to himself, should so foully pollute themselves.

v. 11. *Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.*

It is by several Expositors premised to their explication of these words, that it is a very difficult and obscure place; certainly by the many different expositions that they give of it, made so; while they scarce agree concerning any one word therein: I mean not so much in the signification of every word by it self, for in that they agree, but in the application of the words, and the joyning them together for making up the meaning. As first, they differ concerning the Noun or name, *Judah*, whether it should be taken in the Vocative case, and spoken to, *Judah*, or in the Nominative, and spoken of him. 2. Concerning the Verb *שח* Shat, rendred, *he hath set*, to whom that is to be referred; who is he that

* Jnt. Pagn. Inquinamentum, feditatem. * *شي قدر مكرهه*. R. Tanch. f Petr. à Fig. * Trem. Rib. Chr. à Castro. River. Non modo diversis, sed etiam plane contrariis explicationibus interpretum, longe obscurior est, redditus ut certe quid sequaris, aut quem, non facile videas. Tarnov.

is said to have *set*, or who *should set*. 3. Concerning the next word קציר *Katfir*, an *harvest*, what is meant by that *harvest*, and whether it be put to signify good or bad, or whether it may not be rendered rather, *a bough*, as it also signifies. 4. Who again is the person denoted by לך *Lac*, *to thee*; and 5. In the words בשובי שבוני עמי *Beshubi shebut ammi*, *when I returned the captivity of my people*; what *captivity*, and what *returning* is meant, whether any then already past, or then to come.

Different opinions concerning these and like queries concerning the words, occasion such different Expositions, that the Reader is left in a doubt which to follow: and some of the learned^d Expositors, after they have reckoned up some of the chief of them, have thought fit to leave him so, and, as not daring positively to determine the matter, to permit to him his own choice. So *Petrus à Figuiero*; *Apposui multorum interpretationes, optionem prudenti lectori derelinquens*; and *Rivet*, after he had recited some of them, *liberum unicuique, ex variis interpretationibus quæ in fidei analogiam non impingunt, eam seligere quam judicabit aptissimam*, it is free for every one out of the different interpretations, which are not contrary to the analogy of faith, to choose that which he shall think most convenient. And what other method shall we then follow, but giving some of the chief Expositions which we meet with, and adding what occurs to be added, to leave the Reader to his option?

To begin with the more ancient, the ^e *Francford* Edition of the LXX hath, ^f Καὶ Ἰούδας ἀφῆκε θερισμὸν αὐτοῦ, ἀρχὴν θεριστῶν σεαυτῷ ἐν τῷ ἐπιστρέφειν καὶ αἰχμαλωσίαν τοῦ λαοῦ μου: *And Judah hath left (or put away) his harvest; begin to gather to thy self thy grapes (or fruit) when I return the captivity of my people*. In which reading is a manifest confusion, by the blending and putting together two different renderings of the words; the first of which is, *And Judah hath left (or put away) his harvest*; as ^g if the meaning were, that *Judah* also had, by imitating idolatrous *Israel*, deprived himself of reaping the good fruit or harvest of God's gracious promises. In which rendering, *Judah* is put in the Nominative case, and the second person in the Pronoun לך *Lac*, *thee*, changed into the third. The second is, ἀρχὴν θεριστῶν, or ἰσχυρῶν σεαυτῷ, *begin to gather the vintage to thy self*, ^h which alone is had in some Editions, and in it *Judah* is, according to some, made not a member of this sentence, but the former, which it makes

so to end, ἐμὴν ἐν Ἰσραὴλ καὶ Ἰούδα, *Israel is polluted and Judah also*; which differs from the former, in that the Verb answering to שבו *Shab*, is in it put in the Imperative mood; which reading the printed Arabic, as order'd by the Publisher and Latin Translator, follows. For by altering the distinction of the words, they might both be read otherwise, so as to joyn *Judah* with the words that follow it, and not the preceding; and then must it be taken in the Vocative case, *O Judah begin &c.*

And so doth the Syriac likewise, according as vowel'd by the Publishers thereof, and by ⁱ others directed to, both take the Noun in the Vocative case, and the Verb in the Imperative mood, ܐܠܗ ܝܗܘܕܐ ܥܒܕ ܠܥ ܠܥܬܘܦܗ, *Woph yehudo ebed loc ketopho*,

ܠܥܬܘܦܗ

And thou also Judah make (or set) to thee a vintage, that is, tread the wine-press, or press the grapes, or the liquor out of the grapes, as Bar Ali and Bar Bahlul their Lexicographers expound it: but if it were vowel'd Ebad instead of Obed, it would be the Preterperfect tense, and Judah the Nominative case, Judah hath set or prepared for thee a vintage.

The Vulgar Latin expressly putteth the name in the Vocative case, and the Verb in the Imperative mood, rendring, *sed & Judah pone messiem tibi, cum convertero captivitatem populi mei*, which the *Doway* Translation renders, *yea and thou Judah, put thee an harvest when I shall convert the captivity of my people*; although ^m there be who think in this also the words may be otherwise distinguished, and referring, *and Judah also*, (taking it in the Nominative case) to the former words, (as we have seen by some to be done in the Greek) begin the sentence with *Pone messiem tibi, put thee an harvest*. And some understand also by putting, putting away, leaving or letting alone; as if harvest were understood of ⁿ receiving good, which they were not yet to enjoy, but after they had first suffered captivity, and should, being from thence returned, reap it: ^o whether then, if the sentence do so begin, it be to be referred either to all *Israel* as well as *Judah*, or peculiarly to *Judah*, will be doubted.

Thus do those ancienter Translators render these words: the ^p modern generally except against them, for taking the word שבו *Shab* in the Imperative mood, ^q which is not the ordinary regular form of that mood, but of the Preterperfect tense, in which it is therefore more generally agreed by them that it ought

^e An. 1597. ^f Druf. thinks, at first was written, ἡμεῖς σεαυτῷ θερισμὸν. ^g Dimisit, or Deposuit. ^h See Chr. à Castro.

ⁱ See Druf. Polyglot. ^k Polyglot. Lond. out of the Roman. ^l Bar Ali, and Bar Bahlul in ܥܒܕ ܠܥܬܘܦܗ, both expounding it, ܥܒܕ ܠܥܬܘܦܗ. ^m See Ribera, and Chr. à Castro, ⁿ Chr. à Castro.

in his Paraphrase. ^o Ribera. ^p Mercer. Tarnov. ^q Trem.

to be rendred, *bath put, set, or prepared*. Yet not by all, for *Custatio* puts it also in the Imperative, *compara tibi messem*: and *Munster*, and the *Tigurin* Version, rendring it, *ponis, dñs set*, seem to take it as a Participle, as if it were, *אתה שאת* Attah shat, Tu ponens, thou settest: but then otherwise in giving the meaning, they do strangely differ among themselves.

They that take *Judah* in the Vocative case, if they also take the Verb as in the Present tense, viz. as a Participle, as the last named, so understand it as to mean, *Thou also, O Judah, makest up to thy self an harvest*, that is, art occasion to thy self of many evils by imitating wicked *Israel*, even then when I thought for the sake of the good which were among them to turn away the captivity of my people. And *Custatio*, who takes it as an Imperative, having the force of a Future, to much like purpose; *Thou wilt sin, and make thy self liable thereby to punishment, which will be the fruit and harvest of thy sin, when I shall recall my captives, that is, such as are good among you, who only, and not the wicked, shall obtain my peace*.

Others, who also so take the Noun, but then the Verb in the Preterperfect tense, and the third person, *he shall set*, or the like, *and understand, *המשיר*, i.e. him that hath set, differ as concerning that person who he is, and the *harvest* that he is said to have set. The person some will have to be *Ephraim*, *O Judah he*, that is, *Ephraim* before spoken of, hath also besides his other evil doings set an harvest for thee, when I returned the captivity of my people; that is, either, he hath made thee ready for destruction, and liable to it, by corrupting and enticing thee to Idolatry, when I returned, or caused to be restored, those of my people, whom the *Israelites* under *Pekah*, in the time of King *Ahaz*, *under whom our Prophet lived, carried away captives, according to what is related 2 *Chron.* 28. 5. &c. For there it is said v. 2. of *Ahaz*, that he walked in the way of the Kings of *Israel*; or else, secondly, *Ephraim* set an harvest to thee, that is, made a great destruction of thee, at that time when I returned &c. Both these ways refer to that history, in respect of what was then done by *Ephraim* or *Israel* to *Judah*; and in both of them, by *harvest*, is signified ill: according to one, that ill that they did to them by sowing Idolatry among them, and corrupting their religion and manners, the harvest and ill fruit of which they should after reap; which is by some preferred; according to the other, that cutting them off as

corn is cut at harvest, by the slaying of an hundred and twenty thousand of them in one day, and taking two hundred thousand of them, whom they carried away captives, but that being admonished by *Hoded* the Prophet, they carried them back again, and restored them, and the much spoil which they had taken; which they will have to be, the returning the captivity of his people, here meant; and this w others choose, because of their corrupting of their religion, more especially at that time, there is nothing in the history mentioned. And in both these ways, that which is called the setting an harvest to *Judah*, will be among the notorious sins of *Ephraim*, whom in the former words he was taxing, and in both (as we said) signifies ill to *Judah*: which others, thinking not to be properly expressed by the name of *harvest*, *but that to be usually an expression of good, do not think the person that is said to set the harvest to be *Ephraim*, but rather to be God; and the returning of the captivity mentioned, not to be that former from *Samaria*, (as those forementioned would have it,) but that from *Babylon*, which was then yet to come, and so the meaning to be, *O Judah*, although God shall punish the *Israelites* for those sins of theirs mentioned, with a final destruction of their Kingdom; and thou for imitating them in their wicked ways shalt also in part suffer like punishment of captivity, yet he shall set an harvest (or, give again a time of joy and rejoicing as the joy of harvest) to thee, when he shall bring back the captivity of his people, according to what he said, c. 1. 7. In this way, though the persons be changed from the third, in he hath set, or he hath appointed to give, to the first, in when I shall return &c. this they observe, not to hinder us from the understanding both of the same persons; such change of persons, when the same is still spoken of, being elsewhere in Scripture used. But I do not see, why the Particle *גם* Gam, also, usually a Copulative, should be render'd, yet, or notwithstanding, as then it must be.

Kimchi taking also *Judah* in the Vocative case, *O Judah*, and the returning spoken of, to be from a captivity already past, doth not yet understand it of the same with those before mentioned, but of what was done by *Jeroboam* when *השיב את רמשקואת חמת לישראל* he restored (or returned) *Damascus* and *Hamath* to *Judah* in *Israel*, (as then it must be render'd, 2 *Kin.* 14. 28.) For making out his exposition, he takes *קצר* *Katfir*, not to signify here, an harvest,

* Capito. * Mercer. † Munst. * See R. Salomo. * See de Dieu. † Jun. Trem. Tarnov. w De Dieu, and see Rivet. ‡ Liveley. y Rivet. † As Is. 29. 19.

but rather a *plant*, or *branch*, by which was denoted King *Jeroboam*, and so the meaning to be, *He* (I suppose he means *Ephraim*) *set also* (or *afforded*) *to thee a branch*, *that returned the captivity of my people*, viz. *Jeroboam the son of Joash King of Israel*. For although both *Israel* and *Judah* did evil (as he before shewed,) yet when I returned the captivity of my people by the hand of *Jeroboam*, because I saw the affliction of *Israel* to be very bitter, to thee also, *O Judah*, he *set* (or *afforded*) *a branch and good plant*, viz. *Jeroboam*, who returned *Damascus* and *Hamath* to *Judah*: yet did ye not return to good, neither *Judah* nor *Israel*. This exposition of his I think well falls under that censure which *Abarbinel* gives both of it and of *R. Salomon's*, and *Ab. Ezra's* also; that their words are *ורים וקשים מאד* very strange and difficult; (yet doth *Vatablus* choose to follow this of *Kimchies*, making it yet more obscure and difficult.) *R. Salomon's* exposition, which he censures, and as he gives it, makes the meaning to be, that 'there is one that hath set a time of punishment to her, viz. a time of captivity, according to the use of the word *harvest*, *Jer. 51. 33.* yet a little while and the time of her harvest shall come,) when I reproved them, that I might turn back their aversions. That of *Aben Ezra*, as not in the rank of those who make *Judah* the Vocative case, we shall not yet mention. He having censured these as such as the words will not bear, proceeds himself to give another exposition, whether with better success the reader will judge. He will have here the Prophet to prophesie of the captivity under the second Temple, and as speaking to *Judah* thus to bespeak him; Also thou, *O Judah*, although thou shalt return from *Babylon* after seventy years, do not say in thine heart that thou shalt absolutely inherit (or possess) the land for ever; it shall not be so, for he hath set an harvest for thee, that is, a time of harvest, which is a time of punishment decreed for thee, when I shall return the captivity of my people from *Babylon*. For there shall be also a time of harvest now for thee, to go into another captivity. It will be to be considered whether this be not as wide from the words as those others, which he censures as so.

Grotius also takes, as these do, *Judah* in the Vocative case, but differs in his explication of the other words, as taking *קציר*, which we render *harvest*, in another signification, viz. *of straitsness, or anguish; and *שָׁט* *Shat*, rendered, *hath set*, being put without express mention of the person, to be taken as *passive-

ly, *there is set*, or *shall be set*, and the whole verse to import, and also, *O Judah*, *there shall be anguish* (or *straits*) *set for thee*, after that I shall return the captivity of my people, that is, shall return to make my people captive, or cause them again to be led away captives. For first many of the *Israelites* were carried away captive by *Tiglah Pileser King of Assyria*, 2 *Kin. 15. 29.* and at a second time were they overcome and carried away by *Shalmaneser*, c. 17. 6. and c. 18. 10, 11. and then in few years after came up *Senacherib*, and took the fenced cities of *Judah*, c. 18. 13. and threatened and besieged *Jerusalem* itself, as there and in *Is. 36.* which was afterwards taken by *Nebuchadnezzar*, and the *Jews* carried into captivity, as appears in the history, 2 *Kin. 24.* and 25. so that the whole verse should be thus rendered, *Also, O Judah*, *there is set for thee an harvest*, (a time of calamity and destruction,) after I shall a second time cause my people (that is, *Israel*) to be carried away captives; when they saw them a second time mowed down, then should they look for their own harvest, and the sickle to be put in among them also.

These all are of those who take *Judah* in the Vocative case; but there are who take it in the Nominative, and then make *Ephraim* (or *Israel*) to be the person spoken to, and pointed out in the word *לָךְ* *Lac*, to thee. So expressly the MS. Arabic Translation, *إلى*

يهودا جعل لك الحصاد يا اسرائيل

Also Judah did عند رجوعي مع سبي شعبي

set thee an harvest, O Israel, when I returned with (or brought back) the captivity of my people.

To which the Author thereof adds this note:

'If any shall say, where find ye this word [I suppose he means the word *harvest*] to be

'spoken of *القتل* *slaughter*, by way of

'similitude? I answer, in that, *Put ye in the*

'*sickle, for the harvest is ripe*, *Joel 3. 13.* By

this his note, he saying no more, it appears

to me, that by their setting to *Israel* an harvest,

he means, that they afforded men that were

cut off by *Israel* as corn in harvest is cut down;

and that being when God brought back the

captivity of his people, that he refers it to

that history which above we saw others to

refer this passage to, viz. that of *Judah's* being

partly slain, partly captivated by *Israel*,

2 *Chr. 28.* I know not what else he should

have respect to.

Aben Ezra taketh the same way of con-

struction, yet gives another meaning to this

purpose. *Judah* (*O Ephraim*) *hath yielded a*

* So *Abu Walid* faith, that here by *Katfir* is denoted *الغصن الملكي*, a Branch, a King, viz. *علي*

الاستعمار Metaphorically: and so *Gloss. Heb. Ar.* faith it is here *سلطان*, a King. * See *Ex. 6. 9.* * So
fee it *Ps. 49. 14.* branch

branch to thee, and ^b holpen thee in serving Baal at Bethel, when it was in my mind to turn back the captivity of my people, that they might say, Come and let us ^c return unto the Lord; But now for Judah's sake, who hath forsaken mine house, I will not return (or turn away) thy captivity. Which though in something differing words, is cited likewise by Kimchi, as an ordinary exposition, so as to make Judah's adding a bough to Ephraim, to be their joining with them in Idolatry, though they had at home the Temple of God; by which means it came to pass, that though while some of them remained sound in their religion, God thought to turn back, or away, their captivity, yet now they being jointly corrupted he gave (or was determined to give) them all up into the enemies power, and would neither bring back those of Israel that were before carried captives, nor hinder the rest of them, nor Judah from being so likewise. In this way it is observed by R. Tanchum, that בשובי, when I returned, is taken for משובי, that I should not return, i.e. *אנ דלכ ימנעני מן ארצאם*.

i.e. so as to hinder me from returning them, which he thinks *far fetch'd*. Likewise this

Exposition of *Aben Ezra's* is, as we said, censured by *Abarbinel*, as not agreeable to the words, yet is the like meaning embraced by some of the Latin Expositors as that Judah is taxed for planting to Ephraim, i.e. with them an evil branch, by joining with them in Idolatry, which by one is expressed by *compplantavit tibi*, and so did now, instead of striving, as they ought to have done, by their good example, persisting in the true religion, to reduce them to it, confirm them in the false, by their falling also to Idolatry, and so hinder Gods good thoughts towards them and themselves.

There is also another exposition, which I know not how it will be agreeable to the words; Judah shall reap the fruits of thy land, when he being turned from Babylon shall possess it.

Diodati makes the meaning to be, O ye of the ten Tribes, O Ephraim, though ye seem now destitute of all good plants of faithful believers, yet Judah shall set an harvest (or a new plantation) to you; that is, it shall be done by the preaching of the Gospel by the Apostles, and other his Ministers, which should come forth of Judea or Jerusalem, when he should deliver his out of spiritual captivity. In which way, by the setting of an harvest (or plantation,) should be meant then good to

them, not evil, as in that of *Aben Ezra* and those that agree with him, and as the Chaldee Paraphrast appears also manifestly to have taken it, while he paraphraseth, *Also they of the house of Judah have begun to multiply their sins; also to them shall the end come, when I shall return the captivity of my people.*

To make good these ways, it may be observed, that by some of them captivity is taken rather for such crimes as deserved, and made liable to it, then actual captivity itself, which as then was not yet befallen them; and the converting from those sins for preventing the captivity, to be looked on as returning or bringing back from it; and the intending, and using means, to do it, to be expressed by the terms of actual doing, *cum converterem*, i.e. *vellem convertere, dum cogito, or conor, while I return, i.e. while I would, while I think or endeavour to return, &c.* and the like.

But there is yet another way, which makes *לך* Lac, to thee, to be referred to God as from the Prophet, or to the Prophet as from God; both these ways we look on but as one; the meaning will be much one. If we take them as the words of God speaking to the Prophet, they may as to the former part of them, sound thus, *Also Judah hath set an harvest for thee, or to thee*, that is, that thou mayest denounce destruction to them also, as ripe for it; or, as if the words of the Prophet to God, then thus, *Also Judah hath set an harvest for thee, O God*, or made ready an harvest for thee; hath made himself ready for punishment, being grown ripe in his sins, and ready to be cut down as well as Israel. This is R. Tanchum's Exposition, who would have this and the foregoing verse to be the words of the Prophet turning his speech to God; and he prefers it before that other which *Aben Ezra* (as we have seen) and others, take, who look on it to intimate Judah's helping or confirming and encouraging Israel in their sin, by joining with them in it. And indeed there is nothing in it hitherto harsh, as either to the connexion or signification of the words; the connexion being made by the conjunction *ו* Gam, also, which seems to require that something be spoken in this v. of Judah's sinfulness, as there was in the foregoing of Israel's. And as for the understanding that expression of setting an harvest, as it doth, viz. that it should signify, being ripe in sin, and ready for punishment, and to be cut off by God's judgments, as corn ready to be cut down, we have elsewhere plain examples of like use of the word; as Jer. 51. 33. where speaking of Babylon

^a *עורר*. So in R. Tanchum, *אסעדכי עלי העשיון*. ^c Among them Calvin.

^e Petr. a Fig. f In Druf. ^g Compare the two Italian Editions, fol. and 4^o. ^h Reading *קיצת* as in a MS. Copy of Kimchi, and in Edit. Pisauc. not *חובין* sins, as in some other Editions. ⁱ Capito. ^k Zanchi

1 Petr. a Fig. Munft. Tig.

ready for destruction, he saith, *the time of her harvest is come*; and Joel 3. 13. speaking of such of the heathen as were ready for Gods judgments, *Put ye in the sickle, for the harvest is ripe, for their wickedness is great.* And the same expression is used likewise for denoting of readines for excision, in the New Testament also; as Rev. 14. 15. *Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe.*

All things according to this way are hitherto plain, and there is no difficulty in that which is said to be so difficult, ^m or at least made so, by so many different expositions, every way disagreeing, and even contrary, one to another. The only difficulty will be in joyning, and adapting to them the following words, which are, *when I returned the captivity of my people*: when, or from what captivity were they returned, when the Prophet said this? Truly here will be no more difficulty in the connexion of them, than in any of the fore-mentioned Expositions; and if the same liberty be granted here as some of them require, that by *returning the captivity of his people*, be Gods or the Prophets indeavouring to turn away or prevent their captivity, by reducing and reclaiming them from their Idolatry, and other like sins, which made them liable to it, and using all good means for it, things will be clear enough, and the thing objected against them be, That even then, when, and notwithstanding, God or his Prophet fought by such means their good, and to prevent evil to them, they did obstinately run on in their sins to the fitting themselves for destruction; or, if according to others, those histories either of Judah, being brought back from their captivity from Samaria; or of what was done by Jeroboam's restoring to them Damascus and Hamath, be to be had respect to; either of them may be as well adjusted with

these Expositions, as with those others, which, as we have seen, make use of them; denoting, that even then Judah obstinately persisted to run on in their ⁿ idolatrous courses, to the provoking of God to put in his sickle among them.

But R. Tanchum, from whom we have the last Exposition, which seems of all the clearest, to prevent all difficulty and objections in this kind, takes another way, by making a stop at the end of those words, *bath set an harvest for thee*, as if they were to be continued with the former *v.* and those which follow, *when I returned* (or, *would have returned*) &c. were the beginning of a distinct period, and to be joyned with the following, for the beginning of a new chapter, viz. with, *when I healed, or would have healed Israel*, as being but the same thing in different words, and referring to the same matter. The ordinary distinction of chapters and verses he thinks ought not here to be regarded, as likewise neither in some other places, the sense and matter so requiring ^o that some things be otherwise joyned or distinguished then ordinarily they are; which I think is plain enough, as we have elsewhere seen, yet not slighting the ordinary distinction except the sense necessarily require it. *Theodores* likewise would have them joyned together; but for the concluding of this chapter, not the beginning of the next.

Thus have we more at large, than perhaps some may think necessary, given account of several Expositions of this difficult place, following therein the example of some, (as at first we said,) who have thought fit to give the Reader rather choice of several, which the words seem capable of, then magisterially to determine him to one; which liberty leaving him, for my part I think the last named most proper and perspicuous.

^m Tarnov. ⁿ See 2 Chron. 28. 19. &c. ^o And see Petr. à Fig.

CHAPTER VII.

V. 1. *When I would have healed Israel, then the iniquity of Ephraim was discovered, and * the wickedness* (or, evils, as the Margin) *of Samaria; for they commit falshood: and the thief cometh in, and the troop of robbers spoileth without.*

For our better proceeding, and that we may the better judge of what is said of the

meaning of these words, it will not be amiss to take notice in the first place of what may concern both the construction, and the signification of the first word, which is כִּרְפִּי Cera-phei, by ours rendred, *when I would have healed*; viz. that it being of the Infinitive mood is not in it self properly determined to any tense or time, nor so neither restrained by the Particle כֵּן Ce, signifying, *when*, or *whilst*, or *after that*, or the like, prefixed to it; but that as the sense shall require, it may be expressed

either by the ^a Present, or some of the Preter-
tenses, or also by the Future, or that it may be
also used as a Noun; hence have we diversity
of renderings. As 1. ^b *dum curo, or sano, whilst
I heal.* 2. ^c *Dum sanarem, while I did heal.*
3. ^d *Cum sanassem, when I had healed.* 4.
^e *حين اشفي اسرائيل when I shall heale, or
have healed, Israel;* the Manuscript Arabick
taking it for a Noun, *عند شفاي*, in (or, at)
my healing of &c. and it cannot be said that the
words will not properly enough bear any of
these renderings, if the sense admit. The Verb
being so, an Infinitive, cannot be strictly rendered
according to the letter, to make a deter-
mined meaning in our language, but must be
put in some other mood and tense, though in
some other languages it may, as in the Greek
elegantly it is, *ἐν τῇ ἰατρικῇ* us, and some in
Latin so express it, ^f *secundum* (or *juxta*) *sa-*
nare me, but barbarously enough, however in-
telligibly.

Another thing that we may observe, is con-
cerning the signification of the word *רפא*
Rapha, that it may be spoken not only of
actual curing or healing, but of intending, or
indeavouring, and using means and methods
to do it. So necessarily will it be understood
Jer. 51. 9. (the same root, though in a different
conjugation) *רפאנו את בבל* *Rippinu et Ba-*
bel, we would have healed Babylon. So does
Rabbi Salomo here explain it, *כשאני חפץ*
להושיעם ורפאום when I was willing (or
desirous) to save them, and to heal them; and so
Aben Ezra כאשר ארצה לרפאם when I
would heal them; and so ours, when I would have
healed them; as also the Vulgar, Cum sanare
vellem, when I would heal. In one of these ac-
ceptions is it taken by some, in the other, by
others. Which also will be observed as to
the Verb *שוב* *Shubi*, in the last words of the
foregoing Chapter, viz, that as it signifies
actually, to return, or turn back, so it may
be understood also of intending or indeavour-
ing so to do; so *Aben Ezra*, as we have said,
there expounding it, *כאשר היה כלבי להשיב*
שבוני, when it was in my mind to return
the captivity of my people. This I take notice of,
because if those words be joined with these to-
gether in one verse, as we have seen some (and
I think not unfitly) would have them, they
must both be understood alike, either so as to
denote the act, or the intention of doing, so as
to sound either, *when I did return, when I did*
heal, or, when I would have returned, or, when
I would have healed, making them ^g *to denote*

the same thing in different words, his return-
ing their captivity being this healing them.
This being observed, we shall perceive the
ground of the different Expositions that we
meet with, and the better judge of them.

There be ^h some of good authority, who
refer what is here said to some particular time
and story past. Some to what was done in
the time of *Jeroboam*, the son of *Nebat*; by
whom, when he should have cleansed *Israel*
of that Idolatry which had crept in among
them, greater was established among them, by
his setting up those golden Calves, which were
a perpetual stumbling block to them. A-
mong other exceptions against this, a manifest
one is, that here it is said, that then the *nick-*
edness of Samaria was discovered, whereas *Sam-*
aria was not then in being, but built several
years after.

ⁱ Another refers it to the story of *Jeroboam*
the son of *Joash*, whose restoring the coast of
Israel, *2 Kin. 14. 25. &c.* he will have to be
understood by the return and healing of *Israel*.
But neither is this approved; nor shall we ea-
sily find, how what was in his time particu-
larly done, can be said to make any full mean-
ing of what is here said, or that it can be said,
that then God returned the captivity of his peo-
ple, or healed *Israel*. ^j Others therefore not
taking notice of that, refer it to what was done
by *Jehu*, and in his time, in the destruction of
the house of *Ahab*, and of the Temple and
worship of *Baal*, which was as an healing of
Israel; yet in his returning the golden Calves,
whether of his own accord, or by ^k persuasion
of the people, and *Israel's* or *Ephraim's* running
after them, did the evil and iniquity of their
false heart discover it self.

But though in this way of applying what is
spoken, to that particular time and history,
many circumstances will well agree; yet are
there others, which will not be so restrained:
and therefore ^l others, having considered it,
think it more convenient (as well it may seem
to be) not to limit the words to any particular
time or person, but to take them indefinitely,
as the expression runs, so as to apply them to
the whole state of *Israel* in general, and those
corruptions that had been and were still found
in all orders and degrees among them, both
their Kings and the people in general standing
out against all the methods that God used
for reducing them, and healing them, and pre-
venting their destruction. Here are named
Israel, *Ephraim*, and *Samaria*, which al-
together, as either of them singly might
do, design the whole body of them, con-

^a Avenar. Gram. p. 254. Buxt. Gram. l. 2. 20. ^b Jun. Trem. Druf. &c. ^c Pag. Munst. ^d Grot. ^e Printed Arab.
^f Interlin. Buxt. Concord. ^g Kimchi on the end of the 6 c. ^h Jerome, Ribera. ⁱ Chr. à Castro. River. See
1 K. 16. 24. ^k Kimchi on c. 6. v. last. ^l Chr. à Castro, Menoch. Grot. ^m See Chr. à Castro, and River. ⁿ Rivet
sisting

consisting both of Prince and people.

* *Israel* and *Ephraim* are sometimes the same, and so according to some, here. If they be distinguished, † the name of *Israel* may be taken as comprehending all the people in general; *Ephraim* and *Samaria*, their Kings, Princes, and Nobles, *Ephraim* being the chief tribe among them, out of which were their first Kings, and *Samaria* their head city of the Kingdom, as if among them the sins intimated were chiefly found, and from them derived. But I suppose we may look on the several naming of them to be only to include all, so as that all sorts and degrees may be looked on as concerned in what is laid to their charge; and then it being this way taken, the meaning (which seems the plainest) will be, (the words being taken as spoken in the person of God, and joined also with the former, if any think best so to do,) that when God used † all means by the admonitions and instructions of his Prophets, or his fatherly chastisements, or other ways to bring them to repentance, and to † deliver them from those evils which their sins had pulled, and would, if not repented of, farther pull on them, and to turn away their captivity, or prevent their farther judgments; then their great wickedness farther appeared, in that they would not hearken to his word and admonitions, nor be amended by any thing he did, but † more obstinately ran on in evil courses, so that they would not be cured; as when the disease prevaileth against such remedies as are applied, and is irritated and increased instead of being healed thereby, and so only more and more discovers its malignity, and that there is worse in it than did at first appear. And if it be taken as spoken in the person of the Prophet, or as his words, the same meaning will also agree to them: When I, being sent by God to preach to them, sought to heal them by bringing them to repentance, then more and more did their wickedness, by their obstinacy in refusing to hear, manifest it self. † Their obstinate persisting in it, and defending it, was a discovery of the greatness of it.

Abarbinel looking on them as the words of the Prophet, takes them as an Apology of his to his countrymen, as himself being a *Rubenite*, and so of the ten tribes, and therefore excusing himself for his severity in reproving them for their sins, tells them for what end he did it; not as an enemy to them, or seeking their hurt, but as a friend seeking their good, and for that end dealing with them as a careful Chirurgeon, who that he may perfectly cure a festered

fore, rips it open to let out the corruption, and searcheth to the bottom of it, it not being possible otherwise to make a perfect cure of it, and therefore in so doing discovers not hatred to his patient, or pleasure in grieving him, but a desire of procuring to him future ease and help. So are the sins of *Israel* the sores of their souls, (such as he declares them guilty of, as committing *falsehood*, &c.) by him discovered, that they being sensible of the foulness of them might repent, and be fit to be healed of them. Or (saith he) they may be looked on as the words of God, and so to the same purpose, a reason given by him, why he so particularly reckoned up, and discovered their sins, and so sharply and publicly reproved them, and so severely menaced them, viz. that it was, that he might heal them.

These Expositions well agree also with the Chaldee Paraphrase, which is thus; *When I sought out and searched into the sins of Israel, then were the iniquities of Ephraim discovered, and the wicked doings of Samaria*; in which he seems to have taken the words to be an allusion to the methods of a Physician or Chirurgeon, as before we said, and the faults in them by his search discovered, will then be those in the following words expressed; כִּי פָעִלוּ שָׁקֶר וְגַנְבֵי יָבֹאוּ בַּלַּיִם וְגֵדּוּדֵי בָחֻטִּים Cī paalu shaker veganab yabo palat gedud bachuts, for (or, because) they commit falsehood; and the thief cometh in, and the troop of robbers spoileth, (or, as the Margin, strippeth) without; which that Paraphrast rendereth, for they have committed falsehood, and in the night-time they rob in the houses, and in the day-time in the desert (abroad) they w assault with violence, or openly rob. And this Exposition *Kimchi* thinks to be the right.

According to it, the words are (we say) a recital of such iniquities as were discovered in *Israel*, and the evils of *Samaria*: namely first, כִּי פָעִלוּ שָׁקֶר Cī paalu shaker, that they committed falsehood; by which may according to many be understood their making of † Idols, which may well be called falsehood, or a lie, and their serving of them; or, according to others, (more generally) their dealing falsely in all their doings, both with God and men, and † in their words and deeds, being hypocritical and false in all their words and doings, given to fraud and deceit from the highest to the lowest. Secondly, (as to express wherein, that committing falsehood shewed it self,) that there were found among them secret thieves and robbers: that so this may be a more particular enumeration of some of their false doings, and such iniquity and wickednesses that openly shew'd

° Petr. à Figuero. R. Sal. † Rivet. Zanch. Nomine Israelis venit universus populus in genere, nomine Ephraim reges & proceres. & † Rivet. Merc. Tarn. Bren. † Meoer, i. e. à malis liberarem. Liveley † See Aben Ezra. † See Estius, who compares Rom. 7. 9. when the commandment came, sin revived, so here, their iniquity was discovered. † Tum patefit, et retegitur, quando defenditur. Tarnov. † קִפְחִין. † See Drus. Grot. &c. † Trem. Rivet.

themselves among them, viz. as the Chaldee Paraphrast expoundeth it, That there were common among them, both thieves, who at home, secretly and in the night and dark, pillaged at home, and such also who in the day time, even in the face of the Sun, ² in troops plunder'd abroad.

Abarbinel (without such distinction) takes the words as a description of their wickedness in that particular kind of theft and robbing, and of the impudence of such thieves that were found among them, viz. that they were so impudent and bold, as that they were neither ashamed of, nor feared any thing; that they were not as ordinary thieves, who would secretly commit what they did, and flee from men, but committed thefts at home and also abroad, and with great boldness, would set on whole troops of men to rob and spoil them: wherein he differs from the former, in that they look on them as such, as assembling themselves for that purpose, robb'd in troops; but he, as that they were so bold as to rob whole troops. The words in the Original seem capable of both these constructions, being וננב פשט נידור בחור *Veganab yabo pasut gedud hachuts*, which are capable of being rendered either, *and the thief cometh, a troop spoileth without*, or else, *and the thief cometh, he spoileth a troop without*. In both ways it will be a description of the wickedness that was discovered among them; whether taking those enormities named in their strict signification, or comprehending under them such ^a other fraudulent or violent and injurious dealings of any towards others which may be likened to them, and so called by their names.

But ^b there are, who taking the first word as comprehending the wickedness of which they were found manifestly guilty, look on the last as a description of such punishments as were by God for it inflicted on them; as much as to say, Because they committed falshood, therefore did God give them up, or permit them to be infested with secret thieves at home, and troops of violent robbers abroad. And by the *thief* ^c some understand their Judges or Magistrates at home, as c. 5. 11. and by the *robbers abroad*, their Enemies, as *Hazael*, 2 Kin. 10. 32. or the like. These Expositions may both be admitted, though the former seem the plainer. But what some, who would, as we above saw, refer this to some particular story, would have by *thief* and *robber* to be understood, as either ^e *Jeroboam*, or ^f *Jehu*, I know not how either the words, or sense admit.

These all, as to the first words of the verse, understand them of what was already done, whereby God did or would have healed

them; but there are, as we said, who render those words as of the Future, *when I shall heal Israel*, and then the sense will be, according to

R. *Tanchum*, אנני اذا عدت علي ما اعون عليه منهم ظهر لهم ان الخطا انما كان

من جهتي, i. e. *when I shall do what I*

shall do toward them, (i. e. *shall return the captivity of my people, when I shall heal Israel*) *it will appear to them, that the fault was on their part*, viz. that it was their sins, not cruelty in me, which caused me to send on them such evils, from which I then in mercy delivered them: for such and such sins they are guilty of, as are in the following words named, *they commit falshood*, &c. This I take to be his meaning, and it seems agreeable enough to the words.

v. 2. *And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about, they are before my face.*

And they consider not in their hearts, or, *say not to their hearts*, as in the Margin, literally answering to וכל יאמרו ללבם *Ve bal yomern libabam*. These are both one, and to say to the heart, or, in the heart, as ^a others, (as if it were ללבם *Libabam*), and to think or consider ^b in the heart, the same thing; that I remember all their wickedness; the Particle כי *Ci*, that, being supplied, whereas in the Hebrew it is only זכרתי *Zacarti*, I remember, without, that, i. e. take notice of and know, so as to call them to an account, or punish them for it. R. *Tanchum* to the same purpose expresseth it, מן غير ان يحدثوا نفوسهم

انني عالم شروهم, so as that they say not (or, without saying) to their souls (or selves) that I know their evil doings. And the Chaldee, *They think (or, consider) not in their hearts, that all their evil doings are revealed and open before me*; which will be all one in sense as to say, as *Aben Ezra* gives it, *that they said or thought in their heart, that I did not see them, or take notice of their evil doings*. And in this way they are a description of their security and inconsideration in committing those evils which they did; and then the following words discover the root of all their wickedness, viz. that they were or proceeded to be so wicked, because they thought not that God took notice of it, or thought that he did not take notice of it, and the folly and ill consequences of such not

^a Ab. Ezra. ^b Mercer. Rivet. ^c Munst. Chr. ^d Castro. ^e Grot. Bren. ^f Rivet. Tarnov. ^g Jerom. ^h See Chr. ⁱ Castro. ^j Chald. Syr. ^k Tarn.

thinking that he did, or thinking that he did not; the words being, *Now their own doings have beset them about, they are (or, have been) before my face.* In the Original they are, *עַתָּה סָבְבוּם מִעֲלֵיהֶם* which literally sound, as they are by ours rendred, *have beset them*; but are by some rendred, *do beset them*; by others, (as the Chaldee,) *shall beset them*; as if what should *now*, i.e. *shortly* be, to express the certainty of it, were said to be already done.

By their iniquities *besetting them about*, or encompassing them, may be meant, either their being so many and visible, that none could look on them, but he must needs perceive them, they being as it were surrounded on all parts with them, as with a ring of followers, and on all parts committing them; and so will it shew their folly in thinking that they could pass without his taking notice of them, they being visible to all, and so, necessarily before his face, i.e. apparent to him; they are as manifest as the theft of a thief that is taken with the goods which he had stoln, about him. And so is it manifest folly in them to think, that God remembers them not, or is ignorant of them; or else by their *besetting them about*, may be meant, their so inclosing them, that they cannot escape God's punishments for them, so under the name of works comprehending the reward due to them, as sin is oft under the punishment of sin. And then if the Verb be rendred in the Present, or Preter tense, it will import, that those evils that *do beset them*, or *have beset them*, or seized on them, were from their own evil works as the cause: or if in the Future, *shall beset them*, then is it a menace to them for their security in which they run on to sin, and their evil thoughts of God, that he will send on them that, by which he will make it evident, that he took notice all along of their evil doings, and that they are, and always were before his face; and so argues still both the folly and wickedness of their *not laying to heart, that he remembered*, or took notice of, *all their wickedness*, or their thinking that he did not. To which purpose Kimchi explains it; *They think not in their heart that I remember all their wickedness. Now shall encompass them their evil works which were before my face, and not hidden from me; and when they shall receive punishment, they shall know that I knew all, and that I am he that return their recompence on their heads.* Aben Ezra, with some alteration of the words, though to the same purpose; *And they think that I see them not, and do not know that their works encompass them, (or beset them*

about) and are before my face. And R. Salomo, *They do not lay to their hearts, that all their wickedness is written for a memorial before me.* In that expression, *have beset them about*, is by some thought an allusion to be, to enemies laying siege to a place, and so surrounding it, as that none can escape out, and that he doth allude to the siege of Samaria, which should ere long be; or to thieves surrounding a passenger, that he cannot get from them; or to Sergeants or guards that compass about a malefactor, till they bring him to be judged for his offence; or to one entangled with ropes and snares that he cannot get free. According to all will be meant the same thing, viz. that they so beset them, as to keep them that they shall not be able to escape punishment. And this form of speech may be compared with that Prov. 5. 22. *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins*, and with that, Ps. 49. 6. *The iniquity of my heels shall compass me about.* To what is said of them in the first words, that they did not consider, or think, that God remembered their wicked doings, to shew how in that they deceived themselves, is opposed in the last, as a certain truth on the other side, that they were before his face, always taken notice of by him; and they were much to blame, for not considering and thinking of it, or for thinking otherwise; the event shall shew it to be so, in their being called to account for them all, and they shall fall heavy on them.

In what we have hitherto said, the Particle *בִּלְבַל* Bal, is taken as a simple negative, *not*; as denying them to have considered. But Abarbinel takes it as a particle of forbidding, forbidding them to think what the former way denies them to have considered or thought; viz. that God remembered all their wickedness, i.e. as he expounds it, that he remembered, as if he wrote in a book all the evils that they did; that he might declare their shame, (according to what Job saith, that thou enquirest after mine iniquity, and searchest after my sin, Job 10. 6.) for behold now their doings have encompassed (or, do encompass) them, and they need not calling to remembrance; and they have not done them in secret, for they have been before my face; neither do they deny them, for behold they do glory in them, &c. according to what follows. In this exposition he differs not much from what the Vulgar Latin hath, which renders, *Et ne forte dicant in animis suis*, &c. i.e. as the Doway Translation hath it, *And lest perhaps they may say in their hearts, that I have remembered all their malice, (or, wickedness.)* Now have their own inventions compassed them, they

^k כֵּן יִפְתָּנוּ &c. Their evil works, which have been revealed before me, shall now encompass them. ^l River. ^m Jun. Trem. ⁿ Lyra. See Tarnov. and see Abarbinel. ^o Bren. ^p See Zanch. River. ^q Pare. ^r Tarnov. ^s Diodati. Dutch notes. ^t Diodati. ^u Græc.

have been done before me. The greatest difference between them is, that whereas the Jew makes the Particle **ל** Bal, to be for prohibition, or plain forbidding to think so; the Latin puts it as serving for prevention: the one forbidding them to say that, by reason of the manifestness of their evil works, which the other saith ought to prevent and hinder them from saying, that the Lord called to mind all their wickedness. They fall in much to the same purpose, one with the other; and those that follow the Latin expound much like as he doth the words, *that I remember all their wickedness*, by, *that I call to mind*, and severely inquire into all their old sins, and the sins of their forefathers, out of hatred and cruelty to them rather, than out of desire of doing good to them, and healing them. Lest they should say, he thus remembreth all their wickedness, he gives a reason to hinder them from so saying, because these many evil deeds for which he threatens them, are of later date; they do still even **אֲחַז** Attah, *now beset*, or *compass* them, they continually and openly commit them in his sight; they cannot hide them, or deny them. And what is to say, that the setting before them thus their deeds, ought to be a reason to prevent them from so saying in their hearts, but the same as to say, Let them not say so in their heart, because their deeds are manifestly so, as is mentioned; which is all one with what that Jewish Doctor saith.

In all these ways which we have yet seen, we have an intelligible meaning, and there is none of them but may be well enough accommodated to the Hebrew, and they are reconcilable one with another, all retaining the same signification of the words, though something differing in the applying of them; and especially of the Negative particle in the beginning, which directs the construction and meaning of the rest. But in the Greek, according to the copies thereof usually found among us, there is a strange difference both from the Hebrew, and all the others, and such a rendering as is not easily intelligible as to the meaning, (especially of the first words, for in the last they are agreeable enough.) It is, *οἱ κλέπται καὶ οἱ λῃστες* (or otherwise, *κλεψιδότες*) *ἡ ἁρπάζουσα αὐτῶν*: This reading is ancient; St. Jerom hath it, and expounds it, *That they may sing together as they that sing in their hearts*, and saith, that it is to be referred to what is said, *That therefore the thief is come in, or the robber hath spoiled abroad, lest remaining in their ancient riches, and garments, they should repel the consent of the thief and robber; but when they are spoiled,*

they may sing together with them, and become of one heart; therefore they shall receive what they have done, and all their thoughts and works shall not deserve my looking on, or respect. Which exposition of his I confess I understand not; though by w some, as to the first part, made plainer, thus: *That they may agree with them, viz. with the thief and robber, and in their heart agree in the same song, and be companions of thieves and robbers.* The Greek Fathers also follow it, but expound it some of them far otherwise, "That they having had experience of so many oppressions, may make mournful songs and lamentations, not with their voice, lest the enemies should hear, and be angry, but in their heart, with secret sobbs and greans bewailing their evils. The printed Arabick also, following the same reading of the Greek, renders, *كبي جدرسوا مثل الدارسين في قلبهم*, *That they may repeat (or, read) as they that repeat (or read, or, recite) in their heart;*

which will be the same in sense, and both perhaps by a Proverbial expression of *singing the same tune, or reading the same lesson*, meaning mutual consent and agreement. But for all that hath been said by any of the ancients, modern writers seem no way satisfied, and wonder what came into their minds so to render it. Tremellius severely censures them; *Græci totum ferè versum non tam vertunt, quam pervertunt, sive verba sive distinctiones spectamus; ac nescio an ipsi quid sibi velint intelligent: i. e.* "The Greeks do not so much render as 'pervert almost all this whole verse, whether 'we respect the words or the distinctions; 'and I know not whether they themselves understood what they meant. He conjectures (as others) that for **אָמְרוּ** Yomeru, *they say*, they read **יִזְמְרוּ** Yizmeru, *they sing*. But the change of *saying* for *singing* makes no such great difference: a greater matter is the want of the Negative particle **ל** Bal, *not*. He thinks they leaving out the letter **ל** L, changed the **ל** B into a **ל** C, a Particle of similitude, and expressed it by *ὡς*, *as if*. But I should rather think, that only by change of that letter, instead of *Bal, not*, they read *Coll, all*, and rendered the Conjunction **ו** Ve, by the word *ὡς*, *that*, and then, *they all sing*, will be expressed by *οἱ κλέπται καὶ οἱ λῃστες*, *they sing together*. But why is the word, *singing* (or, *singing together*, as in the last place also some readings have it,) twice repeated, whereas the word, *say*, is but once in the Hebrew? May we not say, that they were in some ancient copy two several readings, one in the Text, another in the Margin, and by some that transcribed it both clapt into the Text?

^c Jerom. Chr. à Castro. Sa. Menoch. Tirin. and see River. ^v Rivet. ^w Chr. à Castro. ^x Theodoret. Theophylact. See the same Chr. à Castro. ^y So the Latin Translator, *ut repeterent, more repetentium, in corde suo*. ^z Drus. Rivet. ^a See the Polyglot Bibles.

and so the Reader hath both imposed upon him, instead of leaving him his liberty of taking one of the two, which he would; a known cause of error in many books. Or else why might not the Negative particle be dropt out of the Greek of old by the error of the Scribe, and so since excluded? and why may not some other error have been committed of old by the Transcribers, which hath caused such difficulty as it is now hard to find the cause of, and without finding it to make out any easie or plain meaning agreeing to the place, from the words as they are now read? I leave it to the judgment of those who are of happier conjecture.

v. 3. *They make the King glad with their wickedness, and the Princes with their lies.*

Among their sins, which were before the face of God, is this reckoned, that seeing their King to be pleased with wickedness, and their Princes to delight in lies, they applied themselves wholly without respect of their duty to God, yea with neglect and contempt of it, to do such things as might please them, and so did all conspire and agree in what is evil; so that in the words is a reproof of both, both of the Kings and Princes for delighting in wickedness and lies, and of the people for complying with them, or seeking to please them therein, although more particularly it seems directed to the ordinary people. In the words seems not much difficulty, nor is there betwixt translators or expounders so much difference concerning any of them, as to make any difference in the sense, as by observing such as is, will easily appear.

It is said, *They make the King glad. They do make, others, they have made:* the word is in the Original in the Future tense, יִשְׂמְחוּ *Teshamnechu*, literally, *they shall make glad*. But as that tense is elsewhere used often for the Present tense, and sometimes for the Preter tense, so the sense here seeming to require it, it is by some rendred in the one, by others, in the other; both to the same purpose. מֶלֶךְ *Melec*, the King, i. e. say some, *Jeroboam*, with whom and his Princes they complied, in setting up the golden Calves. ^d Others, King *Jehu*, in complying with him in all he did: but the name is indefinitely put, without expressing any particular, and so may be well taken of any King that at any time they had, and as so seems to be understood by several ancient Translators; as by the LXX in the ordinary

copies, in which is βασιλεις, *Kings*, every of their Kings, not one particular. And so the Syriac, ܠܡܠܟܐ *Lemalce*, and the printed Arabic, ܠܡܠܟܐ, *the Kings*. With their wickedness, ܠܡܠܟܐ *Beraatam*, viz. such as for pleasing him they commit, and do, because they see him to incline to it, and to delight in it. Though it might be good sense enough to say, as some think it may sound, *the wickedness of the King*; yet the affixe in the Original being of the plural number, and King in the singular, shews it to be called the *peoples* wickedness, not his; though both concurred in it: and so then likewise will it be consequently necessary, by *their lies* to understand the lies of the people, that they told to delight the Princes whom they saw pleased therewith, not the lies of the Princes themselves. And by *their wickedness* Kimchi understands, the wickedness that they every day did, their oppression and violence wherein the hand of the King was with them, or he joined with them; and by *their lies*, their calumnies and false reports, which they raised one against another, in which their Princes also supported them. The names of *wickedness* and *lies* may well agree to their Idolatrous practices, and acts of false worship, in compliance with their King and Princes, and those are well included: but the terms being general, we may take them to extend themselves to all other wicked works also, and evil and false words, which for pleasing them, and insinuating themselves into their favour, seeing them to delight in them, they did, or spake, not having regard to their duty to God, or their neighbour.

v. 4. *They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.*

Describing farther the wickedness of all sorts and degrees among them, ܠܡܠܟܐ *Cullam*, *all of them*, ^a both King, Princes, and people, he taxeth them of excessive adultery, under which name though Idolatry, which is spiritual adultery, may come here, as elsewhere it doth, and is so by ^b divers of good note understood, yet is it by ^c others thought here more particularly to denote that sin of the flesh properly so called, with such sins of uncleanness as it comprehends; or if, as they both usually went together, ^d both be understood, as by some they are, there will be no inconvenience in it.

^b An mendum est in Græcis codicibus? Druf. ^c Kimchi. Ribera. and see Chr. à Castro, and River. ^d Chr. à Castro. Menoc. Tirin. Grot. ^e Petr. à Fig. ^f River. ^g Aben Ezra, Kimchi, and not only their Princes, as the Syriac expresseth it. ܠܡܠܟܐ ܠܡܠܟܐ. ^h Jerom. Trem. Pisc. Grot. Petr. à Fig. ⁱ River.

Their excess therein is set forth by likening them, inflamed with their unlawful lusts, and desires of their wicked hearts, to a baker's oven vehemently heated; the heat of the one is expressed by the heat of the other. This to be the general drift and scope of the words is manifestly acknowledged, and I could almost wish that the reader would acquiesce in that general scope, seeing in the examination and explication of the particular terms, there will be found such difficulty and diversity of opinions, which may give him some trouble in coming to that which is confessed to be the end and scope.

The best way for judging between them, will be to apply them to the words as they lie in order. 1. כֹּס מְנַאֲפִים *Cullam menaphim*; that these words do plainly signify, *They are all adulterers*, or *committing adultery*, or *do commit adultery*, (which are all one,) is no doubt; and he that renders it, *adulterio caleſcant, are hot with adultery*, doth not alter the meaning of the word, but only fit it to the following comparison. 2. כֶּמֶן הַנּוֹר בַּעֲרָה מֵאֵשׁ *Cemo tannur boerah meophah*, word for word, as an oven, ° *ardenti à pistore, burning from the baker*, i. e. *שְׂחֻמְקָה מִדֵּן הַנְּחֻמָּה* *which is heated by the baker*, and as the Minuscr.

Arabic hath *مثل النور المشتعل من الخبز* that so according to this way, he may be looked on as the cause of its burning. This is the more general way followed, (whether it might be rendred *more than*, ° *pistoris, the bakers [oven]*, or the like, we shall leave to be considered after.) The LXX render, *ἐστὶν ἐκ τοῦ ἐστὶν ἐκ τοῦ ἐστὶν*, burning or heated, for baking; and so the Syriac also, instead of expressing the baker as the heater, putting the end for which he heats it; in so doing however they make some change in the form of the words, they leave us the same sense. 3. יִשְׁבֹּת מֵעֵר *Yisbot meir*, which ours in the Text render, *who ceaseth from raising*, (and in the Margin, *the raiser will cease, or ceaseth from waking*) after he hath kneaded the dough, until it be leavened.

In the rendring and expounding of the former of which words, we have so many opinions pointing out several ways, that we may well doubt how they should meet in the same end. As for the first word יִשְׁבֹּת *Yisbot*, that properly signifieth, *he ceaseth, or will cease*, it being in the Future tense, which according to the use of the Hebrew tongue indifferently serveth to denote either the Future or the Present, and so may indifferently be rendred by either, and so is, among them that take notice of it, by

some put in the one, by others in the other. As for the second, מֵעֵר *Meir*, it is not so easily agreed on what it should signify. That עֵר *Ir* signifies a city is well enough known; and that with the Preposition מִן *M* for מִן *Min* prefixed, it will signify, *from the city*; and by divers in that signification taken, it is so rendred. The Verb עֵר *Ur* also hath the signification of *watcing, or making*, and the word עֵר *Ir* from that, is by some looked on as signifying a waker or watcher, one that is awake. It hath also in the conjugation Hiphil the notion of *stirring up, and raising*; and thence מֵעֵר *Meir* may be according to some in the Infinitive mood, with the letter מִן *Mim* prefixed, (which maketh it as a Gerund,) instead of מֵהֵר *Mehair*, and signify, *from stirring up, or raising, or else a * participle signifying, a raiser, or he that raiseth up*. According to these several ways, the words being by several men taken, hath caused different rendrings and interpretations.

Several there be that take it in the first way, as signifying a city. In that notion the Chaldee Paraphrast (it appears) taketh it, though he otherwise go far from a literal rendring, in so much that R. Salomo saith of him, *Jonathan* (for so is the Paraphrast's name) *paraphraſeth it as he doth, (or as he listeth) and I cannot make the words of the text to agree with him*. In the same takes it also the Vulgar Latin; *quiescit paululum civitas, the city was quiet a little*. In the same also the Syriac, *ܫܒܬܐ ܡܝܢ ܥܝܪܐ*

The kneader ceaseth from the city. The Manuscript Arab. also, *يَعْطَلُ مِنَ الْقَرْيَةِ*, *he or who ceaseth, or will cease, from the city*. As Pagnin also in some Editions, *Cessabit à civitate*.

All these agree in this, that they take עֵר *Ir* for a city; though it is manifest they point not out all the same meaning. Jerom, and others who follow his way, expounding it of Jeroboam's (or as others, of Jehu's) method, in kindling the fire, and casting in the leaven of Idolatry among the people, and leaving it awhile to infect them by degrees, till, after they were fully infected, he stirred up the fire again, and they all were inflamed with the love thereof, and were hot as an oven in prosecuting thereof, do seem rather to shew how the words may be applied, then any way to explain the terms, which should be done first, that they may be rightly applied; and so they leave the sense very obscure to us, and I

1 LXX Vulg. Latin. ° Jun. Trem. ° Pagnin. See in Hosea put forth by Coddæus, and in Rivet. ° Jun. Trem. ° R. Salomo. ° See Castal. ° Against whom Drusus excepts, saying that is *Er*, not *Ir*. ° Kimchi ° Kimchies father. Druf. Pet à Fig. Rivet. Mercer. ° Cappel thinks he read *עֵר מֵעַתָּה* *for* *מֵעֵר*. ° Coddæus his Edit. in Heb. Chald. Lat. w Ribera. &c. ° Chr. à Castro. Menoc. Tirin.

think hardly to be made out from the terms.

They that render it, *cessabit à civitate*, if they mean, ceasing from going abroad into the city, (*viz.* that the baker γ ceaseth from going abroad into the city, till the dough be leavened, *viz.* to call upon them to bring away their bread, for that his oven was now in heating, or already hot) it will be the same in sense, as if it were read, *ceaseth from γ raising*, *viz. the city*, which to make up the sense must be understood, and therefore we shall defer that till we speak of that signification. * If it be understood, *it shall cease from being a city*, it may agree with the Chaldee Paraphrast, but not with the Hebrew text, nor with the scope of the words, and I know not what good meaning it can make.

Others (as we said) take the word *Meir* as having the notion of *watching* or *waking*; * *qui desinit esse vigil &c.* "which ceaseth to be watchful, from the time that the dough is kneaded, till it be leavened; or, *qui desinit vigilare, which ceaseth to watch*; or, *qui cessabit à vigilando, who will cease*, (or, *useth to cease*) *from waking*. And so *Junius* his note, as to the meaning of the verse, is, That they are as hot and inflamed to adultery, as an oven that is heated to the utmost by extraordinary fire, when the baker overcome with sleep forges to withdraw the fire, so that it overheatheth it: that so this verse compared with the sixth, where the like comparison is used, they may be explained one by the other; and the last words, *after he hath kneaded the dough till it be leavened*, he looks on as a description of the time, in which he useth ordinarily to sleep. *Grotius* his note, who follows the same rendering, is, "While the Baker sleepeth, the flame breaking out of the oven, not looked to consumeth the house. By which he thinks signified, that while *Jehu* connived, the nation was inflamed with the love of Idolatry. How well to apply this to the words of the text I see not.

By others (the Jews ordinarily, and many Christians,) the other notion which we mentioned, *viz. of stirring up*, or *raising*, is taken, and that in different ways too. Some take it (as we said) as an Infinitive mood, and render it, *who ceaseth from raising*, as ours in the Text. So *Kimchi*. In which way he that *ceaseth from raising*, is the baker; from raising what, is not expressed. *Kimchi* therefore expresseth it in his Commentary, to be the women whom he raiseth up or calleth on to make ready their bread; the time when he ceaseth to raise them up, being (he saith) the time of the most vehement heat of the oven, and that time the space between the kneading of the dough till

its leavening, (or the leavens having had its effect on it.) For (saith he) when he puts the wood into the oven to heat it, he bids the women to knead, and ceaseth any more to raise or stir them up, till the dough be leavened as he conjectures, and then stirs them up (or calls on them) to bring away their dough to be baked, and that is the measure of the heating of the oven, (or time wherein he conjectures it to be thoroughly heated.) He saith therefore that they burn in adultery, as an oven in the time of its heating. Thus he; whom others also follow as the plainest: but that form of the word *Meir* for *Meir* (*Meir*, which signifies *from raising*) is not elsewhere found. Others therefore take it as a γ Participle, in which the form is regular and frequent, signifying *excitans*, *he that raiseth*, or a *raiser*, which ours also, as we have seen, give an account of in the margin: and if so taken it be looked on as referred to the baker, or any by him employed for raising up the women to make ready their bread, it falleth in altogether with the foregoing expositions as to the meaning, though differing in the construction of the words, and is as so by many taken. And what is said, according to either way, is looked on as an allusion to the custom in such towns or publick places where common ovens are kept, which is to go or to caufe to go about, such who may in the night (or otherwise) raise or call upon the women to make ready their dough; mean while, after he hath left calling on them, while they make ready their dough, making his oven hot. But *R. Tanchum* taking the words in this form and signification of *excitans*, *he that raiseth*, or *the raiser*, doth not refer it to the baker, or any by him employed, in respect of their raising, or calling on, them that are to bake; but in respect of their stirring up the fire in the oven. *Meir*, saith he, is *מתיר النار*

מתיר النار, "He that stirreth up the fire, and causeth it to burn, [as much as to say] their likeness in prosecuting filthiness is as of an heated oven, from which the stirrer up of the fire ceaseth for such a space as is only between the kneading of the dough, and the fermenting of it; so they cease not from their filthy doings, but for so long as their concupiscence is stirred up, (or, till their concupiscence stirreth them up,) and then they are moved to the fulfilling thereof, as brutish that have no understanding. In these words of his we have first a literal exposition of the words of the comparison, then an application of the thing compared to that which it is compared to; which application *Kimchi's* father

y Druſ. z See Rivet. * See Chr. à Castro, and in Rivet. a Jun. Trem. b Grot. and see ours in the margin. c Plſc. d See Rivet. e Va. Pareus, Rivet, &c. also

also puts for the interpretation of the words, thus, "Their concupiscence which stirs them up, if it cease, doth not cease for any long time, but from the kneading of the dough, till it be fermented, So R. Salomo likewise to the same purpose, and looks on it as the literal meaning of the words. But though by way of application of what is compared to what it is compared to, such meaning may be perhaps well gathered out of the words, and attributed to them, yet I suppose it cannot be looked on as the primary meaning, of them; the intention of them seeming rather to be to describe the nature and quality of the thing that he would compare them inflamed with unclean and unsatiable affections, to viz. to a burning oven, and to describe the excessive heat thereof by the circumstance of such time as it is usually at the hottest in, and leaving the application thereof to themselves, or the hearers, which it would be easy and plain to do. And for that end his (viz. R. Tanchum's) literal explication of the word מעיר *Meir* seems to me to be the most convenient among such as we meet with, viz. as that it may signify the raiser or stirrer up of the fire, he that looketh that it burn. For then the words will import the highest degree of heat in the oven. For if we render them, *they are all adulterers, as an oven heated by the baker who ceaseth from raising up, (viz. the fire in the oven) or, the raiser or stirrer up of the fire of which ceaseth, that is, when the stirrer up of the fire ceaseth for that space mentioned, what will it import, but, when the oven is thoroughly heated, that it needs no more fire?*

But I think there may be another rendring, which if admitted, as I think it well may, would make the matter yet plainer: which is, כמו תנור בערה מאפה *ut clibanus ardens praepiorem*, that is, *as an oven burning, or being too hot for the baker.* Which construction seems justified by what we have Ps. 38. 4. כבדני *graves sunt praeme*, which word for word founding (as the Chaldee renders,) *are heavier than I, are well rendred by ours. are too heavy for me: so will these denote, are too hot for the baker, or hotter then he would have it, or than for his use; so that he who raiseth or stirreth up the fire, is fain to cease from farther making it burn, for that space while the dough that is kneaded doth rise or ferment, that so the excessive heat, which would otherwise scorch the bread, may a little slack and abate.* This certainly will describe the oven being in the most intense degree of heat, and the comparing them to it shew them to be inflamed most excessively with the heat of their lusts and evil affections: which all the rendrings aiming at as the scope of the words, and the

intention of the comparifon here used, this among all seems most fully to express it. And this being confessedly the scope of the words, seems to afford us some reason why the LXX chose rather to express that meaning, then to cleave closely to the words in the Hebrew, while omitting literally to render the words, שבות מעיר *he ceaseth from raising, or the raiser [of the fire] ceaseth, they put κατακαύματα δὲ τῆς φλόγος, i by burning, or heat, from the flame; or according to another reading, ἐκ τῆς καυστικῆς φλόγος, to or by the burning flame, from the mingling of the dough till it be fermented, as if what is said were to express only by its circumstance of time the most intense heat of a flaming oven, to which he compares them.*

The English Translation, known by the name of the *Geneva*, differently renders it from our last thus, *They are all adulterers, and as a very oven heated by the baker, which ceaseth from raising up, and from kneading the dough untill it be leavened; and their note is, "He compareth the rage of the people to a burning oven which the baker heateth still, till his dough be leavened and raised. Which, though it drive at the same scope, yet seems not so agreeable and apposite to the words, nor to make the sense so plain, as that which we have seen our newer alter'd Translation to give.*

In the latter words, *who ceaseth from raising, after he hath kneaded the dough untill it be leavened,* the Chaldee Paraphrast takes an allusion to be had to that which was done when the Israelites going up out of *Egypt* in haste, took away with them their dough before it was leavened, *Ex. 12. 34.* But we have already seen R. Salomon's censure of him, which how well it agrees to him, will easily appear by considering the Paraphrase of the whole verse, which thus strangely runs. "They all desire to commit adultery with their neighbours wives; they burn like an oven which the baker hath heated; therefore shall they hastily go into captivity out of their cities, as they hasten to execute their wicked thoughts; and because they remembred not the signs and the mighty things which were done for them in the day when they ascended out of *Egypt*, from the time that their dough was kneaded before it was leavened.

v. 5. *In the day of our King, the Princes have made him sick with bottles of mine, he stretched out his hand with scorers.*

That the words in the Original have those significations, which in our Translation are gi-

Printed Arabic, بحرارة اللهيب. See Tremellius.

vent to them, and so, that the meaning according thereto is as plain as any we meet with, I think there is no doubt, viz. to this purpose, That on that day, which was called their *King's day*, whether his Birth-day; or his Coronation-day, or some other day solemnly kept in memory of something concerning their King, or by him made festival, the Princes instead^b of looking after, or speaking of, better things (as praising God, or praying to him for their King, or consulting of such things as might concern the honour, safety, and welfare of their King and Kingdom,) gave themselves to immoderate drinking, provoking also their King to do the like, till they made him sick, and to forget also his dignity, so far as that he gave the hand of fellowship to, and familiarly conversed with, vain persons. And so the words seem to be a taxing of them for excess in drunkenness, as the former words were for sins of uncleanness.

But because the words are looked on as having some difficulty and obscurity in them, and so differently by others rendred, that it must needs give us to conceive that they have some of them other significations than those which our Translators chose to give them, it will be convenient to take them into more particular consideration, that so we may know on what grounds both the one and the other go in their different interpretations.

To take them then in order, יום מלכנו *Yom malcenu*, in the day of our King. That it may be so well rendred, is no doubt, yet not necessary that it should be so, there being nothing in the Hebrew expressed which signifies *in*, or *on*. and they may therefore as well be rendred, *The day of our King*, viz. *It is the day of our King*, and so is by^k many rendred, as if it were the voice of the Princes or people, exciting one another to more than ordinary jollity for solemnizing that day, which they called *the day of their King*; whether his Birth-day, as we said, or the day of his inauguration or coronation, as is probable, or some day by him set apart as festival on some other occasion, as in honour of the Calves or other Idols, whether it be taken for some one, or for more of them, and that in the time of some one King, or of more, as the LXX seem to have thought, rendring, ἡμέραι τῶν βασιλέων ὑμῶν, as also the printed Arabic following them, *the days of your Kings*, (with change of the affixe from the first person to the second.) as if more days were meant, and of more Kings, as the Syriac also, as to the latter word מלכ

מלכ *the day of our Kings*. St. Jerom

expounds it of the day wherein *Jeroboam* (viz. the first) dedicated the golden Calves; 1 K. 12. 32. which, except we shall think that that day was kept as an anniversary feast not only in his own time, but in the times of his successors also, will be too much to restrain the words, and to apply them to a fault of former times rather than of those in which the Prophet at present did speak: besides, that the keeping of the day it self had been a sin, however they had otherwise behaved themselves in it, which seems not the thing for which they are here taxed. Yet *Veil* thinks such a day meant, and called the *Kings day*, because instituted by him, not by God.

Others on the other hand seem too far to extend the words, while they would have them to sound, *From the day or time that we had a King, ever since all along*. or [as others] *ever since* ^m *Jehu reigned over us, all the time of his reign*. The words seem rather to design some peculiar solemn day, or days, and that perhaps anniversary, which had the preeminence above others of being called, *The Kings Holy day*, and such as they might have ⁿ lawfully, if they had done it with due circumstances, have observed. For they are not taxed for keeping that day, or such days, but for behaving themselves therein otherwise then they ought to have done; which their behaviour is in these next words described, החלו שרים חמר מין *Hechelu sarim chamath meyam*. In the rendring and interpretation of which there is no small difference betwixt Interpreters. Two different rendrings thereof our last Translation suggests to us; the first in the text, *the Princes have made him sick with bottles of wine*; the second in the margin, ^o *with heat through wine*, a third according to ^p some will be, *the princes were sick* (or, *were made sick*) *through heat of wine*; a fourth, and that ^q ancient, *the Princes began to rage* [or, *to be furious*] *by reason of wine*. These all seem to concur, in that the thing taxed is excess of drinking in such a day as is designed, and to such ill effect, as follows, *He stretched &c.*

But there is a fifth, that takes a different way, suggested by R. Tanchum, *In the day that our Princes made our King sick with pot/er above* (or *stronger than wine*,) *he stretched out his hand with scorners*.

The ground of this diversity of interpretations is from the different signification which they attribute to some of the words, and think them capable of. Thus 1. in our Translation, and such as agree with it, the word החלו *Hechelu*, is taken transitively, as Verbs in the conjugation Hiphil usually are, as signifying *to make sick*, from חלה *Chalah*, *to be sick*,

^k Kimchi. ^l Aharb. ^m Vulg. Lat. Tig. Merc. ⁿ See Chr. à Castro. Druſ. Ribera. Brenn. ^o Grot. Stokes. ^p Calv. Pareus. ^q And so the Arab. MS. حمار الخمر. ^r R. Salomo. Lively. ^s LXX. Vulg. Lat.

but there is then left to be understood the person whom they make sick. For in the original Hebrew it is not expressed, and for that reason ours supply, *him*, that is, *the King* before spoken of; so that the King is הפעיל Hapaul, *the patient*, and the Princes, הפועלים Hapoelim, *the agents*, as *Aben Ezra* speaketh. In the same notion also, as we see in the fifth way, *R. Tanchum* takes it; and so also the MS. Arabic rendring it, *المريضون* have made

sick, without any supply otherwise then leaving it to be understood as in the Hebrew. But that there may be no need of any supply beyond what is expressed, others, observing that some words though in that Conjugation, are yet as well intransitively as transitively used, (as for example, העשיר Heeshir, which is used to signify as well to be rich, as to make rich,) think that this Verb החלו Hechelu, is of that nature, and may be as well rendred, *have been sick*, as *have made sick*, that the words so understood may sound, *In the day of our King the Princes have been [or were] sick*, which makes the third way mentioned, and is by *Mr. Lively* preferred before the other. And in this way the Princes are both agents and patients, morbo afficiunt (eipso, they make themselves sick, rather than to say with some, they, that is to say, others, (not naming who they are, perhaps understanding the Kings servants, or the people,) have made the Princes sick. Either of these ways, whether the Verb be taken as transitive, or intransitive, the same root and the same notion is retained. But in the fourth way it is taken as from another root, and in another signification, viz. of beginning, they began, as if it were the plural of החל Hechel, which signifies to begin, from the theme חלל Chalal. So is it taken by the Chaldee Paraphrast, the LXX, the ancient Latin, and some modern also; *Abarbinel* also seems so to take it.

No less difference is there from the different acception of the word חמת Chamat. The Chaldee expresseth it not particularly, rendring in general terms, they began to drink with him wine. Ours in the text, as several others, both Jews and Christians, take it in the signification of a bottle, which in other places it also hath: as *Gen.* 21. 14. חמת Chemat, and *v.* 15. Chemet, doth, and also *Hab.* 2. 15. Chamateca, thy bottle, according to most Expositors. So that it may agree something in sense with this place so translated, *that puttest thy bottle to him, and makest him drunken with it*. In this notion agrees *حميت Hamit*, in Arabic, as *Abuwalid* also observes, which is, as, a skin

in which they put butter, so also, w a bottle in which they put wine, and seems more properly so rendred, than * a flagon, as some render it.

Yet here do some take exceptions against the giving it this signification in this place, from a Grammatical nicety concerning the vowels, because it is read Chamat, and not Chemat, as it is *Gen.* 21. 14. and they think it should be here, if it were in the same signification. But this is a nicety, which the Jewish Rabbines, and learned Grammarians among Christians, scruple not at, and I think hath no great weight in it.

But there are other objections against it, as that it is an harsh and unusual expression, to say, חמת מין Chamat meya'in, utrem à vino, for utre vini, with a bottle of wine, and that it doth not so well agree to the scope of this place, wherein the effects of their inflammation through excess of wine are declared. Which seems to some of such weight, as that they think another signification better here to agree to the word, viz. that of heat, which it may have as derived from another root, to wit, from יחם Yacham; to be hot, whence is the noun חמה Chemah heat; the which notion makes both the second rendring, which our Margin gives, and also the third and fourth, which we have seen, viz. that of the more ancient Interpreters as of the LXX, rendring it *συνεμύσθησαν*, and of the Syriac, *ܠܚܬܝܢ*

ܠܚܬܝܢ and the printed Arabick, *سمر* and the Vulgar Latin, *furere à vino*, all to the same purpose, to rage, or to be furious through wine. It is manifest they all took it in that notion of heat, though they restrain it more peculiarly to heat of anger or fury, caused through heat of wine, as it is said, *Wine is a mocker, strong drink is raging*. *Prov.* 20. 1. And whether they took it for a Noun, or for the Infinitive mood, twill be all one.

But besides these, חמת Chamat hath also another signification, to wit, of poyson: as *Pf.* 55. 4. חמת למו כרמות חמת נחש their poyson is like the poyson of serpents. In which *R. Tanchum* taking it, gives that fifth way which we mentioned, and thus expounds it; That the Princes made the King sick with poyson, which made more impression on him (or was more intoxicating) than wine on him that drinks it, by their commending to him rebellion (against God, or wickedness,) so that he stretched out his hand &c. The letter מ m in מין Meyain, he makes to signify here, not, of,

¹ See Pagn. Pisc. s Which Munster expresseth. ² See Druf. ³ Tig. w AbuWalid. Kamus. ⁴ Calvin. ⁵ Kimchi. Abarbinel. ⁶ Buxt. Gram. l. 2. c. 3. ⁷ Lively. ⁸ R. Salom. Lively. Rivet. Tarnov. ⁹ Cappel. pag. 229.

as it usually doth, and others think it here to do; but to be a note of comparison, in which way it is also often used, denoting, *more than*, and so supplying, as understood, the word חֲזֶקָה Chazekah, *Strong*, renders it, *more strong than wine*; and so takes the sin for which they are taxed, not to be an actual drinking of wine, or provoking the King to excess in it, or surfeiting with it, but their instilling into him evil counsels, of more poysonous and intoxicating force than wine excessively drank, whereby he was drawn away to what was wicked, and very unbecoming him. In which exposition of these last words^a others also, who render and expound the former words differently, do much concur with him, as if actual drinking of wine to drunkenness were not so much meant, as by way of comparison to it, and its ill effects, their furious running like men heated and maddened with wine, after the absurd worship of their Idol-Calves set up by their Kings, that so they might gratifie him, and be gracious with him.

Ribera expressly saith, that *furere à vino*, to rage by reason of wine, (as the Doway Translators render it,) signifies *furere quasi à vino*, to rage as if it were by reason of wine, (or, as if they were drunken,) the note of similitude, as oft elsewhere, being left out, and to be understood.

But though R. Tanchum seem to prefer this rendering and exposition of his, which we have seen, yet doth he mention another without censure of dislike, viz. that which ours follow in the text, in which Chamat is taken for a bottle, as if it were to note their excess in drinking, by naming whole bottles or skins, not lesser cups or bowls; and the harshness of the expression, which others are offended at, in חַמַּת מַּיִן Chamat meyayin, *Utre ex vino*, he takes away by saying, it is to be taken as if it were כַּחַמַּת בֵּינָם Bechamat yayin, with a bottle of wine, so as that בֵּינָם Be, signifying with, should be understood in the first word, and the letter מֵ M, which signifies, of, should be looked on as superfluous in the second, and מַּיִן Yayin alone put in the Genitive case. Which, that it may not seem superfluous, others understand מָלֵא Male, *pleno, full of wine*. If with ours we follow this rendering, we joyn with many of good authority both of Jews and Christians. If any choose to follow any other of those which we have mentioned, he hath likewise as we have seen good abettors, and we cannot deny him his liberty.

However that which then they did be understood, the ill effects and consequents thereof are shewed in the next words, *He stretched out his hand with scoffers*. This seems to be the

literal rendering of the Hebr. words, מָשַׁךְ יָדוֹ אֶת לֹצְצִים Masbak yado eth lotsetsim, and not that which one saith the words in Hebrew do sound, *traxit manui sue illisores*, he drew to his hand scoffers, which he seems to take from the Chaldees so rendering נָדָר לִירִיָּה He drew to his hand a company of liars, or false fellows, but he having the liberty of a Paraphrast to give the meaning as he thought best, and not bound precisely to keep the words, doth not prove that to be the right literal meaning. The particle אֶת Eth is indeed often only a note of the Accusative case, but here prefixed to לֹצְצִים Lotsetsim, *scorners*, seems plainly to have the signification of עִמָּם Im, with, as R. Tanchum notes, and as it elsewhere hath; and here is nothing to note that יָדוֹ Yado, his hand, should be in the Dative case, to his hand, as they would have it.

However, if the words were so rendered, the sense would be much the same that our rendering now requires or admits, viz. He, that is, the King. The Verb מָשַׁךְ Masbak, drew, or stretched forth, which includes the person so doing, being the singular number, seems necessarily so to require, and that it be referred to מַלְכֵנוּ Malcenu, our King, before mentioned; although the Syriac translation, I know not for what reason, refers it to שָׂרִים Sarim, the Princes, rendering it plurally, they drew or stretched forth their hands with wicked persons. But we retain the singular number, as in the Hebrew it is, He, then, the King stretched forth his hand with scoffers; he forgetting his dignity gave the hand of fellowship to, or familiarly conversed^e and drolled or jested with, vain persons, as if they were even one with, or fit company for, him; according to the^b custom of men in drink, to reach out their hand to any they meet, in token of friendship and kindness; or the^c use of those that setting themselves to drink together, reach out their hand in giving and receiving drink, and setting it about; or it will denote his making himself equal with them, and doing as they did, as R. Tanchum expresseth it,

سَوَاهِمُ بِأَعْيَالِهِ. R. Salomo looks on what is said, that he stretched forth his hand with scoffers, to include, that he withdrew it from good and sober men, viz. that with these he conversed not, but abstained from their company or familiarity with them, but delighted himself in the company of scoffers and buffoons, and stretched out his hand, not to punish them as he ought, but to encourage and joyn with them.

Another meaning is given of this expression, as if it denoted carelessness and idle-

^a Sa. Menoch. Tirin. Grot. * Jun. Grot. ^c Kimchi, and see Trem. and Druf. ^f Chr. à Castro. ^g Kimchi. ^b Trem. ^d Lively. ^e Grot. ^f Vat. in fol.

ness, as of drouse or lazy men stretching themselves, but the joyning it with *scorners*, sure denotes more than so.

The word **לִצְנִים** *Lotsetim*, by which they are expressed, ^m is noted to be the same with **לִצְנִים** *Letzim*, Ps. 1. 1. though from different roots, (ⁿ as some think,) that from **לִצְנִים** *Luts*, this from **לִצְנִים** *Lutsats*, both signifying the same thing, and that by ours rendred, *the scornful*, this here, *scorners*; both by the Greek, *λοιμοὶ*, *Pests*, or, *pestilent men*, which though it seem not to be the proper and strict signification of the word, yet well expresseth the noxious condition of scoffers or scorners, who give no respect to God or men, with whom nothing is serious or sacred, nothing that is good regarded, but all exposed to contempt and derision, so that nothing is by them left sound among men. ^o By some this is understood of his joining with them in the mock-worship of Idols, to the deriding of the true religion.

The word *scorner*, is indefinitely or at large put, as if spoken of any scorners, but ^p some think it is to be restrained to the *Princes* before mentioned, and meant particularly of them, as if by their drunkenness they were made unworthy of that title, and deserved this. And how should it but be so? **לִצְנִים** *Lets hayain*, *wine is a mocker*, (or, *scoffer*.) *Prov.* 20. 1. such it makes men, and those that give themselves to it worthy to be so called.

The whole verse shews the very corrupt state that things were then in amongst them. How it came so to be, *viz.* by reason of the much wickedness and corrupt affections of their hearts, which there lying, as so much fewel or combustible matter, was ready on any occasion to take fire, and break forth into an open flame, to the committing of any enormities, the next words shew.

v. 6. *For they have made ready their heart like an oven, whilst they lie in wait: their baker sleepeth all the night, in the morning it burneth as a flaming fire.*

כִּי קִרְבוּ *Ci kerebu*, for they have made ready,] or, as in the margin, *have applied*. The word **קִרְבוּ** *Kerebu* literally signifies, *to bring near*, or *to cause to come near*, and the Particle **כִּי** *Ci* is by ours, as usually it is, taken for a note of causality, and rendred, *for*, and so will shew these words to declare the cause and reason of what is before said to have

been done, *viz.* because their heart was so disposed as is described; but is by divers rendred, as oft likewise it is used, only as a note of affirmation, to accuse them as certainly guilty of what is now laid to their charge.

The similitude here used is much the same with that v. 4. taken from the same thing, though in respect to something different circumstances. *Elegans similitudo, si eam recte applicare noris*, saith Mercer, *An elegant similitude, if a man know how rightly to apply it*. Of the elegance of it there is no doubt, and when this was spoken, no doubt but it was well understood, and men knew how it was to be applied, though at this distance of time, with difference of circumstances, they may not so well know how to do it, but differ in applying it, (as they do,) ^a some applying it only to the sin of Idolatry then prevailing amongst them, ^r others to murder or shedding of blood, ^s others more generally to their lying in wait to do hurt and mischief. If we shall take it in this last and more general way, the terms will agree well one with another, that which is compared, with what it is compared to, and what is generally said be applicable to any particulars wherein they were guilty, and the meaning plainly this; That they in secret so disposed their heart to wickedness and evil designs, as that it might be compared to an oven, into which the baker having put sufficient fewel and fire, leaving them together, though he do no more at present, but lay him down to sleep all the night, yet in the morning finds it burning all in a flame; so they, while they lie in wait or secretly intend and plot mischief, having their hearts filled with the fewel of evil concupiscence, and fraught with wicked thoughts, desires, and designs, though they suppress them for a while, and seem to rest, ^t yet have them still working and kindling in them; so that ^u as soon as opportunity shall offer, those their hidden designs break forth like a flame of fire into open act, shewing their bad effects, as in any other enormities before mentioned, so in such as are in the following v. expressed, of seditions and rebellions.

The similitude in this way seems plain, and the terms well answerable one to another. The *oven* is their heart; the fewel may be the corrupt affections and inclinations, and evil concupiscence with which it is filled; the *baker*, the **כַּח הַמָּח שֹׁכֵחַ** *facultas cogitandi*, (as *Kimchi* words it,) the wicked intentions and purposes, which though they sometimes for a while conceal themselves, and seem to sleep, yet when opportunity shall serve, set all on

^m River. ⁿ R. Tanchûm. Aben Ezra. ^o Brenn. ^p Dav. Kimchies father. See Kimchi, and Tremellius. ^q Jerom. Rib. Menoc. Tirin. Grot. ^r Abarb. ^s River. ^t See Tremel. ^u Compare Micah 2. 1.

a flame, and cause them openly to act what they secretly plotted, which is the end of their work, as baking the batch is to the baker. The terms will thus well agree, as far as in a similitude may be required.

Some, who restrain the similitude to their ardent endeavours for promoting Idolatry, make their King, whether Jeroboam, as some will, or Jehu, as others, there to be meant by the baker; who having ^a insidiously wrought upon them to entertain in their hearts a good will to Idolatry, and seeing them fully set upon it, then sets himself (as it were) to sleep; lets the fire and fuel which he had put into their hearts, to work together; which it doth with such effect, that in short time it breaks forth as into a flame, and their heart wholly burns with a desire of it, so that to their utmost they promote it; or, as some will, though the expression seem to me harsh, till he himself, that is, the King, be all in a fire.

Others also make the King to be expressed by the baker, though in a different sense and respect, viz. that whereas he ought to have overlooked all, to keep things in good order, he seeing the Princes and people ^y secretly plotting mischief even against himself, yet dissembling or not taking due notice of it, like a sleepy baker securely neglecting his oven, let all things grow to a head, and to that height of Idolatry, which had very mischievous effects even to the destruction of the Kings themselves, as in the next v. appears, or with which the King himself was carried away with like zeal of Idolatry.

To this or much like purpose do ^z diverse apply this similitude, but to me the first exposition that we gave seems much the most plain and apposite, which seems likewise well to agree in meaning with the Chaldee, which thus paraphraseth it: "They have drawn near to the counsel of sinners, and delayed not; as an oven doth their heart burn in their laying snares; all the night doth their anger prolong (or defer) it self till the morning, then it burneth as a flaming fire. From which the Syriack doth not much differ in sense, rendering, "For their heart is hot as an oven in their laying snares, and all the night their anger is silent, and in the morning it burns like fire and flame. In this they agree, that by אֶפְרַיִם Ophehem, their baker, they both understand, their wrath, or anger, those wrathful affections and intentions in them, that set them on work.

The Greek are farther off, who render, *ἐν τῇ ἀνενδοκίᾳ αὐτῶν ὡς κλίβανος αὐτῶν ἐν τῇ*

καταρσεν αὐτὸς, ὅλως τὴν νύκτα ὅππῃ ἑφραὶμ ἐστὶν ἄνθρωπος, πρὸς ἐξανάδην, ἀνεκάλει ὡς πυρὸς φέγγος. i. e. *Because their hearts are heated (or burning) as an oven while they break (or cast down:)* all the night Ephraim is filled with sleep; in the morning it is done, it is heated (or burning) as light of fire. Instead of קֶרֶב Kerebu, they have made ready (or brought near) their heart, there being put, their hearts are heated, or burn, hath made Cappellus to conjecture, that instead of קֶרֶב Kerebu, they read חֶרֶב Cherebu; which ^b Buxtorf confutes, by shewing that the word חֶרֶב is not used in that signification, and that though the ordinary reading be (as there is no reason to the contrary) retained, yet they express the sense, their making ready, or applying their heart, being their preparing it, and willingly offering it to be inflamed, that so by it may be meant that it was heated or inflamed. And so also doth the Syriack (as we have seen) express it, and so the printed Arabick also, which follows the Greek; and the Chaldee (as we have seen) takes in that signification of burning as an Epithete of the oven mentioned, for making up the same meaning. What is in Hebrew נֶאֱרָכָם Beorham, while they lie in wait, the Greek expresseth it by ἐν τῇ καταρσεν αὐτὸς, which is anciently rendered in Latin, cum precipitarentur, while they were cast down; but the Verb is active, and rather signifies, while they cast down, or disturb, which though it does not properly render the Hebrew word, yet expresseth what they did, by the end and effect; their lying in wait, or laying of snares, having been for that end, that they might violently overthrow and cast down others, and disturb the order of things. Some copies have καταρσεν αὐτὸς, while they were in the deep, which perhaps may mean, while they set themselves, or lay themselves down in the deep places, as they that secretly lay snares do, or as Tremellius, while they lay themselves in deep sleep. The Arabick here rendering, *عندما يلهون*, while they curse, seems instead of καταρσεν to have read in the Greek, καταρσεν, or some such thing, which is wider from the meaning, and answers to the Hebrew, אָרָר Arar, not אֶפְרַיִם Arab; and whereas instead of אֶפְרַיִם Ophehem, their baker, the LXX in Greek put ἑφραὶμ, Ephraim, Tremellius thinks it was not because they read in the Hebrew otherwise then now is, but to express whom they thought meant by the baker. Drusius thinks, that if they wrote not ἑφραὶμ, they wrote ἑφραῖμ; but what will then ἑφραῖμ be, but the Hebrew

^w See Jerom. Rib. Sa. Menoc. Tirin. ^x So the Vulg. Lat. Cum insidiaretur eis. ^y Dum ipsi principes, insidias ferunt. regi scil. pessimis consiliis. Grot. ^z Jun. Trem. Pisc. Tarnov. Grot. Stoke. ^a Wh lehe renders אֶפְרַיִם (their baker) by their anger, whether might he have respect to אָרָר, which signifies anger? ^b V indic. part. 2. c. 8. ^c But though it be so read, Theodor. ret. saith. that it is generally understood as insidien, to lie in wait.

word אֶפְהָם *Ophchem*, left untranslated, as in other places we find in them Hebrew words left.

Ludovicus de Dieu would have the ordinary Translations here altered, and have the words thus rendred, *Because they have brought near their heart as an oven to their snares. Doth their baker sleep all the night? in the morning it burns as a flaming fire*, so putting in an interrogation. How he would have the meaning made out, he doth not farther explain, only he would seem to make it the same with that which *Junius* gives, who translates it; *For they have applied to their snares their minds, which is like an oven, which while their baker sleeps all night, burns in the morning as a flaming fire.* But we may well follow that translation which our Bibles give us, and that meaning which we have in the first place put; and so having in this verse that wickedness which they are taxed for, have we in the next the extent of it among them, and the ill effects of it described, and their stupidity meanwhile in that condition that they were in.

v. 7. *They are all as hot as an oven, and have devoured their judges; all their Kings are fallen there is none among them that calleth unto me.*

They are so generally inflamed, or earnestly set on mischievous designs, that he saith, *they are all so*; ^d the whole body of the people, and all sorts of them, few, if any of them, being free. Of this general corruption the pernicious effects are such, as concern not only private persons, but the publick welfare, to the disturbance of all order and government among them, which must needs be, when that was done which follows; *ואכלו* *Veacela*, and they have eaten, consumed, or devoured, their judges, all their Kings are fallen. How they are said to devour their Judges is not betwixt Expositors well agreed.

St. Jerom so expounds it; as if that they being all become as an oven, all heated with the fire of Idolatry, are said to have devoured their judges, so as if that any of them might have been possibly better in his own nature, and mindful of the true religion, yet seeing both the Princes and the people addicting themselves to the worship of the Calves, he was devoured by that wickedness; and that all their Kings are said to have fallen, because they all walked in the ways of *Jeroboam* the son of *Nebat*, who made Israel to sin, and none of them forsaking Idols returned to God. This, he saith, he speaks from

the tradition of some Jews, *and acter magis quam scienter, more boldly than of certain knowledge*, leaving it to the credit of the authors, yet is it by many followed. But a plain exception seems to be against it, that the people were rather wrought over by their judges and rulers, then they by the people, as appears by the history of the first institution, and the continuance of the worship of the Calves, and on what policy they were first set up, and after kept up, viz. for hindring the people from returning to *Jerusalem*, and the true worship of God; although being both now inkindled with the love of what was bad, they might inflame one another to their mutual destruction.

What Jews they were that *St. Jerom* received his tradition from, I know not. Those that we have now at hand go a different way. The Chaldee Paraphrast renders it, *ובלישן שקריהון מחיבין יתרינייהון כל מלכיהון איתקטרו*, and with the tongue of their lies (or their lying tongue and calumnies) they condemn their judges; all their Kings have been killed. *R. Aben Ezra* gives this as the sense of the whole verse: *They eat (or devour) one another, even their judges also; also they conspire against their Kings.* *R. David Kimchi*: "With their evil doings they devour and consume their judges, that they may not (or, because they do not) execute judgment in the city. For by reason of the multitude of evil doers they cannot do justice: also they connive at the wicked, and do not reprove them, because they see that they are powerful. And they shall be punished, because they do not withdraw themselves from executing judgment at all, but judge such as they have power over, and pass them by over whom they have no power, according to what is said in *Is. 1. 23.* *They judge not the fatherless, neither doth the cause of the widow come unto them.* According to him the thing taxed in them seems to be their overbearing or overpowering of their judges, that they durst not execute right judgment, and so they made them obnoxious to Gods judgment and punishment. And so by their devouring their judges will be meant their hindring them from doing right, and their causing them to do wrong, and so making them liable to be destroyed by God, and so the judges meant will be evil judges.

But there are who think to be meant i good judges and magistrates, who might have served to uphold their State, and their devouring them to be their provoking God by their sins to take them away, and deprive them of them, and the good they might reap

^d Tremel. Rivet. • Ribera. Menoc. Tirin. and see Chr. à Castro. ^f 1 Kin. 12. 26. ^g Pet. à Figuero. ^h Merc. i Calv. Trem. Rivet.

by them. This Calvin looks on as the best; but others look on it as more convenient to understand it of violence and mischief by their own hands done to their judges. So R. Salomo expounds it; *They slew their Sanhedrin* (or court of judges) *that they had, because they hindered them from their wickedness*, הרנו את הסנהדרין שלהם לפי שהיו מוחים בדם and for confirmation brings a story out of the *Ferusalem Talmud*, in which is said, That the people speaking to *Jeroboam* to set them up an Idol, and he telling them that he feared the court of their Sanhedrim, they answered, that they would kill them; but this story is of little credit. Yet the words of the text seem to intimate, that they were taken away by violence, as he would have it; and *Lyra* follows him therein, expounding the word, *devoured*, by *interfecerunt senes vitulos illos reprobantes*, they slew the Senators who gainstayed the worship of the Calves.

But there being in Scripture no express or particular mention of such murder of their judges, as there is of their Kings, others look upon the other words, *all their Kings are fallen*, as an explication of these, *they have devoured their judges*; and taking by judges to be meant the Kings themselves and chief magistrates, understand here as pointed out those horrible conspiracies and frequent murders of their Kings that were among them, according to what is recorded: 1 *Kin.* cc. 15, and 16. and 2 *Kin.* c. 9. and c. 15. and though the history makes not express mention of any judges or other magistrates distinctly from their Kings, yet may it well be thought the same mischief to have involved often *inferiores quoque magistratus*, ¹ *inferior magistrates also*, and, *necessarios & affectus ipsorum*, the friends and followers of the Kings, which together with them some comprehend under the title of judges; an instance of it to be in the slaying of *Ahab's* sons, 2 *Kin.* 10. ° and though those murders and violences may perhaps be said to have been acted but by the hands of a few, yet none of the people resisting, they may be ascribed to them all as a general act of the whole body of them, of which they were all together guilty. This sounds more agreeable to the words, as, than what hath been said before, so, than what another says, That by the falling of their Kings it may be sufficient to understand, that they behaved themselves not as they ought to do in their office, not like Kings, and so were as dead in that respect.

Agreeable to what we have said is that of *Kimchi* also, as to the last clause, *The Kings of Israel* (saith he) *fell one by the hand of another, for he that killed a King reigned in his stead*:

they fell also by the hands of their enemies, the Kings of the nations.

The following words declare the great stupidity of this people under such great evils as by such means befell them, *There is none among them that calleth upon me*. Notwithstanding things are in such confusion, there is none that considering these evils to be sent from God upon them for their sins, and duly laying it to heart, turns unto him by repentance, and seeks to appease him, and by hearty prayers calls upon him for the removal thereof. *None among them*, i.e. according to some (as *Kimchi* observes) there was none of their Kings that for all that befell them, yet called upon God, and turned from their sins, or, as he rather thinks, among the people; who ought to have thought within themselves, Seeing our King is not able to save us from our enemies, let us turn unto God; for he will save us; but the term seems general, so as to comprehend all, both Kings and people. ° To their Idols more then probably they called and cried, but none considering how in vain help was hoped for from them, turned from them to seek unto God; so great was their stupidity.

Abarbanel not satisfied with such explications as he found in others, thus sums up, according to what he thought best, the meaning of these two last verses. "He declares farther of their foul doings, what concerns the shedding of blood, viz. that in that day they drank with their Kings, and their Princes in bowls of wine, and laughed (or drolled) before them as in token of mirth, as if they loved them, but the morrow (or next day) rose up against them to murder them, which was an high degree of rebellion and wickedness; in regard to which he saith, they have applied as an oven their heart, while they lie in wait; as much as to say, They have applied, or made ready their heart in secret as an oven, whose baker sleeps all the night, is cold without fire, but in the morning burneth as a flaming fire. So that the meaning of this similitude is, that as an oven in the night while the baker sleepeth, doth not burn nor flame, but at the morning light the fire burneth in it; so they before the King and the Princes, while they conceive wicked thoughts, do not act them till afterwards, according to the expression of the Prophet, *wo to them that devise iniquity, and work evil upon their beds, when the morning is light they practise it.* Mic. 2. 1. so were these in their deeds. For though sometimes drinking, and making drunken, and scoffing with their Kings, yet fell they, i.e. did they murder their Kings, as may be seen in the story of the Kings of Israel; yet not-

° Zanch. Rivet. ¹ Tremel. ^m Jun. Trem. ° See Chr. à Castro. • Trem. p Capito. ° Zanch.

‘withstanding all these calamities which came upon their Kings and Princes, is there not any among them that calleth upon me. Whether the Reader may find in this any more than in the former expositions, I leave him to judge, however it is obscurely enough given.

The Verb in those words, **וַאֲכָלוּ אֶת שְׁפִטָּהֶם** *Veacelu eth shophetchem*, and have devoured their judges, is in the preterperfect tense; as likewise **נָפְלוּ** *Naphalu*, in the following, by ours rendred, *all their Kings are fallen*; and so by many are both rendred; by others the first rendred in the present tense, and by others both, *they do devour, they do fall*; all these sound as if the things were already done. *Grotius* renders both in the Future, *they shall devour their judges, --- their Kings shall fall*; which sounds, as if what he saith were not yet done. The use of Tenses one for another, being in the Hebrew not unusual, they may perhaps by that all well enough justify their rendrings, and as to the matter there will not be much difference; though all their Judges were not devoured, nor all their Kings had fallen when this was spoken of by the Prophet, yet is it agreeable to the usual language of the Prophets, who often speak of things certainly and suddenly to come, as of things present or already done.

The Particle **אֶת** *Eth* in **אֶת שְׁפִטָּהֶם** *Eth Shophetchem*, their judges, is generally taken only as a note of the Accusative case, to which purpose it often serves; but the Manuscript Arabick here takes it in another way, in which it is also usually put, *viz.* as signifying *with*, and renders the words **واكلوا مع**

وكانهم *and have eaten with their judges*: what reason moved the Author thereof so to do I know not, except he should thus distinguish the words; *They have eaten (or devoured) with their judges all their Kings; they are fallen, and there is none among them that calleth upon me*; but this will scarce be allowed.

v. 8. *Ephraim, he hath mixed himself among the people. Ephraim is a cake not turned.*

Ephraim, that is, the people of Israel, of the ten tribes, (as oft before,) **הוּא יִחְבֹּלֵל** *Hu yithbolal*, *he hath mingled himself*. As for the word **יִחְבֹּלֵל** *Yithbolal*, rendred, *hath mingled himself*, though it occur not elsewhere in that form, yet of the signification of it there is not made much doubt, as being

from the root **בלל** *Balal*, which is found *Gen.* 11. 9. where it is said that God **בלל שפת כל הארץ** *Balal shephat col haarets*, *did confound the language of all the earth*: and **בָּלוּל** *Balul*, the Participle from thence, which oftner occurs, is by ours rendred, *mingled*; as *Exod.* 29. 40. *Lev.* 14. 21. and elsewhere; and the Verb therefore, in the form that we here have, is accordingly taken to signify, *to be confounded, or, mingled, or, to mingle himself with*; **يُفْسِدُ وَيَتَغَيَّرُ وَيَخْتَلَطُ** (*saith R. Tanchum*), *is corrupted, and changed, and mingled*. It is therefore by some rendred, *confundit se, confounds himself*, as by others, *was or is mingled, doth, or hath mingled or mixed himself*, (as ours,) or, *shall be mingled*. The Greek, *was mingled ἐν λαοῖς αὐτοῦ, with his people*.

¶ All these concur in the signification of the word well enough, but as to the tense or notification of the time, differ; some making it a description of their past or present states; others, of what should after be done to them. The word indeed is as to its form of the future tense; but, as hath been lately said, the use of tenses one for another, and so of the Future for the past or present, is frequent. so that either rendring may be grammatically justifiable; but then there will be here necessarily an alteration in the sense by such different rendrings. If it be rendred, as of what was past, or present, then will what is said be a farther taxing of Israel for their sins, besides what they were before taxed for; and that sin will be, that they whom God had chosen for a peculiar people to himself, and given them laws and ordinances, by keeping which they should be distinguished from other nations, with whom they were forbidden to contract affinity, *Exod.* 34. 12. or to follow them in their ways of worship, *Deut.* 12. 30. did contrary to Gods command mixe themselves with the nations, (or were mingled among the heathen,) and learned their works, as it is expressed *Pf.* 105. 35. and imitated them in their idolatrous and superstitious worships and wicked customs, (which was in part objected to them before, *c.* 5. 7.) or, as *Aben Ezra* will, in that they ran among them up and down to seek help of one of them against another, as *v.* 11. *They call to Egypt, they go to Assyria*. In all these ways may they be said to have mixed themselves with them; and the Verb, though in the form of the Future, rendred in the signification of the Preterperfect or present tense, will denote their pertinacy and obstinacy in doing as they did, which cannot but be looked on as a great sin in them.

¶ LXX. Vulg. Syr. Arab. Interlin. s. Munst. Pag. Tig. Jun. Trem. Jun. Tr. w. Vulg. Munst. Tigurin. See Petr. à Fig. x. R. Sal. Grot. Stokes. y. If it were αὐτοῖς, it would answer to **הוּא** *Hu* in the Hebrew better, which Drus. observes, but alters nothing, because the copies agree in it. z. Rivet.

But *Abarbinel* looks on it, as not only so denoting here a distinct sin, but to be mentioned as the cause of those ill things of which they are before taxed; viz. as intimating that they were not from the beginning of such ill behaviour, but learned and contracted it by their mixing themselves with the nations.

Thus will the meaning be, if the Verb be rendred in the Preterperfect or Present tense; but if as in the Future, *he shall be mixed*, then will it be a description of the punishment that shall befall them for their evil doings, viz. that they being cast out of their own country, shall be dispersed among other nations, and * mixed with them; but the former way is more generally followed.

The MS. Arab. seems something to differ from others in giving the signification of the word יִתְּבֹלַל *Yithbolal*, rendring افرح من Ephraim shall fall among the people, and explaining it, כִּסְמָקָאָרָהּ *his power (or dignity) shall become vile (or of low esteem)*, which will well enough agree with his being said to be confounded among the people.

It follows, *Ephraim is a cake not turned*. How these words follow on the former, as to the connexion, will be better understood when we shall have seen what meaning is fastned on them. The rendring by our Translators given is unquestionably very proper.

The word by them rendred, *cake*, viz. עֻגָּה *Uggah*, occurs in several places of the Scripture manifestly in that signification. ^a *Kimchi* saith, it is peculiarly such as is baked upon the coals. We have indeed 1 Kings 19. 6. עֻגַּת רִצְפִּים *Uggath retsaphim*, a cake of the coals, or *baken on the coals*; but the word *Retsaphim*, coals, there added, seems rather to be an argument that otherwise *Uggah* might be a name common to any cake, whether so or any other way, baked, as on the hearth, or in an oven, &c. and Numb. 11. 8. it is expressly given to such cakes, as he saith they baked in pans.

Ludovicus de Dieu compares the Hebrew name עֻגָּה *Uggah*, with the Arabic word عوج *Awage*, which signifies to be crooked, and thinks it given to such cakes from their figure, which was bended and crooked, contracted by the manner of baking them, which (as he saith he learned from the most worthy *Jacobus Golim*) was by sticking them on the convex or outward side of an earthen vessel or

jar, under which (or rather, I guess, having seen the vessel, though not the actual baking, into which) fire being put to heat it, the thin cakes being so stuck that they may be thoroughly baked, must be turned, and so from the bending figure of the vessel must necessarily contract such a figure. But this derivation of the name I think is not nicely to be insisted on, the forementioned places, in which we read of cakes called by that name, baked on the coals, and in a pan, shew that the name is not peculiar only to cakes baked on such a vessel. ^d *R. Tanchum* takes it rather to be such as is usually of a round figure, the Rab- bins using עֻגָּה *Uggah* for a circle, and עֻגּ *Ug*, to draw a circle. But to enquire of the form of the cakes it will nor be to our purpose, nor much to enquire of the place in which they were baked, whether on the coals, or in a pan, or on the hearth, or on such an earthen vessel as he mentions, or in an ordinary oven, such as in the former verses, mention is made of; that which chiefly concerns our purpose for making out the meaning, is, that this cake, (taking it for an ordinary cake of dough) to which they are compared, is such, as if it be not turned, cannot be well and rightly baked; his saying, by way of description of their condition, as being not as it should be, that they are as a cake not turned, necessarily intimates so much.

And this seems to be some an exception against the rendring in the Vulgar Latin, *panis subcineritius*, bread baked under the ashes, because bread or cakes so baked are at once equally baked both the top and the bottom, that they have no need of turning.

If the word be subject to this exception, (as according to the derivation ^f it seems to be) then may we think that the Translator used it not in its strict signification, but in a larger sense for any cake that was like to them, which were wont to be so hastily baked, though baked in another way, as well on as under the coals or ashes, or in any like manner, in which it had fire or heat under it, and not so much on the top as at the bottom, and had need therefore of turning. And so in the *Doway* translation it seems to be taken, which hath in this place, *as hearth-baken bread that is not turned*; and so likewise 1 Kin. 19. 6. where for those words which ours and others render a cake baken on the coals, (and a ^g very learned man, on heated stones,) the Vulgar Latin hath, *panis subcineritius*, it reads, *hearth-baked bread*.

The like may be said of the word *εὑρημα*,

* Grot. and see River. ^a In radic. and see Fuller cap. concord. and R. Sal. ^b So we take the word to signify, tho Bochartus take it for an hot stone, on which things might be baked; although taken as he would have it, it would equally conduce to what we infer. part. 1. l. 2. p. 328. ^c And see Gol. Lexic. in عوج. ^d In his Lexicon.

^e Lud. de Dieu. Petr. à Fig. Chr. à Castro. ^f Yet Menochius thinks such also to require turning. ^g Bochart. by

by which the Seventy render it, which properly signifies likewise, a cake baked under the ashes, and by them covered, yet both in the place now mentioned of 1 Kings 19. 6. as likewise Numb. 11. 8. it seems used for cakes, in other ways baked, and (as Stephanus in his Dictionary) is there rendered by a more general word, *tortulas*, cakes, and the printed Arab. which in this follows the Greek, renders it by *قراص*, a more general name for a cake. Cyril expounds it here, *πῶς ἐπὶ λίθοις ὁμαίνον ἄρτους*, of bread baked on stones, (heated stones.)

A^a later learned Translation renders it, *placenta*, which might well enough agree with others, but that the authors of it, by their expounding their own meaning, shew themselves much to differ from them, by saying that by it is meant *dulciaria placenta*, & *tralla suavissima*, a sweet cake or tart, *qua propter jus & condimentum suum non solet verti, sed solum tantum fundamentum incumbere*, which by reason of its liquor and syrup, or like moisture, useth not to be turned, but to rest on its bottom only. This is also excepted against, in as much as such junkets were not probably of common use in those times, which knew not such luxury; and again in as much as Israel in that corrupt state that they were then in, were not fit to be compared to such sweet things: but whether these reasons be of any validity or no, I think there is no reason to incline us to it; for there is nothing in the word I think, that tendeth to the specifying of any unusual sort of compounded cake, but that it

signifies only *القصة الماخونة من العجين* a cake taken out (or made) of dough; and the words, *not turned*, seem more to import, that such cakes used to be turned, than that they did not use to be so; yea that they ought to be turned, and if they were not, could not be kindly baked.

And if we be so satisfied concerning the signification of the words, the question then remaining is; what is affirmed concerning Ephraim, (either by way of reproof, as some, or by way of threat, as others,) by comparing them to such a cake? And as to this there is no small variety of expositions, or expressions at least, though most of them may well agree together, and probably are comprehended in the meaning of this Proverbial and comparative form of speech. *Aben Ezra* thus connects them with what went before, and gives the meaning of them, That having before likened their inclination or affection and heart to an Oven, he here compares their

counsails (or purposes) to a Cake not turned, which so lying unturned will necessarily be burnt. Which meaning *Kimchi* farther explains thus: "As a cake, which is baked on the coals, is burnt at the bottom, and not baked at the top; so is counsail that is not right, where it is not turned from one matter or consideration to another, till it be settled in its right order, (or, on due circumstances;) so (saith he) is Ephraim in his counsail (or, purpose) of worshipping the Calves and strange Gods, and he did not prove or choose what is good. The meaning according to them will be, That being settled and fixed in their evil purpose of Idolatry, they did not at all take things into consideration, that so they might repent them of their error, and turn to what was right; and so were like a cake on the coals, which being not turned, there lay to be partly burnt, and scorched, partly raw, or perhaps quite scorched and spilt, and become good for nothing.

Others give the meaning in different expressions, viz. to this purpose, ^m That as a cake baked on the coals, (or like way,) and not turned,) becomes on the one side burnt and scorched, and remains on the other side raw, so that it is not good and well baked bread, yea even nothing worth, no way useful or desirable, nor can well be called either bread, or dough; so Israel having mixed themselves among the Gentiles, and embraced their vain superstitions and idolatrous worships, have nothing of sincerity in their religion; though they pretend in some things to observe Gods laws, yet in others with greater heat they follow the vanities of the Heathen; they ⁿ halt between God and Baal, (like those 2 Kings 17. 33.) and are half Israelite, half Pagan, and so are in Gods sight as loathsome as such a cake would be to any that desired good bread.

These and the like expositions make the words to shew the wickedness of Ephraim, and want both of true religion and prudence among them, and the ill consequents of their mixing themselves among the people or Heathen, whereby they become profitable for nothing. But others there are that make them to respect their punishment for their sins, and those evils which had already befallen them, and should farther befall them, and to be an expression of their speedy coming on them. *R. Tanchum's* words are very plain and perspicuous to that end. *A cake not turned, that is*, saith he, *which hath not been forborn to be eaten, till it were turned in the baking, that it might be baked on both sides, but taken before that; and the meaning is that punishment hath*

^a Jun. Tr. ⁱ Tarnov. ^k R. Tanchum in his Lexicon, called Morshed. ^l See Dutch notes. ^m See Lively, Calv. Zanch. ⁿ 1 Ki. 18. 21.

overtaken them, and the enemies have made speed to destroy them without delay; though others say it is a similitude, *لاحتراقهم*, likening

their burning to a cake, that being left without turning is burnt. Thus he: and Abarbinel goes much alike way, in taking it as an expression of what evils were befallen, or should befall them; thus expounding the words with the connexion of them both with those that go before, and those that follow. "Ephraim hath mixed himself among the people, but his mixing himself with them hath not been for profit to him; for he hath been like a cake not turned, i.e. a cake baked on the coals, which hath not been turned from side to side, and therefore part of it is moist, and retains its strength (or virtue,) part burnt with the fire, marred, and dry, good for nothing; that is it which he saith, *strangers have devoured his strength*, &c. which is a comparison to one that eats such a cake on that side where it retains its moisture and virtue; also, *gray hairs are upon him*, which denotes the side that is burnt with coals, and very dry, and cannot be eaten, and therefore in respect to that there is no mention of eating (or devouring.) This is the import of his exposition; but that of R. Tanchum seems more perspicuous, and with that agree some modern Interpreters, and prefer it before any other; as namely Grotius, and Rivet, who thinks it to be manifest from the following words, which are as the application of this similitude, *strangers have devoured his strength*, &c. that it so ought to be understood, viz. that as a hungry man will not expect till such a cake which is baked on the coals be turned and baked on both sides, but catcheth and eateth it while it is yet half raw; so the heathen gaping after the Kingdom of Ephraim to destroy it, greedily spoil and devour it.

This way of exposition seems derived from the Chaldee Paraphrast, which renders, *The house of Israel is like a cake, which before it be (or, was) turned, is (or, was) eaten*. With whom likewise much agrees the ancient Syriac Version; *Ephraim is like a cake, which before it was baked, was eaten*. Whereas in the Latin Translation, that of the Chaldee is usually rendred, *comeditur, is eaten*, Rivet thinks it may well be rendred, *comedetur, shall be eaten*, to intimate, not only that Ephraim had been already oppressed by the nations, but should farther be oppressed, till he were consumed. And the same seems to be Grotius his mind, while what is rendred, *Ephraim is, or, hath been*, (*היה Hayah*), he would have rendred, *fiat, shall become*, and so will the words sound as a threat of what shall be, and

not only as a description of their present ill condition, which some take it to be, ° who think by the similitude declared, how or what at present they were, viz. much worn by Gods chastisements, executed on them by their enemies, and otherwise; by which means they were like a cake burnt on the bottom, yet refusing to be thereby amended, and bettered, remained on the other side as a cake not baked, but raw, their outward affliction nothing prevailing to the bettering and reforming of their minds.

v. 9. *Strangers have devoured his strength, and he knoweth it not: yea gray hairs are here and there upon him, yet he knoweth not.*

These words, as for their connexion, they are ° an explication of the preceding similitude; so in themselves are a declaration of the condition which Ephraim was in, or should be in, by the evils that had befallen them, or should befall them, and their great stupidity or insensibleness in that condition, or under those evils.

The description of their condition is given in two different expressions; in respect to different circumstances of it; the description of their stupidity, or insensibleness, or incorrigibility in their condition, in one and the same expression, but twice repeated, and subjoined to each member of the description of their condition. Their condition is described first in these words; *אכלו זרם* *Acelu zarim, strangers have devoured* &c. The Verb is in the Preterperfect tense, *have devoured*, yet will ° some have it to be understood as the present tense, *do devour*; † others, as the future, *comedent, shall devour*, *tam certo ac si jam comedissent, as certainly as if they had already devoured*. If the history of those times, as in the books of Kings delivered, be looked into, it will appear, that such things had already befallen them when this was spoken, and were also at present upon them, and such things also did after befall them, that in any tense spoken it would be found true, and may well therefore be so understood as to include all, both what was past, present, and to come. Their strength *had been devoured, was in devouring*, and what remained of it *was after devoured*. The like may be said of the other Verb *זרקו* *Zarekah, are sprinkled*.

By the *strangers*, may be understood such nations as either violently assaulted, or spoiled him, or else such as he sought for help to; as the *Assyrians*, c. 5. 13. and in this c. v. 11. the *Egyptian*, and *Assyrian*, and others. These,

° See Calvin. † Pisc. Rivet. † Vat. in fol. Jun. Tr. † Rivet. Tarnov. * Gualter. Homil. 22.

whether invading him as foes, and preying on him, or as friends and helpers laying and eating upon him, and requiring tribute or gifts from him, did still *devour his strength*, though he were so stupid as not to take notice of it. By *his strength*, which they are said to *devour*, is by most understood, 'his wealth, his riches, and treasure, which are, as the nerves of war, so the strength of a Kingdom, without which it will hardly be able to subsist and defend it self; we may adde, the flower of his men also which should defend his Kingdom, the fruit of the land also, and whatsoever else his strength might be said to consist in; which all to have been in great measure devoured by such strangers, we may well perceive by what we read 2 Kin. 13. 7. where we hear of the King of *Affyria* so oppressing them, that he left of the people to 'King *Jehoahaz* but fifty horsemen, and ten chariots, and ten thousand footmen; for that the King of *Affyria* had destroyed them, and had made them like the dust by threshing. Again, by what we have 2 Kin. 15. 19, 20. that peace and friendship from *Pul* the King of *Affyria* was by *Menahem* purchased at a thousand talents of silver, which he exacted from *Israel*: as also in the same chapter, v. 29. where we read of so many places taken and spoiled, so many men carried away captive by *Tiglath Pileser* King of *Affyria*, that he might well be said to have devoured the strength of *Ephraim*; and in such manner did such strangers continue to prey upon and devour their strength, they never recovering it, till at last whatsoever was left worth any thing among them was clean swallowed up by *Shalmanezzer* King of *Affyria*, 2 Kin. 17. 3, 4, 5, 6. And this, according to the exposition of the Chaldee Paraphrast, and such others who follow that way, must answer in the similitude to that soft or moist part of the cake not turned, which, as they think intimated by that word, was without longer forbearance eaten up, and not suffered to continue.

Such evils it might be thought should from the very first have made them sensible of their ill condition, and to have inquired into the cause thereof, and to have sought how to remove it, and find remedy against it, by turning from their sins to God; but it was clean contrary in them; like men quite stupified, though they are thus continually gnawed upon, yet do they suffer themselves willingly to be devoured, and seem insensible of it. That is it, which in the subjoyned words they are taxed for, *and he knoweth not*; of all that he hath suffered, or suffers; he takes not

due notice, but continues as a cake unturned, keeps on in his wicked courses, which must needs bring him to destruction, and will not seek his own preservation.

He knoweth not (saith *Kimchi*) that all this cometh on him for his iniquity, nor turneth from his iniquity; *he knoweth not his God* (saith *Abarbanel*), nor seeketh him; this is that which he complaineth of, c. 4. 1. that *there is no knowledge of God in the land*, and that they were destroyed for lack of knowledge; and rejected knowledge, there, v. 6. and in this ch. v. 4. *they have not known the Lord*. But these words are again by and by repeated for expression of the same thing, viz. their stupidity under their sufferings, after that other description of their condition in the following words, and after that, therefore shall we again speak of it.

In the second place therefore he thus describeth their condition, comparing their Politick body to a mans body, *yea gray hairs are here and there upon him*. The margin in our Bibles gives, as a literal signification, *are sprinkled upon him*. The Verb in the Original, זרקא *Zarekah*, hath properly the signification of *sprinkling*, but is according to its form active and transitive, and so may be thought to signifie, *hath sprinkled*. To avoid any scruple from this, *Aben Ezra* supplies, הוללת *hollat* Nature, *Nature hath sprinkled on him gray hairs*; for gray hairs naturally, or according to the ordinary course of nature, come on a man. * Others, making the Noun following to be governed of it, without respect to any signification of the Particle ב *B*, in בו *Bo*, in or upon him, render, *aspergit eum, sprinkle him*. † Others understand, *se, it self, Grayness, or gray hairs sprinkle themselves in or upon him*. But *Kimchi*, without any more trouble observes the Verb זרק *Zarak*, to signifie as well Passively (or intransitively), as well to be sprinkled, as to sprinkle, and to be all one, as if it had been said, נזרקא *Nizrekah*, or זרקא *Zorekah*, which is also a ‡ Passive thence, and occurs *Numb.* 19. 13. and 20. Which ever of these ways be taken, the import is still the same, being to shew that their Politick body is like a man who is grown gray, having many gray hairs upon him, scattered up and down about him, (as I rather think with *Tremellius*, than with others, † who think the word *sprinkling* rather to denote but here and there some, as when men first grow gray.) And other Translators who do not so literally exprefs the word which is taken here metaphorically, as long as they give that which amounts to the same

* Chaldee, נכסי דון. † Capito. Petr. à Fig. w Tarnov. x Jun. Trem. y Pagnin. Pare. ‡ In his roots. * Tarnov.

Purpose and meaning, may, I think, be thought well enough to translate it; as the ^b Greek, which render, ^γ τα γαλατα ἐξεδυσσαν αὐτὸν, and gray hairs have flourished in him, and the Latin, *sed & cani effusi in eo*, which the Do- way render, *yea hoar hairs were also poured out upon him*; and the Syriac, ^{ܣܒܐܢܐ ܕܥܝܢܐ ܕܥܝܢܐ} *white hairs have come forth upon him*.

^{ܣܒܐܢܐ} Seba, gray hairs, or gray-headedness. They are usually taken as a sign of old age: and to say *one is gray*, is almost (in ordinary speech) as much as to say, *he is old*. The Rabbins would have it to be more than simply ^{זקנה} Ziknah, old age in general, having a saying, that ^{זקנה} Ziknah is attributed to ^{בן ששים} Ben Shithim, a man of sixty years old, ^{ܣܒܐܢܐ} Sebah, to a man of seventy, which, viz. that the one name imports greater age than the other, some think confirmed by what is said 1 Sam. 12. 2. ^{זקנתי ושבתי} Zakanti Vefabti, I am old and gray-headed, putting gray-headed in the last place. They might as well put for a proof what is said by David, Ps. 71. 18. ^{עַר זִקְנָה וְשִׁבָּה}, unto old age and gray hairs, or (as ours render it) *when I am old and gray-headed*. But to leave that nicety of distinction between the words, we may look on them as concurring in the meaning of ^{ܐܠܬܝܢܐ ܕܥܝܢܐ} Old age, as R. Tan-

chum notes on that place in Samuel. To say, gray hairs, is as much as to say, old age, for of that according to the ordinary course of nature and language of men are gray hairs a symptom or sign. They do by reason of sickness, grief, or trouble, or some other reason in nature, having the same effect that greater number of years or old age hath, often come before old age, and in some by reason of strength do not so soon come as in others; but ordinarily they come by reason of declined age, and are the effects of it, and tokens of decay of natural strength, and of tendency to the dissolution of it, and forerunners of death, or a drawing toward it; whence in that Proverbial expression in the Arabick tongue, in which the word is used in the same signification as in the Hebrew, it is said,

^{ܫܝܒܐ ܢܐܝܝܬܐ} Shaiboca naica, Thy gray hairs are the publisher (or proclaimer) of thy death, they shew it as certainly coming, as if it were already come. The Chaldee looking on this as the import of the expression without mentioning the word, thus paraphraseth it, ^{ܐܬܐ ܕܠܝܫܘܬܐ ܡܫܬܢܢܐ} also weakness is come upon them. Such is their condition, as ordinarily of men come to gray hairs through age; weak

and decaying, and inclining to, and shewing evident tokens of, dissolution and destruction approaching. To this purpose *Abu Walid*

well expounds the words, ^{ܗܢܐ ܕܥܝܢܐ ܕܥܝܢܐ} This is a figurative or Meto-

nymical expression of the weakness of their state, he having before said, *strangers have devoured his strength, and he knoweth it not*, in as much as for the most part gray hairs are when a man is old, and decayed through age, and weak in body.

In such a condition was their Politick body; especially in their latter times under *Peka* and *Hosea* their Kings, after many former oppressions, as that it might be said to have in it gray hairs, evident symptoms and signs of manifest and speedy decay, and certain forerunners and proclaimers of their captivity and dissolution, which were to them even as death to a man, which should ere long seize on them. It is evident, that by the gray hairs, which are said to be sprinkled upon them, may be denoted either their long continuance under such calamities that they had suffered, which continued on them even till they were grown old and gray-headed; or the greatness of them, that they brought on them such decay of strength, as ordinarily gray hairs in a man in his declining age are tokens of. Both may be verified of them: in respect to which their condition, they may well resemble that part of the cake, which for want of being turned is burnt, and scorched, and made good for nothing, according to the forementioned exposition. Wherefore *Abarbanel* takes notice, that whereas in the former part of this verse, there is mention of eating, *strangers have eaten or devoured their strength*, here is in this latter member no mention of eating. I suppose he means, that to them in this decayed estate, noted by gray hairs, nothing remained worth eating, but that which should be left to corrupt of it self, and be cast away. That they in this worthless condition are paralleled to the bottom of the unturned cake, appears likewise to be the opinion of ^{Junius} and ^{Tremellius} in their notes, who will have that grayness, which others attribute to the hairs, to be understood of the mouldiness of the bottom of the cake which is let alone, ^{1 quicquid superest ipsum per se mucescit, ac quasi obdura canitie per se corrumpitur}, for which some find fault with them, in as much as the masculine affixe ^{ܒܐ} Bo, on him, must necessarily, according to Grammatical Syntax, be referred to something of that gender, viz. the person *Ephraim*, not to *Uggah*, the cake, which is the feminine gen-

^b So the printed Arabic also, ^{ܐܬܐ ܕܠܝܫܘܬܐ}. ^c Pirke Aboth, t. 5. 21. ^d Kimchi. ^e ^{ܐܬܐ ܕܠܝܫܘܬܐ} And of piscator also. ^f Tarnov.

der, and in respect of what follows, and he knoweth not; which cannot be said of the cake, but of a man, to whom in respect of his gray hairs decaying Ephraim is also likened, and he wonders that they did not observe it. But I cannot doubt but that they did weigh the Grammar of the text, being men so accurate in that kind as they were, and so much versed in examining the text of the Scripture; I rather think that he misapprehends their meaning: for whereas he saith that they expound it, *contrahit illa placenta mucorem, that cake contracts mouldiness*, (which words are his in giving of their meaning, not their words:) and *Piscator* saith indeed, *Consumitur funditus, ut cum canities aspergit fundum placenta; per canitiem autem intelligitur mucor metaphorice*; He is utterly consumed as when grayness or whiteness besprinkleth the bottom of a cake or tart; and by grayness is metaphorically understood mouldiness, I do not see that there is any thing in their words, which should force us to think that they would have שִׁיבָה *Sebah*, whiteness, or grayness, in the construction to be referred to עֵגֶה *Uggah*, a cake, in the former verse, which they render, *placenta, a tart*; yea their rendring עֵמָּה *eum*, on him, not *eam*, it, shews that they did not think so, but referred it to the person compared to that tart, and the meaning of their explication to be only, that grayness said to be in Ephraim, that person (as likened to a man) did answer to the mouldiness which will grow on the bottom of such a tart, being, after what is good and sweet in it, is eaten up, left to putrify and corrupt of it self, and to shew, that what is here in the application spoken of Ephraim, doth for making up the comparison give to understand such a condition of that bottom of a tart in the similitude, though it be not expressed. And so though in the kind or nature of the cake, they differ from that other explication last spoken of, yet as to what should become of what is left, the bottom of that cake and those compared to it, they do not much; both looking on that and them, as tending to corruption and destruction. This only by the by have we said, for preventing a mistake.

The condition of Ephraim being such as is described by this similitude, in reason it would be thought that they should bethink themselves, (which ought to be, and often is, the effect of years and old age in men, though they have spent the strength of their years in vanity) and consider what is already on them, and what like to follow, and to strive to remove the present evil, and prevent the future, by turning from their sins, which

brought on them the present evils, and made them liable to worse to come, of which these warned them, and were certain forerunners; and by turning to God, who sent and only could remove these, and keep off them. It must needs argue great senselessness and stupidity not to do so: yet so was it with them; he shews it by subjoining to these words, as he did to the former, yet he knoweth not. He is not brought to any consideration of his own estate, neither by what he suffers, nor by what he seeth hanging over his head, and ready to seize on him. *Abarbinel* here again, and he for all this doth not know his God; for he doth not say, that Ephraim doth not at all feel or perceive any thing; for this were impossible, but that he doth not know his God, according to that, *Is. 1. 3.* The ox knoweth his owner, and the ass his masters crib.

The Chaldee Paraphrast in ^m some copies, as appears by the Latin Translations made out of them, in the first member of this v. hath, *they know not to fear before me*, and in this latter, *do not understand*; but in the copies which we ordinarily have, it is not so, but in the first place, only *לֹא יָדְעוּ* they do not know, and in the latter, *לֹא מִסְתַּחֲלִין* do not understand. If there be ought more which need to be said for the meaning of this expression, we may take it as summed up by ^a a learned hand, in an excellent discourse on these words, thus, 'yet he knoweth not, that is, he does not consider the greatness of his danger, or he does not discover himself to be seriously affected with the sense of Gods judgments, so as to lament and bewail, and to tremble at them; he does not resolve them into their proper principles, nor acknowledge the Author of them, which was the hand of God, nor the impulsive cause, which was his own iniquity; or lastly, he knoweth it not, that is, does not comply with the end or design of it. Afflictions have not that errand upon him for which they were sent, but he so behaves himself under them, as if he had been wholly ignorant of what had been done unto him. Surely their thus not perceiving what they saw, their being senseless of what they could not but feel, their not acknowledging what they could not but know, necessarily argues great stupidity in them; yea (because they had eyes but would not see, hearts but would not not understand, notwithstanding all Gods methods used to bring them to a better understanding,) such as was contracted, not necessary stupidity, such as is in some naturally, or through some stupifying disease, but such as was from stubbornness, infolency, and pride; a refusing to see, perceive, and know: so, that it was

^m See in Petr. à Fig. Pareus. Coddæus his edition of Hosea, where in the Latin it is, but not in the Chaldee.
^a Dr. Janss Sermon on this verse.

with them, the next words shew.

v. 10. *And the pride of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him for all this.*

This is a plain rendring of the words out of the Hebrew, without change in the signification of the first Particle, *and*, such as some make by taking it to denote, at least to include, *quavis, although*, which I think makes the sense more obscure. Taken as it is, in its proper signification of *and*, it joyns these words to the former, as expressing an higher degree of that stupidity or^p refractoriness, or an evident sign of it, if we may not say the cause of it, *viz.* their manifest pride and insolency openly appearing in their faces amidst all their sufferings, which kept them from acknowledgings, and repenting of, those sins which had brought them on them, and from turning unto God, and seeking to him for remedy. So *Abarbinel* expounds it; "He farther declares concerning their shamefulnes; that notwithstanding all those evil afflictions they were not humble and lowly, but there all along was in their countenance⁹ pride and arrogancy, and the evil way, as if no affliction or distress were at all upon them; this is that which he saith, *the pride of Israel testifieth to, or in, his face*, *viz.* that the⁹ shew of their countenance doth witness against them concerning the loftiness and pride of their heart, that they are not humbled by all their afflictions, and therefore they have not returned unto the Lord their God, nor have sought him for all this. This of his seems to me a good explication of the words, as by ours rendered, which I think is the most genuine rendring. For another there is both ancient, and backed with great authority, which takes the word עָנָה *Anah*, not in the signification of *testifying*, but of *humbling*, as it also signifies. So the LXX, ἐν ταπεινώσει τῇ ἐν ὧν Ἰσραὴλ εἰς ὁπίσσω αὐτῶν, *The pride of Israel shall be humbled to his face*; as also the printed Arabic, and the Vulgar Latin, & humiliabitur superbia Israel in facie ejus, *The pride of Israel shall be humbled in his face*, and the Chaldee, *And the glory of Israel shall be humbled, themselves seeing it*; and the Syriac, *And the glory of Israel hath been humbled before him*.

The meaning that would be according to this signification of the word also, *Abarbinel* likewise gives, I think as plain as any. Some Interpreters (saith he) expound עָנָה *Anah* 'in the signification of הכנעה *Humiliation*,

(in which it is used *Ex. 10. 3. How long wilt thou refuse לענור מפני Leanoth mippanai, to humble thy self before me?*) denoting that their faces were dejected and humbled by their afflictions, yet notwithstanding all this they did not return unto the Lord.

Between these expositions there is this difference, that the first makes the first words a description of their fault, the second of their punishment; and according to the first, the words that follow declare the effect of what the former affirm of them, by reason of the pride that did openly appear in their face, they did not return unto the Lord, nor seek him, though so many calamities oppressing them should have taught them so to do, so stupid were they; or else are both together an argument of that stupidity objected to them, that notwithstanding all the evils that were upon them, yet they were not at all humbled, but continued so proud, that they would not return to the Lord their God, nor seek him: according to the second, they are so likewise an exaggeration or proof of that their stupidity, in that they, though their pride or glory were humbled and brought low in their sight, and manifestly to all, yet were not by this wrought on to return and seek God; or, according to the Chaldee Paraphrast, the latter are a reason of the former, *viz.* that they should be so humbled and brought low, because they, though afflicted by God, yet did not return and seek God; his words thus found, *And the glory of Israel shall be humbled, (or, brought low,)* they themselves seeing it, because they have not returned to the service of the Lord their God, nor sought his presence for all this.

For a farther account of this expression, and the grounds of the different rendrings, and the signification of the particular words in the first part of the verse, the reader may be pleased to look back to the notes on c. 5. 5. where the very same words are used; as for the latter part, the words are plain, as to the signification and meaning. They had departed, and estranged themselves from God by following after Idols, and by their many sins and rebellions against him; he provoked by such their doings had severely chastised them by several judgments, and delivered them to be spoiled and afflicted by the hand of their enemies, and threatned still heavier things to them, yet so stupid, obstinate, insolent, and proud were they, that they would not by all these things inflicted on them be wrought on to repent and forsake their idolatrous courses and wicked ways, and to return and betake themselves to serve with

with sincere obedience, him and him alone, and to seek his help and favour, who only was their God, and ought alone by them so to be acknowledged, and to be fought to for help, as only being able to help them.

A like expression have we *Is. 9. 13.* For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. It is Emphatical here that he saith, **אלהיהם** Elohehem, their God, who had approved himself so to be, and whose people they are called, and who would never fail them if they would cleave to him. It aggravates their sin, their stupidity, their pride, and also their ingratitude, that they would so obstinately run after Gods who were indeed no Gods, and by no means be wrought on to return to him, and seek him, who was as God of all, so by a peculiar right, which he had vouchsafed to them, *their God.*

v. 11. *Ephraim also is like a silly dove without heart; they call to Egypt, they go to Assyria.*

What he had before said concerning the stupidity and senselessness of Israel under Gods judgments on them for their sins, he here farther illustrates, by comparing them to a silly dove; **ויהי אפרים כיונה פוחה**, Vayehi Ephraim cayonah potah, and (or, also, as ours render it,) *Ephraim hath been (or, is) as (or, like) a silly dove.* The word **פוחה** Potah, attributed as an Epithete to dove, (with other forms of the same root,) is of a middle signification, as the word *simple* (by which it may well be rendered in our language) is, and may be used by way either of praise or dispraise. By way of praise or commendation we find it used *Ps. 116. 6.* **שמר פתאים יהוה** Shomer pethaim Jehovah, the Lord preserveth the simple: by way of discommendation, *Pro. 22. 3.* **פתאים** Pethaim, the simple pass on and are punished. And manifestly here, as what is added, *without heart*, declares, and therefore is well by ours here rendered *silly*, which is, *simple*, in the worst way, viz. denoting want of prudence and discretion, whereas in the other way it doth not exclude these, but may be well joyned with them, and ought so to be, according to what is said by our Saviour, *Be wise as serpents, and simple (as ours in the margin, whereas in the text they put what is meant by it, harmless) as doves*, Mat. 10. 6. but excludes only fraud and deceit. The one, viz. the commendably simple, are, as St. Paul *Rom. 16. 19.* saith he would have men to be *simple concerning evil*, the other simple concerning good; those called simple, in that they do

not hurt others; these, in that they avoid not what is hurtful, or look not after what is good, to themselves. In both ways is a dove an embleme of simplicity, and as so alluded to in that commendable way, under the notion of *harmlessness*, in that saying of our Saviour forecited; in that which is discommendable, viz. the notion of *filliness*, in this place.

Notorious for simplicity in both kinds is that bird even to a Proverb, so that they say, *Columba simplicior, more simple than a dove*, viz. with such simplicity, *qua hoc habet laudabile quod nemini noceat, vituperabile quod sibi non caveat*, which hath in it this praiseworthy that it hurts none other, but blameable or discommendable that it is not wary for it self to shun hurt. The

Arabians likewise say, **ليس شي ابله من الحمام** Laifa shaion ablaho men 'ilhamam, There is nothing more simple than a dove; which

I take notice of, because the word **ابله** Ablah, by which they express it, exactly answers to the Hebrew word **פוחה** Potah here used, signifying such simplicity as is in it self indifferent, and is capable of being joyned with prudence, and when it is so is both profitable to a mans self and others, and commendable; but when not so, it degenerates into filliness, and though not hurtful to others, yet exposeth him in whom it is to hurt from others, and is unprofitable to him; and this word therefore they use, in reporting that saying of our Saviours. So saith a learned man among them, that Christ had his disciples, as far as they could, to be *simple in God*, (or *before God*),

which word the learned Bochart observes better to agree to the Greek word *αἰσχρολογία*, by which in the Gospel our Saviours saying is expressed, than that of **وعدة** mild, or gentle,

which the Christian Arabick translator there useth, as signifying *simple*, as the Greek doth. That sense of the word is likewise confirmed by the use of the same word in those sayings of *Mohamet*, or some of his followers, (of which I doubt not but they took the ground from that of our Saviours) as **أكثر أهل الجنة البله** The most of those that are in paradise are the simple; in which saying Ebn Athir observes, that the word is used; not as otherwise it signifies. **الذي لا عقل له** one in whom is no understanding, but such as look not after evil, but are bent to what is good, and are wise to that.

* Druf. † See Mohammed AlDamiri in his history of living creatures. ‡ Ebn Athir.

Which

Which is confirmed by w another saying of theirs, *خير اولادنا الابله العقول* *The best of our children are simple prudent ones*, i. e. such as through modesty are as simple, yet have understanding. But not to digress, it is manifest, that the word signifying simple in a larger sense, is here meant in the worse, so as to denote, *silly*. So the LXX take it, rendring it *δύς*, and the printed Arabic *جاهل* *foolish*, and the Syriac *ܚܚܐܬܐ* *Shabarto*,

which the Translator of it into Latin renders *stolida*, *foolish*; and the following words are but as an exposition of it to this sense, *אין לב* *without heart*, that is, according to a known use of that word, *without understanding*, or (as R. Salomo) so as not to be able to discern *מה טוב להם או מה רע* *what is good to them, or what is hurtful to them*, without discretion; they y looking on the heart as the seat of wisdom or understanding. So is it often used in Scripture, ² as Jer. 5. 21. *Hear now this ye foolish people*, *ואין לב* *Veein leb*, and *without heart*, that is, as ours well render, *without understanding*.

These words are here so placed, as that they may be indifferently referred in the construction either to the silly dove, or to Ephraim compared to her, and the meaning would be all one in the end; but the plainer way seems to be, to refer it to the Dove, as another Epithet, limiting, as we said, the signification of the former, which otherwise might be more dubious.

Wherein the silliness of the Dove here pointed to, shews it self, is not here expressed. The forecited Arabic Author saith the notorious simplicity of the Dove to consist in this, that if any take her young ones from under her, and kill them, yet she will return again to that very place, and breed in it. The very same said before him some of the Greek Fathers, as Theodoret and Theophylact; St. Jerom also much to the same purpose, as if among birds the Dove alone were not moved or grieved with the loss of her young. The learned ^a Bochartus shews, that that cannot generally be affirmed of all sorts of Doves, for that some kinds of them at least, are noted for exceeding great affection to their young ones, so as even oft to kill themselves when they see them in danger. The Chaldee Para-

phrast, as by the Author of *Aruc* expounded, looks on them as so here spoken of, rendring, *The house of Israel are like* *בית ישראל כדור שרחתה* ^b *Yonah therichatha*, a dove whose young ones are taken, and hath no heart, that is, saith he, a dove that weeps, or mourns, or tears her face; confirming his exposition of the word from that use of it in the Arabic tongue, which calls a woman that weeps and tears her face, *שרחתה* *Sharachah*. But granting that in either of these respects (the first especially) there may be that which may denote silliness in a Dove, and make her an Embleme thereof; yet will it not be so plain, why in that respect Ephraim for calling on Egypt, and going to Assyria, should be compared to her.

^d Some make thus the comparison, That as a Dove bereaved of her young ones doth not go away from her place, nor defend them, but frequent the same nest; so Israel, though her people be taken away by the Syrians, and by parts spoiled, doth not grieve nor fight for them, nor leave off to seek and retain the friendship of the Assyrians who devour them. But I doubt how the comparison thus made up, will bear the test of a strict examination.

Others think the silliness of the Dove, and her being without heart, to appear in this; that any sort of grain, or food, being thrown before her for a bait, she greedily flies to it, not taking heed of the net that is set to catch her. With it in this notion expressed, well agree other rendrings of the word *פותר* *Potah*, which do not render it plainly *simple*, or *silly*, but by some other word, which expresseth it by some effect or sign of silliness, and want of heart, or consideration and prudence. So the Vulgar Latin, by *quasi columba seducta non habens cor*, ^{*} as a dove seduced not having an heart, that is, ^(*) saith one, *seducibilis*, *seducible*, *easy to be seduced*; and so the

M. S. Arab. *جامة مخدوعة ليس له عقل* *A deceived dove which hath no understanding*. To much like purpose others, *declinans*, *turning aside*, viz. ^e *ad escam*, to any food, or bait laid for her; or, ^f *ad id quod est prater rationem*, to that which is not agreeable to reason; ^g others, *credula*, *credulous*, or *persuasibilis*, *easily persuaded*, or *drawn aside*, ^h away from her own nest.

These rendrings and expositions are justifiable from the significations of the root *פתר* *Pathah*, i which more generally are, *to be per-*

w Id. and AlZamachshari. ^{*} From *ܫܒܪܬܐ* *Shaborutho*, which is, *البلاهة الجهل* *simplicity*, *silly*, according to Bar Bahlul. y Druf. River. ^z And frequently in the Proverbs. ^a Book of living creat. last part. 1. c. 4. ^b A MS. copy of Kimchi hath *שרחתה*. ^c Ar. *شراحتة* *Sharahati*, from which root Anatomy is called *تشريح* *Tashreho*. It might perhaps otherwise be compared with *سرح* *Sareha*, to go freely up and down, and rendered, a *wandering dove*, or the like. ^d Chr. à Castro. ^{*} Doway Translat. ^(*) Petr. à Fig. and see Druf. *deceptu facilis*. ^e See Vat. Zanch. ^f Chr. à Castro. and See Calv. Zanch. ^g Calv. ^h Merc. and Tarn. on v. 12. *waded*,

swayed, drawn away, inclined, seduced, inticed, and the like, which are all tokens of simplicity, and capable of being used in a good sense, or a bad, as we have before seen, but must here necessarily be taken in a bad, by reason of the following words, *without heart*, that is, *prudence, consideration, heed, or understanding*, and so come all under the notion of *silly*, as by ours expressed. According to this notion the comparison between *Ephraim*, calling to *Egypt*, and going to *Assyria*, and a *silly*, heedless, credulous *Dove*, easily seduced, and drawn away, will be thus made out: As the *Doves* being seduced to leave her nest or dove cote, in which she might have been safe, and also fed, by the desire of any bait of grain, or the like, appearing to her, to the gathering up of which she fliech without taking heed that there is a net pitched for her, into which she by that means casts her self, and is caught, argues great silliness in her; so doth *Ephraim* forsaking God and his protection which he might at home find, to betake himself to *Egypt* and *Assyria*, out of some shew which he conceives of good or advantage from them, who certainly would be (as always they were) necessary cause of mischief, and for hurt not profit, to him, shew, that he is as silly as such, and so easily seduced, a dove, void of all consideration, by a false shew of little seeming good, drawn into great real evil.

To this purpose do ^k many expound this comparison, and the parts thereof, the thing compared, and that to which it is compared, so adjusted do as well agree as in such comparisons need to be required; yet if there be any thing liable to exception in this application of the similitude, because of a supposing of some particulars which are not expressed in the text, as the throwing of corn or some bait to seduce the Dove, or the like, we may in more general terms make the application. Taking the words, *כִּינָה פִּתְחָה אֵין לֵב* *Ca-* *yonah pothah ein leb*, as a *silly dove without heart*, to denote, as R. *Tanchum* expounds them, *גּוֹפֵל חַיָּרָה מִן עֵינֵי רַגְלָהּ* *an heedless, perplexed, or amazed dove, without consideration or understanding*, we may thus make it: that as a silly dove, affrighted at her nest or house, flies as amazed, and without consideration, to one place and to another for security, and there often falls into some net or snare, and meets with greater danger than she should have found at home, and in so doing discovers great silliness and want of prudence; so was it with *Ephraim*, who being troubled with the great evils which they felt

or feared at home, forsook God and his protection, and called on *Egypt*, and went to *Assyria*, to seek help, where they should find greater hurt, and not help, in doing which they shewed most dove-like silliness and imprudence. Their way had been to have remained at home, and repenting them of their wickedness to have sought help from God, who had sent on them those evils, and was only able to remove them. Their forsaking him, and flying to them, was but to expose themselves to greater mischief and misery; yet so silly, so imprudent were they, as to behave themselves. Of their calling on *Egypt*, viz. for help, instance is there 2 *Kin.* 17. 4. of their seeking to *Assyria*, 2 *Kin.* 15. 19. &c. and see above c. 7. 12. and 8. 9. and 12. 1.

The verb in this *v.* by ours and some others rendered in the present tense, *is like a silly dove, they call, they go*, are by others rendered in the Pretertense, *suit, hath been or was*, ⁿ *they did call*, or ^o *have called on, have gone to*, and by ^p others, *shall be, shall call on, shall go*. They are all in the Original of such form, as denotes the Preterperfect tense; as first *וָיָחִי* *Vajchi*, though of the form of the Future, yet with the Conjunction *ו* *Ve*, and, (as well Conversive as Copulative, as the Grammarians speak) may be properly translated, *was*, or *hath been*; the others, *קָרָא* *Karan*, and *הָלַךְ* *Halacu*, are properly of the Preterperfect tense, and sound, *have called, have gone*; yet according to the promiscuous use of the tenses in sacred and Prophetick dialect, as we have elsewhere seen, and often meet with in Scripture, may, as the sense and occasion requires, have the force and meaning either of one tense or another, as the thing spoken of requires that we look on it as past, present, or to come, that which is by God foreseen and foretold, or determined, being as certain as what hath already been, or at present is. I conceive therefore that these several renderings are to be judged of, not so much according to the form of the words in the Hebrew, as according to the fact or matter spoken of; by considering which it will appear, that here is described both what had been done by *Ephraim*, or the Israelites, and what they at present did, or were ready, or would be ready to do, as their condition or state of things then was; and so the words to be, a description of their usual custom and ordinary behaviour, which they had used, and were bent to use, under Gods judgments, and such evils as seized on them, and disturbed their quiet; which was not to turn unto God as they ought to have done, and by repentance to seek for help from him, who only as he sent those evils could remove them,

^k See Kimchi. Chr. à Castro. Zanchi. Pare. Rivet. &c. Tarnov. Bochart. ut sup. ^l Jun. Trem. ^m LXX. Vulg. Lar. ⁿ Druſ. Rivet. ^o Syr. Tig. and many others. ^p Pagn. Vat. See Chr. à Castro. ^q Chr. à Castro.

but being willing to continue in their evil ways, and not to leave them as they must have done, if they would have obtained favour and help from him, sought help from others, as the *Egyptian* and *Assyrian*, which were not able to afford it against God; so that their seeking to them argued manifestly that silliness and folly which is here taxed in them. Such latitude therefore of rendring, as may neither tie us up only to what was past, or what was then all to come, I suppose by considering the time which our Prophet is said to have spoken in, the words will appear to require.

The Chaldee Paraphrast must in his rendring of them be warily understood, while he renders, **למצרים אתקרבו לאחור גלר** *They have drawn near to Egypt, they have gone captives into Assyria*; for if it be strictly understood of what was past, it cannot be said. Their calling indeed the *Egyptians* for their help, was that which caused *Shalmanasar* King of *Assyria* to come and carry them away captives; but sure that was not done when this here was spoken, and plainly this is spoken of their going or sending to *Assyria*, to obtain friendship against others from them, which is elsewhere likewise in this Prophet objected to them, as in the above cited places of c. 5. 13. and 8. 9. and 12. 1. and not of their being carried thither captives, which was but yet threatened, not actually brought to pass.

Yet doth *St. Jerom* seem to that purpose also to expound the words. *Qui enim deprecatus Egyptiorum auxilium est, ab Assyriis captivus educitur*, For he that called on the *Egyptians* for help, is led away captive by the *Assyrians*. Sure they were not then led, and therefore we must either take them to mean what should after be, though they speak in respect to the certainty of it, as of what had already been, or was; or else in the Chaldee the word which peculiarly is used to signify, *to go captive*, must be taken for going far, or taking a long journey, in a larger meaning; for such a going thither by themselves or their messengers to obtain help, we look on as certainly here meant, and not their being carried thither captives, as afterwards they indeed were, and the following words in this Prophecy speak of that as a thing yet to come.

In all these rendrings which we have yet seen, the same way of construction is observed; but there are who take another way, as the Author of the MS. Arabic Versions, who renders **نادوه الى مصر والى موصل مضي**

Naduho elai mefr waela Musalmada, i.e. They called him to Egypt, and he went to Musal, (or Assyria;) and *Aben Ezra*, who though on

this v. he say nothing different to what ours or others, whom we have seen, say, yet on v. 8. having cited these words, saith, **ומצרים הם הקוראים** and the *Egyptians* are they that called, viz. that invite them to come unto them, under pretence of helping them, by whose fair promises they suffer themselves to be deluded; but *Coddæus* suspects in *Aben Ezra*, **הקוראים** *Hakkoreim*, that call, to be read instead of **הקוראים** *Hakkeruim*, they that are called: and we might on like reason say, that in the Arabic Version instead of

نادوه *Naduho*, they called him, were to be read only **نادو** *Nadu*, (without an Affix),

they called unto Egypt; but this is but conjecture. According to the copies which we have, and which, for ought I know, give us rightly their words, they make we see something a different sense by a different construction, which I find not yet any other that follows, and see no reason why we should. If any would, he shall still find all tending to the same scope, viz. to describe (as we before said) the silliness and folly of *Ephraim*, who forsaking God, and suffering themselves to be deluded by vain hopes of help from those nations who were real enemies, did cast themselves into inevitable hazard or evils; which, as intimated in this present v. under a comparison of them to a silly Dove, so is farther declared in the following verse, in terms agreeable to the same comparison, and continuing it.

v. 12. *When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them as their congregation hath heard.*

כאשר *When*; so ours render it, and so the Vulgar Latin, and it is a known signification of that word or Particle, though not the only signification. It is used also to signify, *as*, or, *like as*, and in that notion do some here take it, for *as*, *like as*, or, *so as*. So the LXX **καθως**, which the Latin Interpreter renders, *sicut*, *as*, according to the usual signification of it, though that also may be used for *sicut* or *quemadmodum*, *like as*; so also the MS. Arabic, **كيفية** *in like manner as*, or, *how as*; and so *Abartinel*, **כמו** *Cemo*, (as the Spanish Version, *Como*. *R. Tanchum* adds another signification, which he thinks most proper to this place, **حيثما** *Haithama*, or, *ايما* *Aima*, *wheresoever*, or *whithersoever*: and the Chaldee Paraphrast hath **באחר** *Beathar*, and the

Syriac ܠܬܠܠ *Leathro*, and the printed Arabic also ܠܬܠܠ *Haithama*, all rendred in

Latin, *Quocunque*; and *Zanchius* likes very well, that though it may be rendred by *quemadmodum*, like as, or *quando*, when, it be understood as *secundum quod volarint*, that is, *quocunque se contulerint*, whethersoever they shall go, or betake them, whether to *Egypt*, or *Affyria*, or elsewhere. If we had any word of like comprehension with that in the Hebrew, which hath all these and more like significations, taking in all circumstances of time, place, manner, &c. it might be well rendred by it: mean while, if it be rendred by any which seems more peculiarly to be restrained to any one of these, we must understand with it the rest, as that, *whenever, wheresoever, and howsoever, or as soon as, they shall go*, and * *when they have done all that they will or can, he will make good what he saith, I will spread my net upon them*, &c.

By his * *net* may we understand all those evils, punishments, and calamities, which he had determined to send on them, and his methods in so ordering them as unavoidably to seize on them, so that they should not be able to escape from them by any means that they could use, more than a bird that is caught in a net can escape the hands of the fowler. In many other places is Gods *net* used in the like expression for such inevitable evils as he sends on men, and overpowereth them with; as *Job* 19. 6. *God hath overthrown me and compassed me with his net*; and *Ezek* 12. 13. *My net also will I spread upon him, and he shall be taken in my snare*; as also *c.* 17. 20. and * elsewhere.

The expression here seems very proper, he having compared *Ephraim* to a *dove*, to compare those evils which he had determined to send on them, and with which he would stop them in their wicked courses and counsels, and bring them to a low afflicted condition, to a *net*, in which a Dove or bird being caught is so entangled, that he cannot escape by flight, but is brought and kept down to be taken and dealt with at the pleasure of the fowler. So that the words, *I will bring them down as the fowls of heaven*, that is, *y of the air*, according to the ordinary use of that word in that kind, may be looked on as part of the same expression, and as the effect of his spreading his *net* upon them.

R. *Salomo* seems to take those latter words as a differing comparison from the former of the *net*, and to be as from somewhat else by which Doves or other birds mounting in the

air are forced down, as by an Eagle and Hawk, which mounting above them beat them down. By the same reason might it be from arrows shot at them as they are aloft, or any like means, by which the fowler fetcheth them down. Yet doth he bring another exposition, *viz.* as with a net set upon poles, which, when the fowl is in it, they let down. The scope would still be the same, to shew what power Gods judgments, or any instruments by him employed, should have over them, for humbling and afflicting them without possibility of escaping. That impossibility of escape to them, *Aben Ezra* notes to be shewed in the words in that he saith, *I will spread my net עליהם alehem, over them*, not להם Lahem, for them. A net may be spread for a bird, and the bird avoid it, but when it is spread over him, then is there no escaping for him; it will necessarily bring and keep him down.

The Chaldee here rendring אורידם, *I will bring them down*, by אטלננן, that is, as it is commonly rendred, by *vagari faciam*, or, *ut aberrant faciam*, *I will cause them to wander*, or *agitabo & instabiles faciam*, *I will toss them up and down, and make them unstable*, seems to give another meaning. But though the Chaldee word in that form be usually of that signification which they give it; yet I suppose it here rather to be used in another notion, which its root טול *Tul* hath, *viz.* in Hiphil, *הטיל Hetil, to cast down*, or at least to signify, as it will, *to take them away*, or remove them from their intended course, or the place where they are; for so the meaning of the place requires, that it be rather to stop and hinder them from going whither they would, than to leave them at liberty.

By his *net*, *d* some will have more particularly to be meant those to whom they went, and sought help of, *viz.* by his *spreading his net* to be meant his making them their enemies, whom they sought to make their friends, or particularly the *armies of the Affyrians*, who provoked by their seeking to *Egypt*, came with all their forces against them, took their chief city, and destroyed their whole Kingdom.

In that he saith, אורידם *Oridem*, *I will bring them down*, or *cause them to descend*, which seemeth to suppose that they were mounted on high, *e* some think thereby to be intimated their pride and confidence out of a conceit of help, that they, forsaking God, should find against those evils which he sent on them, from those whom they sought to for help. Others think therein alluded to the *high situation of Samaria*, and their hilly

^r Just. ^v Grot. ^w Fu t ergo rete multiplex angustia qua oppressi sunt, ut famis, obsidionis, & calamitatis, ex quorum laqueis nullo modo poterunt exolvi & extricari. Trem. ^x Lam. 1. 13. ^y Druf. ^z Polyglot. Bibl. ^a Mercer. ^b Petr. à Fig. ^c See Buxt. Lex. Rabbin. ^d Petr. à Fig. ^e Pare. Rivet. ^f 2 Ki. 17. ^g Trem. Rivet. Tarnov. ^h Ribera. Menoc. ⁱ Lap. Grot.

countrey, and their strong holds, from which he would bring them down to be carried captive by their enemies, the *Assyrians*; or by it may be meant the * height of their glory and dignity which they had, being a flourishing Kingdom.

Whatever little difference be betwixt Expositors as to the explication of the words, the scope of all will confessedly be, that they are a menace from God to *Ephraim* or *Israel*, who refusing to return unto him by repentance, from whom only they might have found help and safety, sought after others to support them in their rebellions against him, that they should find all to be in vain, and that notwithstanding all the means that they could use he would cause his judgments to overtake them, and would certainly execute on them all those evils which he had determined to send on them, and thereby bring down their pride, and punish them for their insolency and obstinacy. That is it which he farther saith in the following words, *I will chastise them as their congregation hath heard.*

In the rendring and exposition of these words there is great difference betwixt Interpreters; some there is as to the first word, which is in the Hebrew **אִסְרֵם** *Aisrem*, it being from the root **יָסַר** *Yasar*, which most frequently is used to signifie, to *chastise*, *correct*, or *punish*, but sometimes also taken for the same that **אָסַר** *Asar*, to *bind*, and so some will have it to be here taken; so R. *Menachem* in *Salomo Jarchi*, and so *Kimchi*, who here gives such an exposition as may be rendered according to either of those significations, viz. **אֲכַנִּים בְּמוֹסַר הָעָם**, which *Mercer* renders, *I will bring them in castigationem populi, into the chastisement of the people*; but it may also sound, *into the bond of the people*; and that he the rather so meant it, we may gather by what he saith in his book of *Roots*, or *Dictionary*, wherein he cites this place among those, in which he saith that root to have signification of **קִשְׁרָה** *binding*.

There be also of * modern Expositors, who think that signification well to agree to it in this place, according to the figurative expression of a *net* here used, with which he may be said to tie or hold them fast bound, that they shall not be able to break forth of it, and make an escape. But ours (perhaps better) take it in the other notion of *chastising*, and in that follow and agree with the most of both ancienter and later Interpreters. So the LXX *ταυ-*
δεσσω αὐτὸς, the Syr. **أَرْبَا أَلَم** *Erde enim*,

the 1 MS. and printed Arab. **أَرْبَا أَلَم** *Owad-*

dehohom: and the Latin, *cædam eos, I will beat them*, recedes not from it; the Chaldee in more words to the same purpose, **יִסְרִין אֵיתֵי** *Yissurin aite alchun, I will bring chastisements upon them*; and most of the ^m Latin translators render it either by *castigabo*, or ⁿ some other word of like signification.

But in the expounding of the following words by ours rendered, *as their congregation hath heard*, there is more variety. They are in the Original, **כְּשָׁמַע לְעֵרְהָם** *Ceshema Leadatam*, which literally, and according to the letter, sound, *secundum auditionem cæui ipsorum*, (or, as the Vulg. Latin, *cætus*,) *according to the hearing to, or of their congregation*, of which several meanings are given. Of which, that we may the better judge, we may take notice that *Shemaa*, *hearing*, is taken in three acceptations, 1. for the act of hearing, 2. for that which is heard, 3. for report or fame, as *αἶσχος* also in Greek.

1. That which seems the plainest meaning, is according to that which our Translation at first hearing seems to give, viz. *as their congregation hath heard*, that is, as hath from of old been declared to them, both in the Law, when to all their congregation, to them all gathered together, were denounced those severe curses and punishments, which, if they should not hearken to the Lord, but rebell against him, should certainly be executed on them; as in *Levit. 26. 14. &c.* and *Deut. 27. 14. &c.* *c. 28. 15. &c.* and also by the Prophets, upon their growing rebellious, repeated to them, whose preaching to them is elsewhere called their ^o *hearing*, *Isa. 53. 1.* or *report*, according to that method of Gods toward them described, *2 Kin. 17. 13. & 23.* and *2 Chr. 24. 19, 20.* The hearing of these may well be called *the hearing to their congregation*; and in plainer language, that which their congregation had heard, ^p it having been preached or denounced to them. This is by ^q many looked on as the plainest exposition, and accordingly followed; and with it well agrees the rendring of the MS. Arab. **كَمَا أَصْمَعَت كَتَبَتَهُمْ** *as I have made their congregation to hear*, though with altering somewhat the conjugation of the Verb, by making it doubly transitive, for so **أَصْمَعَ** *Asma* properly signifies *to make to hear*; if it had been only **صَمِعَتْ** *Sameat*, then would it be, as ours render, *their congregation hath heard*, or

i So are the like Jer. 49. 16. Obad. 4. * Veil. * Calv. Rivet. and see Trem. Par. Zanch. ¹ And so Rab. Tanchum. ^m Calv. Rivet. and see Ribera. Pare. Zanch. ⁿ Castalio, *eos multans*. ^o See Margin in our Bible. ^p See Lud. de Dieu. ^q R. Sal. Kimchi, Trem. Var. Calv. Ribera. Chr. à Castro. Sa. &c. with many others.

their generality, all of them.

2. *Aben Ezra*, taking it as signifying report, saith that the meaning is, *I will chastise them that go into Egypt, then shall they be as a report, or the report of them shall come, to their congregation which dwell, or remain, in their own land: which I suppose is well explained by R. Tanchum*, saying, that some take שמע *Shema* to signify, report, or fame, as *Esth. 9. 4. ושמע הויך* and his fame went out &c. so that the sense may be, *I will chastise them that go away, that the report or fame of them shall come to the rest of their congregation, (viz. for a warning to them; so I suppose he means.)*

3. ¹ A learned country-man of our own, taking the word in that^s signification also, saith that the meaning may be thus, *Castigabo eos juxta famam & rumorem de coetus ipsorum clade perlatam, I will chastise them according to the report or rumor which is brought to them of the overthrow (or destruction) of their congregation (or their company,) as if there had hapned some late overthrow to the Israelites, the report of which was lately brought to them, and might be an example to them, and a pattern of what they might, the rest of them, expect.*

4. It may in that signification be also rendered, according to the report of their congregation, viz. that which I hear of their wicked doings. See *Gen. 18. 21.* or, *5. according to what I hear of their general consent in transgressing my law, and following Idols, and seeking to others for-faking me.* 6. ^v or, to the noise and tumult of their congregation, joyning together against God: he will accordingly punish them with one common destruction.

7. ^w There are also those who take hearing here, to denote as much as *hearkning to*, and obeying, and so make the meaning, *I will chastise them according to the obedience of their congregation*, as (or because) they readily obeyed the edicts of their wicked King *Jeroboam*, perswading them to Idolatry.

8. *R. Tanchum* saith the words are to be thus interpreted, *I shall chastise them when I have gathered them altogether, (or, when they are all gathered or assembled together,) that so שמע Shemaa in the Infinitive mood may be of the same meaning in which it is used, 1 Sam. 15. 4. where it is said וישמע שאול את העם* *וישמע* *Vayeshamma Saul et haam, and Saul gathered together the people, or more literally according to the usual signification of it, made the people to hear. So that the notion of it there, is, The calling together an assembly or congregation, and so then here it may be, the assembling together of their congregation; and the meaning, that punishment shall joyn them toge-*

ther (or, seize on them all together,) as (or, when) they joyned or assembled together for rebellion. In favour of this makes the story of their being gathered together in ** Samaria*, and there destroyed, as birds caught in a net.

9. *Abarbanel* takes yet another way, making the words, *I will chastise them according to the hearing of their congregation*, to sound, according to what I have heard from their congregation; as if God should say, that he would punish them according to what they seemed themselves to say and prescribe. He heard them call for the *Assyrians*, and he would send to them the *Assyrians* whom they called for, but not in that way that they did indeed desire; they desired them to come and help them as friends; but as enemies to execute his judgment on them, and to destroy them, would he send them; so they had what they fought for, but for their own destruction. Now however these and the like differ in their expositions, yet there is nothing in them which gives a Critick to conjecture, that they read otherwise in the Hebrew than we now have it; but there are others who so do, and those the ancientest.

As *1* the Chaldee, who rendring על רשמעו לעצרתו, because they hearkned to their own counsel, gives *y* some to conjecture, that for לעדתם *Leadatam*, to their congregation, he read לעצתם *Leatsatam*, to their counsel, but I think there is no need to suppose so. He being a Paraphrast, was not bound up literally to render every word, but had liberty of giving what he took to be the meaning in other words. And the meaning which he gives, is but that which we have seen others to make of the words as now read, viz. that *junctis consiliis*, with joyned counsels of the whole assembly they set themselves to do as they did, that for which they are threatned, as in the fifth way.

2. The LXX. render it, *ταυτων αυτων εν τη ακοη & διψωσ αυτων*, *I will chastise them in the hearing of their affliction*: of which as great an ² assertor of that Translation as any, saith, that it is *duro atque incommodo sensu, with an harsh and incommodious sense*, and that they for לעדתם *Leadatam*, did read לרעתם *Leraatam*, or לצרתם *Letfaratam*. *Tremellius* likewise thinking they read רעתם *Reshemaa* (or, *Ceshemaa*) *Leraatam*, i. e. *pro auditu mali eorum*, according to the hearing of their evil, saith, *Græci in hac versus particula reddenda minus fuerunt attenti, The Greeks were not so heedful as they ought in rendring this part of the verse; although (saith he) they go not far from that exposition of the verse, in the first place*

¹ Lively. As it is used *If. 23. 5.* the report concerning Egypt, and the report of Tyre. ¹ Jerom. See *Calv. Zanch. Petr. à Fig.* ² *Calv. Trem.* ^w See *Drus. and Tarnov. Trem.* ^x See *Pare.* ^y *Mercer.* ^z *Cappel.* p. 252. ^a *Id.* p. 259. and *Mercer* on this place.

given, for their interpretation must thus be made out; as they heard from (or, out of) the law of Moses, with what afflictions I would chastise their insolvency. Thus he. I think there may be another meaning also made of their words, according to which it may be made to agree with the second and third ways, viz. in, or by, or according to the hearing of what was to (or befel) their congregation, that is, he would chastise them with the report of what evil befel many of their people, or else, according to what they heard thereof, viz. that like evils should befall them also, even their whole congregation, or, as Cyril, even before hand by foregoing rumors of such evils as should befall them; and so may we think them also to have given rather what they thought the words meant, than a literal rendering of them.

3. The Syriac renders, **ܐܝܬܝܗܘܢ ܠܗܘܢ ܕܥܠܡܐ ܕܥܠܡܐ** Aic themoo desohduthun, according to the hearing of their testimony. He may seem for Adatham to have read *Edu-tham*, which signifies testimony, or witness, or else to have taken that also to signify the same. And if we take the word *Sohdutho*, testimony, or witness, in its more usual signification of such testimony or witness as they gave, the meaning may be, according to the testimony that they give of themselves, or what their own doings witness of their wickedness; as he saith above, v. 10. and c. 5. 5. the pride of Israel doth testify to his face, and so will it fall in with the 4th way. Or else if it be taken for the testimony that they had received, viz. the law of Moses, as it is *Ij. 8. 20.* where the Syriack useth the same word **ܠܗܘܢ ܕܥܠܡܐ** Sohducho, to the law and to the testimony, then will it agree all together with the first way, and be, *I will chastise them according to what they have heard threatened in the testimony, or law given to them.* If this account of these renderings and the meaning of them satisfy not any man, I must leave him to find out some better way. According to all, the words are a threatening of evil and punishment to them; yet as ^b some from the word *chastise*, observe, with mercy and affection still to them in him that threatneth, if they would by any means have been wrought on to be kind to themselves, and repent. The reason of his threatening and punishing them, as out of the former verses it is already manifest, so is farther declared in the following, with a farther denunciation of punishment to them.

v. 13. *Wo unto them, for they have fled from me: destruction unto them because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.*

In the former part of this verse is there 1. a denunciation of evil or punishment to them under a double expression; the latter of which is an explication or specification of the former, and to each of them subjoined a reason why such evil is denounced to them; the latter of which is likewise an explication of the former. The first denunciation is in these words, **ܐܝ ܠܗܝܡ ܐܝ ܠܗܝܡ** Oi lahem, *wo unto them.* **ܐܝ ܐܝ** Oi (as elsewhere **ܐܝܬܐ ܐܝܬܐ** Oiyah) is a Particle (used as a Noun) of denouncing misery, woe, and sorrow, as others not far unlike it in other Eastern tongues; as in the Syriac, **ܐܝ** Ovi, and **ܐܝ** Voi, as here in the Syriac Version, and in the Chaldee, **ܐܝ** Vai, and the Arab. **ܐܝ** Awah, and **ܐܝ** Wahi, and **ܐܝ** Wai, which signifies the same with **ܐܝ**, which both translations, MS. and printed, here have; and in the Greek also **ὦ**, and in the Latin *Vae*, and in our language *wo*. There be who observe, that together with great severity it includes ^d affection in him that speaketh, as being sorry for the evil which he unwillingly, and as forced, pronounceth. This may indeed be inferred from the nature of God, who doth not afflict willingly, nor grieve the children of men, *Lam. 3. 33. but is grieved for their misery.* *Jud. 10. 16. and hath no pleasure in the death of the wicked.* *Ezek. 33. 11.* but I know not what is in the word that should necessarily intimate it. It is used often in the Old Testament, as **ὦ** in the New, for denoting very great miseries; and so here, such as may seem ^e to exclude all hope of relief, or comfort, and ^f to set forth their condition as quite desperate.

Why such woe is denounced to them, and they should expect it, the reason subjoined is because they have fled from him, **ܐܝ ܠܗܝܡ** Nadedu, *have fled from me*; the Chaldee renders, **ܐܝ ܠܗܝܡ ܐܝ ܠܗܝܡ** are gone, or departed far from my fear. The **LXX** **ἀπὸ φόβου ἐκώσθησαν** *from me, have leaped back or away from me.* But that word in Greek is used also more generally for ^g flying or departing from; and the printed Arabick therefore which follows them hath in a more general term **ܐܝ ܠܗܝܡ** are

^b Petr. à Fig. Petican. and see Cyril. ^c AbuWalid. Kimchi. ^d Pare. Rivet. ^e Trem. ^f Rivet. Tat. ^g Steph. Lex. *aufugio, refugio, celeriter & cupide abscedo, averfor.*

gone far from me. In the same sense the Vulgar Latin, *recesserunt à me*, which the *Doway* render, *have revolted from me*, which ^h divers others in Latin retain. The Syriack **ܠܗܝܬܝܢ**

ܡܝܓܪܐܘܢ (*migrarunt à me*, as the Latin Interpreter) and the MS. Arabick, **شردوا مني**

have fled from me, or *wandred from me*, which last sense some others in their Latin Translations follow, ⁱ *vagantur* (or, *vagati sunt*) *à me*, *they wander*, or, *have wandred from me*, which, as the Hebrew word well bears, so seems it very proper to this place, the word elsewhere being spoken of the ^k wandering-flying of a bird, well agreeing to them who in the foregoing words are compared to a *filly dove*, wandring and flying hither and thither without settlement, and so denoting the necessary unsettled condition of such who fly and wander from God, who shall no where else find any thing certain or fixed. That by the way may be well observed; but that which is here given us to take notice of, is not so much the uncertainty, as the certain misery, of their condition; this their *flying, revolting, receding, wandring* from God, or however else any shall word it, being put as a reason of *woe* to them. And necessarily must it be so to them; ^l *Salvation belongeth unto the Lords, and is only of him*, and so the proper priviledge of those only who are ^m near unto him, *who dwell in the secret place of the most High, to abide under the shadow of the Almighty*; of them that *make him their habitation*, to have security that *no evil shall befall them, neither any plague come nigh their dwelling*: Ps. 91. 9. 10. (see the whole Psal.) but they that leave that their habitation, and fly from him, ⁿ *for sake their own mercy*, and necessarily cast themselves into woe and misery.

But how can they flee, or go far from him? *Whither shall I go from thy spirit, or whither shall I flee from thy presence?* (Ps. 139. 7. &c.) True, God is every where present, and there is no going from his presence; yet in the ordinary language of Scripture, accommodated to the understanding of men, it is usual to say, *men flee from his presence*, forsake him, and depart from him, and turn their back upon him, and the like, when they do that, which if he were circumscribed with, or limited to place, they would properly be said to do, viz. when they flee from and forsake their duty to him, and his service, and worship, and obedience to him, but give to others what is due only to him, and look not on him as present, they doing on their parts

what they can to depart from him. And so also is he, according to the same language, said to depart from men, to forsake them, to be far from them, and ^p *withdraw himself from them*, and not suffer his presence to go or be with them, when he withdraws the gracious tokens of his presence, favour, providence, and his help and protection from them, as if he saw them not, nor heard, nor regarded, or took any notice of them; and so doth he usually deal with them, who in any such manner as we said depart from him.

The case then so now standing with *Israel*, they having ^q *gone a whoring* from under God, forsaken his worship and service to serve Idols, and cast off their dependance on him, and put themselves out of his protection to seek to the *Egyptians*, and *Assyrians*, and King *Jareb* for help even against him, and his judgments, and done those many other things of which they are in this Prophecy taxed, contrary to God, and such as cut off all relation between him and men, so that they that do them have done on their part what may cause them to be said to flee from him, and so withall caused him to go and ^r *returne to his place*, and *withdraw himself from them*, as above he speaks, how shall it be but that *woe* shall be unto them? they have given such cause as even necessarily produceth it; and God in justice evident to all pronounceth it, and they cannot but expect it; *Woe unto them*. But this being a term of latitude, and which may be in respect of any grievous calamities, though not quite destructive, pronounced, to shew the greatness of this by him now pronounced to them, he adds a second expression of the nature of it, and how far it shall reach, even to their destruction, **שׁוֹד לָהֶם** *Shod lahem*, *destruction unto them*, or, as in the margin,

spoil; and so the MS. Arab. **نهبون** *Nahbon*, *spoil*; and the Chaldee agrees with it, **ܠܗܝܬܝܢ ܥܠܝܗܘܢ**, *I will bring spoilers on them*. That the Noun signifies both, as its root **שׁוֹד** *Shadad*, both to *destroy*, or *lay waste*, and also to *spoil*, is no question: If there be difference made betwixt them, as all spoiling is not to utter destruction, that of *destruction* in the text may here seem the fullest meaning, as by what hapned to them after this threatned, by their being not only spoiled and robbed by the *Assyrians*, but utterly ruined and destroyed, may appear from the story 2 *Kin.* 17. 6.---18. This sense expresseth the vulgar Latin, *vastabuntur*, *they shall be laid waste*, and most of the Latin translations, *vastatus*, or *vastatio illis*; the Syriac renders it in a more general term, **ܠܗܝܬܝܢ ܥܠܝܗܘܢ**

^h Tug. Pagn. Munster. ⁱ Jun. Trem. Interlin. in Polygl. ^k Prov. 27. 8. ^l Ps. 3. 8. ^m Jonah 2. 9. Prov. 21. 31. ⁿ Jon. 2. 8. ^o Jon. 1. 3. ^p Above c. 5. 6. ^q c. 3. 12. ^r v. 11. and c. 5. 13.

I will bring evil upon them. The LXX δειλασι εἶναι, which the Latin renders, *meticulosi sunt, they are fearful.* St. Jerom saith it may be rendred, *meticulosi seu miseri,* (as the word signifies both. The printed Arabic takes the later, rendring it, هم اشقى, *they are miserable*, which certainly agrees better to this place; and so St. Jerom expounds it, *vastabuntur & miseri erunt, they shall be laid wast, (or destroyed,) and be miserable;* for as for that other reading which he mentions, δειλοι εἶναι, *they are manifest,* I know not how it can here take place.

The rendring that is in the text in ours we may well adhere to, as shewing how far that woe in the first place denounced should have effect on them. And to this denunciation of evil to them, is there also, as to the former, annexed the reason or cause for which that destruction is denounced, and should be a necessary consequent on it to them, which is, *because they have transgressed against me*, כִּי פָשַׁע בִּי *Ci pasheh bi.* This Verb, and such words as are derived from it, are by our Translators most usually rendred by the notion of *transgression*; also sometimes by some other words equivalent thereto, as by *rebellion, revolting, trespassing, often, and sometimes by offending,* and by the more general word of *sin*; but the word is observed not to signify any sort of sins, but such as are of an high nature, and accompanied with rebellion, and wilfulness, and false dealing; rendred therefore usually by Lexicographers, *w Defectio, and Prævaricatio*; so the Vulgar Latin here renders, *Prævaricati sunt in me, they have prævaricated against me,* (as the *Downy* word for word;) others in words likewise denoting no ordinary sin, as *Junius, and Trem. Deservunt rebellantes in me, they fall off, rebelling against me;* Tremellius alone, *Scelerate egerunt contra me, they have dealt wickedly against me,* which agrees with the Greek ὀπίσθενται εἰς ἐμὲ, *impiously against me*; the Syriac,

ܐܬܬܪܬܝܢ ܐܢܬܝܢ ܕܠܝܬܝܢ *they have dealt fraudulently with me*; and the MS. Arab. غدروا بي, accordingly

* some in Latin also, *Perfide egerunt in me, they dealt perfidiously with me*; and the Chaldee in a word comprehending all these, אֲרִי מְרִירִי *Are maredu bemimri, because they have rebelled against my word; because they have so transgressed, destruction unto them.* That to be the product and necessary consequent of transgression against God, is not only here but

elsewhere also shewed; so Ps. 37. 38. פִּשְׁעֵימָם *Posheim, transgressors shall be destroyed*; and Is. 1. 28. *The destruction of the transgressors and of the sinners shall be together.* It makes a separation between God and men, by it they are here said to flee from him. While a man continues in sincere obedience to him, and hath his heart fixed on him, y he is with God, and God with him, and so is he defended from evils by his presence; but when he wilfully transgresseth against God, he is separated from God, and God from him; and so he is exposed to all evils. So would it be if God only withdrew his good providence and protection from them, much more when he sets himself against them, in severity of judgment to bring evil upon them, as against these he doth; *Woe unto them, destruction unto them.* With them is that which makes obnoxious to it, and justly provoketh him to send it on them, and that to be brought on them by the hands of those to whom they sought to be secured against it, viz. the Assyrians. So Ababinel expounds it, שֹׁד לָהֶם, *Shod lahem, destruction unto them,* that is, *destruction shall come upon them from that same Assyrian which they sought after, because they have transgressed against me.* In seeking to them they transgressed, and by them they shall be destroyed; by that in which they transgressed, shall they be punished. So have we in this former part of the verse (as we said) evil denounced to Israel in two different expressions tending to the same purpose, and to each a reason of the denouncing thereof annexed, by which is evidenced their due desert thereof, and Gods justice in threatening and bringing on them those evils.

The following words in this verse contain another reason, which further clears both; those words are, וְאֲנִי אֶפְדֶּם וְאֲנִי אֶפְדֶּם *Veanoci ephdem &c. that is, literally, And I have redeemed them, and they have spoken against me lies,* if we render the word אֶפְדֶּם *Ephdem* in the Preter tense, as many others as well as ours do. So the Chaldee, *And I have been a redeemer, or deliverer to them.* The LXX also, ἐγὼ δὲ ἐλῶσάμην αὐτοὺς, and the Vulgar Latin, *Et ego redemi eos*; the Syriac also, *for I redeemed them*; and both the ^b Arabic Versions, and Pagnin also. The difference between these as to the Conjunction *And*, some rendring it, as it most usually sounds, *and*; others, *for*, as the Syriac; others, *but*, as the Greek; others, *though*, as ours, makes no alteration in the sense, the Verb according to all speaking of what was past, or already done; and so arguing, with their other

s Prov. 18. 19. * Prov. 10. 12. --- 19. v See Kimchi on Ps. 25. and in radic. w See Full. cap. concor. Calvin. y Moreh Nebuchim. l. 3. c. 51. لا ذن مع الله والله معه c. 5. 14. a v. 11. and c. 5. 13.

b The MS. Ar. وانا كنت افرجهم And I did redeem them.

sins, great ingratitude in them, who having received that great benefit of redemption by him, should yet *speaking lies* against him. What redemption of them is particularly meant, is not expressed, and therefore may be well understood of all those great deliverances that he had wrought for them; as first, from the *Egyptians*, afterwards from 'several other enemies, recorded in the history of the Scriptures, and that more lately ^d from the *Syrians* by the hand of *Jeroboam* the son of *Joash*, mentioned in 2 Ki. 14. v. 25, 26, 27. which were all such evident tokens of Gods great goodness to them, that they ought with great thankfulness continually to have acknowledged it, and not to have offended against him, *verbis non rectis*, (as the Vulgar Latin translates it,) 2 Ki. 17. 9. with words that were not right, or, as here expressed, *by speaking lies against him*, which certainly could not be less than blasphemy, aggravated with great ingratitude; of which they being here taxed, it shews how deservedly woe and destruction are here threatened against them, and so what connexion there is between these words so rendred, and those before them.

But though the word אפרה *Ephdēh* be well so rendred, yet is it not necessarily so, according to that form of tense in which it is, as we shall by and by give farther account, and is therefore by others otherwise rendred. 'Some render the words interrogatively, *And shall I (or, should I) redeem them, who (or, seeing the) speaking lies against me?* Which the words also will well enough bear. Others, *I would redeem them, or had in my mind to redeem them, but they speak lies against me*, and so hinder me from doing it, and obstruct their own salvation. This way go most of the ^f Jews: much to the same purpose some others also, as *Juminus*, and *Tremellius*, *Cum ego redempturus sum illos, when I am about to redeem them, then they speak to me with lies.* Mercer, *Ego quidem redimo, I indeed do redeem them, and they speak &c.*

The reason of this difference is from the form of the word אפרה *Ephdēh*, which being of the Future tense is according to the use of that ^g in the Hebrew tongue accommodable to any of these ways, and may be used for either the Preter, Present, or Future, and that either in the Indicative or Potential mood, (the Hebrews wanting that distinction of moods,) and so may sound, *I have redeemed, I did redeem, I do redeem, I will redeem, I would redeem.* It is therefore, I think, not ill observed by ^a a learned man, to be thereby denoted

actionem repetitam & consuetam, a repeated and accustomed action, so that thereby will be signified, both that God had redeemed them, did continue and was ready still to redeem them; that he was their constant redeemer, from whom they had found help, and did still find it, and might still expect to find it, did not they by their ingratitude for what they had received, and ill behaviour towards him, stop the course of his favour towards them, and hinder him from farther saving them, and cause him to lay them open to woe and destruction, yea in justice to denounce them against them.

That their ill behaviour is expressed by saying, *they have spoken lies against me*. Wherein they so did, though not here particularly expressed, yet by looking back to what is spoken of their carriage to him, in this Prophecy, before and after, without seeking farther, is easily perceived by what is therein taxed and discovered of their wicked thoughts, and perverse and perfidious behaviour to Godward, which in respect to him, the searcher of the thoughts and ⁱ weigher of actions, come under the notion of speaking, as well as words uttered with the mouth. To deny God to be the only God, but to set up with him false Gods and Idols, to worship and invoke them as saviours and benefactors, and ascribe to them that glory which was due to him alone, in giving them the praise for what good they had received from him, to forsake their dependance on him, and to put their trust in men, and with neglect of him to seek to them for help, so denying his mercy, his providence, his power, his omniscience, as if he took not notice of them, or their doings, and would not or could not save them, to make an hypocritical shew of repenting and turning unto him, but not doing it in sincerity, but falling back again to rebelling against him, and so dealing falsely in his covenant, or by breach of covenant to him, and rejecting the message of his prophets as vain and false; these and the like doings, are all *speaking lies against him, or before him*, as the Chaldees renders it, ואנון ממלכין קרמי כריבין, *and they speak lies before me.*

Now, of all these doth he in this Prophet plainly declare them guilty; as 1. *Jeroboam* having set them up golden Calves, and said (as their blasphemous fore-fathers *Exod.* 32. 4.) *Behold thy Gods, O Israel, which brought thee up out of the land of Egypt*, 1 Kin. 12. 28. they readily embraced them as their Gods, and ^k changed their glory into the similitude of

^a As the Cananites, Philistines, Amorites, Amalekites, Syrians. Tirin. Grot. ^d Which some think here particularly pointed to. River. ^e Munst. ^f R. Salomo. Ab. Ezra, Kimchi. Aharb. ^g Scimus quam tria sitae familiaris Hebraeis temporum mutatio. Calv. ^h Petr. a Fig. i 1 Sam. 2. 3. ^k Ps. 106. 20, 21.

an ox that eateth grass, and forgot God their saviour, and took in also the idol Baal to serve him; and these, forgetting their covenant with God to whom they were espoused, and going a whoring from under him, they called their lovers, and looked on them as those that gave them their water, their wool, and their flax, their oyl, and their drink, which indeed were all his gift, (above c. 2. 5—9—12.)

2. His omniscience they denied, not considering that he remembered all their sin, (this c. v. 2.) and in asking counsel of their stocks, and their staff, c. 4. v. 12; his mercy, power, and providence, in that they misdoubting that either he would or could save them, when evils were upon them, returned not to him, nor sought to him for help, but went to the Assyrians, c. 5. v. 13. called to Egypt, and went to Assyria, in this ch. v. 11.

3. If at any time they made a shew of returning to him, it was but in shew not in sincerity; they made an howling, but not with their heart unto him, their returning was not unto the most high; they were as a deceitful bow, and for all that he did for them, did imagine mischief against him, and presently returned to rebell against him, (in the following v. of this c.)

4. In all things they brake his covenants, and dealt treacherously with him, c. 6. 7, and 8. 1. and went a whoring from under him, c. 4. 12. 9. 1.

5. He hewed them by his Prophets, c. 6. 5. but their messages they appear to have slighted, in as much as they would not thereby be moved to return and cleave unto him; which R. Salomo seeming to look on as that wherein they were here said to have spoken lies against him, applieth what was done by those Jews, who to Jeremiah, delivering to them his message from God to forbid them to go for safety into Egypt, said, *thou speakest falsely, the Lord our God hath not sent thee to say, Go not into Egypt*: Jer. 43. 2. as if by these mens speaking lies of God, were likewise intimated, that they denied the truth of God, and of his messages by the Prophet; which it is not expressed that they did in their words, yet their neglecting of them, and refusing to obey them, shew little less than that they thought or said so in their heart. Now any of these ways, making guilty of speaking lies against or before the Lord, and Israel being taxed of all, justly are they taxed for so doing, and so shewed justly to deserve that woe and destruction by God here denounced to them. How shall he continue to redeem, or save from their enemies, and other evils, those who for such great deliverances as he had wrought for them, so ungratefully and injuriously have behaved themselves toward him? The words

however taken in any of the ways mentioned, intimate, that he will no more redeem them, though in himself willing to save, but give them up to that destruction, which by prevaricating with him, and lying against him, they willingly pull upon themselves.

v. 14. *And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.*

Here he still proceeds to shew, how justly Ephraim or the Israelites deserved those evils which God denounced against them, by a farther declaration of their perverse and wicked behaviour towards, and before, him. In this verse it is set forth, by declaring both their neglect of what they ought to have done, and their doing in wrong manner and for ill ends what they did; which may be comprehended under the former expression of *speaking lies against him*,¹ and shew in part wherein that consisted. 1. They neglected to cry unto him with their heart, as if they did not think that he attended to their hearts, or could hear them, or had regard to their condition, and ordered things to them. 2ly. Their outward crying and howling, which they made shew of, was not a token of true repentance and conversion to him, but only expressions drawn from them by their sufferings, which they would willingly indeed be rid of, but so as still to continue in their rebellion against him. Of the words, as rendered and distinguished in our translation, (which I take to be so exact, that there is no exception to be taken against it, it coming nearer to the Original than most of such as differ from it,) the scope and meaning may be thus, as by way of Paraphrase given, *They have not cried unto me with their heart when they howled upon their beds*, i. e. when by reason of any evil they made sad and lowd complaints, and with brutish cries uttered their grief, like one lying sick or pained in his bed; those their cries were not accompanied with faith and repentance, they did not with a sincere heart call upon God: yea when they assembled themselves for fear of dearth and famine, to pray for plenty, for corn and wine, even then did they continue to rebell against God. And this I think is a plain and perspicuous meaning. Yet are there, who differently give it, and that, some retaining the same signification of the words, but differently applying them, as to the matter or thing signified, others giving to the words other significations than ours do. As 1. those that differ nothing as to the signification of the

words, yet whereas in that former meaning we understand by *assembling themselves for corn and wine*, of their assembling by reason of the want of them to pray for them, some understand it of their assembling by reason of them to eat and drink, while instead of being thankful to God for them, they take from the enjoyment of them occasion of growing insolent, and continuing to rebel against him.

So the Chaldee, who (though differing in the distinction of the words) saith, *They pray not before me in (or with) their hearts, but rather howl on their beds by reason of the plenty of the corn and wine which they have gathered, they have rebelled against my word.* Aben Ezra also to like purpose; *They assembled themselves in the day time to eat and drink.* Nor is it much different which *Kimchi* hath, as to that part of the *v.* though supposing a preceding famine from which they are now relieved, his words sounding, "When there is brought into the city corn and wine to be sold, they all assemble themselves to (or, for) that, by reason of the famine in the city; yet notwithstanding they rebel against me. *Abarbanel* also refers it so to their craving after corn and wine, when it is brought to be sold, and making it their only care to eat and drink, but seeming to make the time to be in their captivity, expounding it, "When they howl upon their beds, weeping and complaining of their captivity and their afflictions, they do not cry unto me to redeem them, and to save them, but all their care is to eat and drink &c. and if there come into the city corn and wine, they diligently gather together about it, (or for it.) *ויסורו ב' ויגאסו בו*, that is, *יגאסו בו* And they speak rebellion or revolt against me, according to that expression used *Deut. 13. 5.* and *Jer. 28. 16.* and *29. 32.* or, they have rebelled or stubbornly behaved themselves against me, from the signification of *סורר* *Sorer*, *Deut. 21. 18.* where ours render it, *stubborn*, as elsewhere, *rebellious*; as *Kimchi* also notes, that in this word are complicated the signification of those two roots *סר* *Sur*, to turn aside, and *סר* *Sarar*, to be rebellious. What different notion others take this word in here, we shall by and by observe.

These ways of exposition, however they something differ in giving the meaning, yet agree as to the signification and rendering of the words, to the same purpose that ours render them, and in that agree most of the modern Interpreters. But others in some do differ. The Syriac renders, *ויתגודדו* And they

have not cried unto me from all or their whole heart, *ויללו* but have howled on their bed *ויללו* concerning corn and wine they

contend, *ויללו* and they have rebelled against me. His adding in the first clause the word *all*, makes no difference in the signification, but only shews what is meant by *heart*, put indefinitely in the Hebrew; which the Arabic MS. also thought better to express it by *בנייה צאלחה* with

a good, or sincere intention, than by barely retaining the word, *with their heart*, as it is in the Original; and whereas he renders *כי* *Ci* in *ויללו* *Ci yelilu* by *ויללו* *Elo*, but, whereas ours (with others) render it, *when*, it is that which others also do; as the Greek, and Vulg. Lat. and MS. Arab. Of others some render it by *Quia*, because, others by, *although*. The Particle signifies all these, and which ever be taken, the sense will be much the same; they have not cried unto me with their hearts, because they howled, or because their cries were only howling, or, although they howled; though they made outwardly a lowd howling, yet they cried not with their heart, they cried not &c, but only howled. What do either, or all together, of these, import, but what our rendering saith, *They cried not with their heart, when they howled &c.* includes and gives to understand? whereas he renders *יתגודדו* *Yithgoddaru*, by ours rendered, they assembled themselves, by *

Metacastin, (which the Latin Translator renders, *anxii sunt*, but why I know not; it may rather be rendered, *do contend*, or *fight*, or else, *violently dash themselves together*) he may perhaps thereby mean a tumultuous and unordered assembling, so as to be ready to fall one upon another, to juggle one another. The word is in that translation of the Scripture elsewhere used for *contending*, and *striving*, and *fighting*, as *Pf. 35. 1. 109. 3. and 122. 7.* and *1 Cor. 9. 26. 1 Tim. 6. 12. and 1 Kin. 18. 26.* for *פסחו על המזבח* and they have leaped upon, or up and down at the altar, *ויתגודדו*

ויתגודדו, and *v. 27.* for *ויתגודדו* *Vayethgoddau*, and they cut themselves, *ויתגודדו*, which the Latin renders, *dimicaverunt*. But the Syriac Lexicographers,

* As also *Pf. 78. 8.* and *rebellious. Pf. 67. 7.* ° Jun. Tremellius. p Calvin. Zanchi. * Which if it were *Metacastin*, would agree with ours.

rather teach us to render, *cast*, or *threw down themselves upon it*, as from *Ethcetesh*, which they render *صرع* and *دخبط* to *cast* or *throw*

down ones self with violence, than from *Ethcatash*, which consists of the same letters, but with different vowels, to *fight*, and *contend*; as is to be seen in *Bar Ali*, and *Bar Bahlul's* Dictionaries. From these and like places we may guess, that here is meant by him such a thronging together wherein they might even come to fighting, in contending who should get first to, or most of the corn and wine; or else that having gotten corn and wine they fell to quarrel one with another. But leaving this as something ambiguous as to the signification of the word, if we look to the Greek and the ancient Latin, we shall find in them a more evident and known difference in the rendring of this word יתגורר *Yithgoraru*, as between themselves, so from what our Translators and others take.

The Greek for it put in their Translation *ἐσθίουσαν*, rendring *סוף* *סוף* *סוף* *סוף*, for *corn and wine they were cut*, that is, say ^a some, *did cut themselves*, according to the manner of those Priests of *Baal*, 1 Kin. 18. 28. who that they might cause that deaf Idol to hear them, *cried aloud and cut themselves with knives and lances, till the blood gushed out*, which they suppose them to have done, either for obtaining corn and wine, or to shew themselves thankful for it being obtained, or by reason of sorrow for want of them, and so to have done ^a according to the ancient custom of the Eastern people in token of sorrow to cut and tear themselves; which was to the Israelites forbidden, *Deut.* 14. 1. and *Levit.* 19. 28. and in this respect some think they read here יתגורר *Yithgodadu*, as if that more properly signified, *cutting*. Which signification if we thought more eligible than what ours embrace, (as there is no reason why we should,) yet there is no reason why for that we should change the reading, seeing *Yithgoraru*, also may have the notion of *cutting*, from the root גרר *Garar*, which signifies to *cut*; indeed properly with a saw, yet perhaps might be taken more largely for any cutting; but as this form occurs not elsewhere in that signification, so neither is there any thing to move us to take it so here, but ^a rather otherwise.

That difference of the ancient Latin, in respect of the word which we mentioned, is, that instead of what we read, *they assembled themselves* &c. it renders, *super triticum et vinum ruminabant, upon wheat and wine they chew-*

ed the cud, as the *Doway* english it. The ground of this translation seems to be their taking the Verb יתגורר *Yithgoraru* to be from גרה *Gerah*, which some will have it self to be the root, others making the root to be *Garar*, with the letter doubled, as it is also in the Arab. جرر, which in the

Noun signifies the *cud*, in the Verb to *chew the cud*, but the Verb is no where else found in this form in that signification, and seems not here to require it. ^a They which do here embrace it, give the meaning of it with the words adjoynd, much to the second way of expounding the place which we mentioned, as from *Grotius* we may take it, *They chewed &c. that is, y when they like (chewing) beasts greedily filled themselves with bread and wine, they in the enjoyment of their good things went far from me.* ^a Another looks on it as sounding according to *St. Jeroms* mind, *meditari et exerceri, quasi dicat, omnia sua studia ad triticum et vinum, i. e. ad carnales epulas Epicureorum mori conferebant*; “to meditate and exercise themselves, as if he should say, they set all their desires or endeavours after corn and wine, i. e. carnal banqueting, like mere Epicures. But however from the word thus rendred may be made a good sense, and agreeable to what others give, who render it as ours, yet as to the literal interpretation of it we do not think it to be on so good ground given as that which ours, following many others both Jews and Christians, do prefer, viz. *they assembled themselves*, that so it may be taken from the root גרר *Gur*, in that notion which it hath of gathering or assembling in several places, but in other conjugations and forms: in this conjugation it occurs only here, and the Participle of it in this signification, according to some, *Jerem.* 30. 23. where is סער מחגורר *Saar Mithgorer*, which ours there renders, *a continuing* (or *cutting*, in the margin) *whirlwind*, but is by ^b others expounded, *a whirlwind that is gathered together*, as the Chaldee hath it, מיתכנש *Mithcenash*. Accordingly *Abu Walid* expounds it in this place with the following words, *الذين جمعوا على طعام وشراب*

They gather themselves together for meat and drink to the rebelling against me, and disobeying of me, or, that they may disobey me, and rebell against me.

Concerning which latter words there is also a farther difference. Divers, and of good authority, render as ours do, *they have rebelled against me*, so the Chaldee, and so *Abu Walid* as we have already seen, and so *R. Salome*.

^a Petr. à Fig. ^c Cyril. Chr. a Castro. ^b Trem. River. ^d Trem. Mercer. Pet. a Fig. Shindler. &c. ^e Trem. River. ^f See *Abu Walid* in his roots, and in *Mostahak*, in גרה and גרה, and *Kimchi* rad. ^g Jerom. y And o Stokes. ^h Petr. à Fig. ⁱ *Abu Walid*, R. Tanch. Ab. Ezra, *Kimchi*. ^j Calv.

Others, as we have also above said, *they speak* (or *rebellion*) *against me*. Others, *they have departed or revolted from me*; so the Vulgar Latin, *recesserunt à me*, which though it be the same in sense with the former, yet do some object against the literal construction, because it is construed with the Preposition *ב* *Be*, which may rather signify *in, to, or against*, than *from*, yet is that also justified by others. So R. Tanchum tells us, that some say *בי* *Bi*, rendred, *against me*, to have here the signification of *במני* *from me*, that the meaning should be, *בזולתן מן טעתי ואמרי*.

They go aside from my obedience, and from my command So the MS. Arabic, *وَالرَّجُلُ وَالْعَصِيرُ*, which, if there be no mistake in the copy, in leaving out what may answer to *על* *Al* in the Hebrew, will sound, *they adhere (or draw nigh) to corn and wine*, (whereas others render, *they assemble for corn &c.*) but depart from my obedience, (or obedience to me.) Others, seeming to insist on that Preposition, go a way almost contrary to this, rendring, *divertunt ad me, they turn aside to me*; which though some others except also against, yet do others look upon as most proper. So the reverend and most learned Ludov. de dien, who thinks these with the foregoing words may be rendred, *Do they gather themselves for corn and wine? they turn aside to me*, to this meaning, *when they are gathered together for corn and wine, or when they fear for corn and wine, then they go aside to me*, i. e. That sometimes they turn aside to me, they do it not from their heart, but because they fear a failing of corn and wine; or because the want of those worldly things causeth them to assemble themselves, that they may by prayers obtain them from me.

Now these (or other like) however they differ from one another in giving the meaning, yet all have what they may pretend to, from the notion of the root *סור* *Sur*, which hath confessedly all those significations that they give it, of *departing or turning aside from*, or *turning aside to*, or *rebellng against*; and is determined to any one of them by such word or particle with which it is construed, or the scope of the place, their differing concerning which hath we see produced that variety of interpretations which they give.

But it may be ^e wondred why the Greek here should fasten on that Verb such a meaning as it seems not capable of, nor is else-

where used in: they rendring *ἐκασθενώμεθα ἐν ἑμοί*, *they have been chastised by me*, (or *instructed*.) Chastising or instructing is no way a known signification of the root *סור*, from which the word *יסורי* *Yasuri* manifestly is; and therefore it is by several learned men thought, that they read for *Yasuri* rather *יסורי* *Yussuri*, which would be from *סור* *Yasar*; and this is the only account of it in them, and then they observe that the word *יסרתי* *Yissarti*, in the beginning of the next v. signifying, *I have chastised them*, is in that verse altogether omitted, *Cui emittendo fuit, prater ositantiam librariorum corrupta translatione membri precedentis, the cause of which omission (saith Druf.) was besides the negligence of Transcribers, the corrupt version of the precedent member of the text*. But I should crave leave to think, that that which is omitted is the translation of this present word, and that that which we read in the Greek is by ill distinguishing the verses put as the end of this verse, but was by the Translator put for the beginning of the next, with the Hebrew in which it well enough agrees, viz. with *וְאֵנִי יִסְרֵנִי* *Veani yissarti*, and *I have chastised*, it being only by the Passive voice rendred to the same sense, *they have been chastised by me*. I think this most probable, and so here would be only an omission, without pretence to another forced reading. And this may be confirmed, in that in some copies those words are put, not as the end, but the beginning of a verse, and *וְאֵנִי יִסְרֵנִי*, or *וְאֵנִי יִסְרֵנִי*, which others put between that and *וְאֵנִי יִסְרֵנִי*, as seeming to distinguish the sentence, is in some wanting. And more, because some of the Greek Fathers do make it (as we suppose it to be) the beginning of a verse; and if it be so, and if it be granted, that they took *יסורי* to be in the signification of *instructing*, or *chastising*, I should rather think they took it for the Infinitive mood, as in *יִסְרֵנִי יִסְרֵנִי יִסְרֵנִי* *Yissori yissari yah*, the Lord hath chastised me, Pf. 118. 18. and so thought both well enough included in one word *ἐκασθενώμεθα*: but this last is but a light conjecture, that before it making the word *יסורי* *Yasuri* to be omitted, I think the most likely of all.

Thus have we seen wherein Interpreters chiefly differ in the different renderings of some of the words. It may not be inconvenient to observe, how in one in the rendring of which they well agree, they do yet disagree in the acception of it, and that is the word *מִשְׁכֵּבוֹתָם* *Miscebótam*, which being by all rendred, on

^e Pare. Petr. à Fig. ^d *סור* quando cum *ב* construitur, potius significat, *rebellare*. Druf. ^e Druf. Tarnovius. ^f For *וְאֵנִי יִסְרֵנִי* signifying also, *to fear*, he thinks *וְאֵנִי יִסְרֵנִי* *Yissgorei* may be here so understood, which will then be a different notion of it from those which we have before mentioned: so Tig. in marg. *timuerunt*. ^g Tremell. ^h in me, per me, Trem. à me, Cappel. Shindl. in me, Rivet. i Druf. ^k As Cyril also expounds it, *ἐν νόμῳ τοῦ κυρίου*, *I have instructed them in the law*. I Polyglot. Bibles. London. &c. see Druf. ^l Cyril, and see Jerom also joyning it with what follows. ^m As if it should sound at full, in or per me castigando castigatus est. ⁿ Doway translat.

their beds, or in their ° chambers, yet it is among them controverted, whether *beds* (or chambers) should be taken in their proper signification, or figuratively; and some take it for the y land of their rest, viz. the land of *Israel*, which God had given them, wherein they reposed themselves, as men do in their chambers on their beds; ° others, for their Idol Temples, in which as unclean persons on their beds or private chambers commit fornication, so they did in those commit Idolatry, which is all along called whoredom and adultery; ° others more properly as the name sounds, so as then to signify those places wherein men usually bethink themselves of their concerns, or retire themselves, s if either sick or any way afflicted, and there utter their moans, or put up their prayers to God for help; which so understood will describe their condition to be like that of sick and ill-afflicted men, which they testified by their *howling*, which may seem the most plain exposition.

Out of all which hath been said of this v. and the several expositions, appears that for which they are taxed, to be their false dealing, their want of sincerity and reality in any worship or service of God, devotion, or other acts of religion by them pretended to. For the words do not here seem to point at their idolatrous services, but such as they would make shew of as directed to God, all which may be comprehended under the name of *prayer*, and *crying unto God*, or calling on him. Though they made shew of crying aloud unto God in private, when such calamities as they could not but see his hand in, were upon them; yet it proceeded not from a right intention of their heart, while with their mouths they seemed to draw nigh unto him and with their lips, their heart was far from him, and so all their loud noise was but as a brutish inarticulate howling in his ears; and if pressed by dearth and famine, they more publicly assembled themselves, under pretence of joyning in their supplications for relief to him; yet that was not from any hearty sorrow for their sins, by which they had provoked him to send on them that calamity, nor any sign of true repentance or conversion from them, or desire of being reconciled unto him, with profession of amendment of their ways and new obedience to him, but only out of a desire of obtaining those things which they wanted, and still continuing to rebell against him: or (according to the exposition of others) if having plentiful supply of corn and wine, they gathered themselves together, it was for the enjoyment thereof, and for filling themselves

therewith, not to return (as they ought) thanks unto God for them, nor make them occasion of bringing them to adhere to him, who was so gracious to them; but like *Isurum* waxed fat, and then kicking and forsaking God that made him, even thence taking farther occasion to continue ungratefully in rebelling against him. Neither penury or plenty could take them off from that, or reduce them to sincere acknowledgment of him, and obedience to him, but they run on in a continued course of rebellion against him. If at any time, or on any occasion they make a shew of returning to him, it is but as a little diversion or turning aside, and their rebellious purposes are not really altered, their heart is not at all sincerely toward him. Thus is the perverseness of their behaviour toward him, in this v. described, and the like in the following v. farther declared.

v. 15. *Though I have bound, and strengthened their arms, yet do they imagine mischief against me.*

In this verse is declared, 1. Gods goodness towards them. 2. Their ill returns to him. His goodness towards them is set forth in the first words, that he bound and strengthened their arms, *Though I have bound*; in the Original, יסרתי ונני Veani Yissarti, word for word, and I, according to the most known and usual signification of the Conjunction Ve, and, and is so therefore by many rendered, as & ego in the Vulgar, and indeed in most Translations. Yet for better connexion of the words, and clearing of the sense, hath that particle, when it is to be translated into other languages, other significations, which will be to that easily reduced, given it, and amongst others that which ours here give it, viz. *though*, or *when*, or *whereas*, as others express it, the meaning is not thereby altered, but only the dependance of the words or connexion of the two members of the sentence, that wherein Gods dealing with them and theirs with him is described, made as they think plainer.

יסרתי Yissarti, *I have bound*, or (saith the Margin) *chastened*, as if they left to the readers choice which to take. For discovering the cause of which variety of rendring, or any other that we shall meet with, we may call here to mind what was observed on v. 12. that the Verb יסר Yasar, which is the root of this, is looked on as having in it different significations, as that here given it by ours in the text, *to bind*, that it may agree with יסר Yasar, which so signifies; so also (and more

° See Rivet. ° Lyra, see River, and Tarnov. from Luther, and Pare. ° Aben Ezra, Kimchi, Abarbinel. s Chr. à Castro. Rivet. t Deut. 32. 15. u Quum autem. Jun. Trem. Cumque, Cast.

usually) to *chastise*; and we may adde, to *teach*, and *instruct*, if this fall not in with that; chastising being either *בכבד* *by words*, and so falling in with *instructing*, and *teaching*, or *במקור* *by stripes*, which are likewise directed to instruction; as in other tongues the same word is likewise indifferently used for instruction and *chastening*, as in Greek *μαρτυρεω*, and in Arabic *ادب*, by which word here

and elsewhere *יכר* *Yasar* is * translated. Interpreters accordingly as they thought the one or the other of these notions to agree best with the scope of the place, or to give the meaning thereof, have some given one, others another of these significations, yet I suppose without exclusion of the other.

Many with ours render it, *I have bound*; others according to the marginal reading, *I have chastened*, or *corrected*; ^a others, *I have taught*. They that take the first signification, which also it sometimes they think it elsewhere to have, as ours do, think it, I suppose, best to agree to it in this place,

יכר *as R. Tanchum* speaks, by reason of its being joyned with the Verb *חזקתי* *Chizzakti*, *I have strengthened*; that so it may seem to be, as some express it, a metaphorical, figurative speech, taken from the ordinary use of ^b Chirurgions, who for the strengthening weak arms, or other members, use to swathe or bind them, binding beings, as *R. Kimchi* speaks, *חזק* *Chizzak* *haddabar*, *the strengthening of a thing*. And so other Jews, (as *Abu Walid* and *Tanch.*) as well as Christians, look on this signification as proper to it in this place, and bring for confirmation the authority of the Chaldee Paraphrast, rendering *יכר* *shall gird*, or *bind about*, *Lev. 16. 4.* by *יכר*, so making them Synonym's; which notion also ^c some here following, expound it, *have bound about* or *girt (him) with a belt and sword*, &c. so furnishing him with necessary preparations, and then *strengthening his arms*, that is, giving him power against his enemies; much according to what is said *Pf. 18. 32.* *It is God that girdeth me with strength*, and *v. 39.* *thou hast girded me with strength unto the battel.*

But between these two, both taking the notion of *binding*, there is some little difference, though they both tend to the same scope, one understanding for what is governed by *יכרתי* *Yissarti*, it being not expressed, *his arms*, others, *him*; ours look on it as referred to *his arms*, which follows the next Verb, as ap-

pears by their joyning them together with the Conjunction, *and*, which being not expressed they supply. But though some prefer here this signification of the word, and think not others ^c so proper, viz. that either of *chastening*, or *instructing them*, yet, as we have said, do others choose, some the one, others the other, and those both Jews and Christians.

Of those who take the notion of *chastising*, that it may well be joyned with the following word *strengthening*, divers so expound it, as if the one were done in respect to the other, his *chastening* of them (supplying the affixe, *them*, after the word, *chastened*) directed to the *strengthening of their arms*. So *Aben Ezra*, *I have chastened them, not for ill to them, but for the strengthening of their arms*. The Chaldee seems before him to have thought the same, rendering it, ^d *as I brought upon them chastisements, and strengthened their arms, so they thought to multiply, in my presence, evils*. *R. Tanchum* also mentions it, saying the meaning then would be, *I have chastened them that I might confirm them in obedience, and intending their profit*. This way take also *Junius* and *Tremellius*, rendering, but when I (making that the meaning of, and I) *chastened, I confirmed their arms, then they &c.* but without supply of that which was chastened, as if that also were referred to their *arms*, rather than to *them*, by the others understood and supplied; which is indeed the way that *Castalio* takes, rendering, *Cumque ego eorum brachium correxerim & confirmave'im*, &c. and when I corrected and strengthened their arms. To the same purpose with these is that reading which *L. de Dieu* thinks well agreeable to the place, *Et ego castigavi? roboravi brachia eorum. And have I chastened them? I have strengthened their arms*. According to all these, these two Verbs seem to have respect one to the other, as if what is signified by the first, were said to be done for the promoting or effecting that which is signified by the other, the *chastening*, directed to the *strengthening of their arms*, a cause, or even a degree or part of it, according to that reading in our ancienter and vulgarly used English translation, *Pf. 18. 35.* *And thy loving correction shall make me great.*

But others, who take the Verb in this signification, do not so take it as having respect to the effect of it, and by either supply of something governed, and so by either a Copulative, *and*, or by way of Apposition connected with it, as those forementioned do; but take them disjunctively, and as in opposition one to the other, as different methods

^w Kimchi in rad. * As the Arab. MS. *وانا اديت*. ^y Abu Walid, R. Tanchum, Kimchi. ^z Syr. Tig. Jun. Trem. Cast. and see R. Tanchum. ^a Vulg. Lat. Pagnan. see Abarb. ^b Druf. * Var. River. ^c Verbum corripiendi non videtur mihi: ullo modo ad contextum aptari posse. Calv. Neque melius convenit castigandi quam erudiendi significatio. Trem. ^d *וכמה די אנה מית עליהן יסרתי* &c. ^e Tarnov. Grot. Stokes.

of Gods dealing with them, sometimes by foul, sometimes by fair means; for the same end indeed of bringing them to a right knowledge and acknowledgment of himself, but neither, nor both obtaining that due effect; and they so give the meaning, "Whether I chastened (or, punished) them, or whether I strengthened their arms, and gave them power, neither could prevail for good on them; they still continued to do what the next words describe them to do. There is also another way of giving the meaning by that notion, that though he chastened them, yet together he strengthened their arms, gave them strength to bear it, so that it was for cure, not for destruction to them, according to what is said 1 Cor. 10. 13.

But there are yet others, as we said, who prefer here a third signification, viz. that of teaching, or instructing, *Et ego erudivi eos, And I have taught them.* This the learned Edward Lively, who prefers above all the first notion of binding, saith, that if that notion be not taken, he should in the next place choose. This among the Jews seems R. Salomo to follow, while to יסרתⁱ Yissarti he adds for explanation sake כִּיראתⁱ in my fear, by my Prophets, that they might hear them in what I instructed them, and their armes might be strengthened. And Abarbinel also by his joyning the word מלמד Melammedem, teaching them, with the word מִסֵּרִם Meyasserem, in this place, which otherwise signifieth, chastening them, viz. with such chastening as was for teaching and instructing: so that his words, by which he expoundeth what is said, may be rendred, "This is to be interpreted of the time of the prosperity of Israel that God did instruct and teach them, as a man instructeth (or, chasteneth) his son, to cause them to go in the right way, &c.

But among those that take the word in this notion of teaching, there is in their expositions yet some small difference, some expounding it more largely, or generally, for his instructing them in the knowledge of him, and his ways, as by the law and by the Prophets calling on them to turn unto him, and observe his precepts. So St. Cyril expounds it, that whereas they were before very ignorant and brutish, even as beasts, he saith that he instructed them in or by his law, made them wise and able to understand what was profitable, and the way of righteousness, and how to order all things aright, &c. neither did his goodness toward them rest here, but he did moreover make them very strong, able

to resist (or, overcome) any that should war against them. So also divers, who follow the Vulgar Latin, and explain the word, *Erudivit*, in that used, expound it, *Erudivi, I taught them*, to wit, per legem, by the law, and confortavi brachia eorum, strengthened their arms, viz. vires contra hostes, their strength or power against their enemies. Were it not for such their explications the word *Erudivi*, might as well be rendred, "I chastened, as I taught; but being so explained and understood, it seems a benefit by it self, without referring it to the following Verb חִיזַקְתִּי Chizzakti, I strengthened; and then that another different benefit, one concerning more the condition of their inner man, the other more their outward; both shewing Gods great goodness to them by his so ordering both.

But there are who take it in a more restrained sense in this signification also, with particular reference to the following Chizzakti, I strengthened their arms, viz. so as to restrain this teaching to matters of war, *Erudivi eos ad bellum, I instructed them to war*, or taught them the art of war, according to what is said, he teacheth my hands to war, so that a bow of steel is broken by mine arms, Ps. 18. 34. and the like Ps. 144. 1. He, ^m saith one, de externa eruditione populi loquitur, speaketh of outward instruction, or training up of the people to war, &c.

All these rendrings will the words bear, and the expositions congruous to them be justified, by the use of the word, about which they differ, in other places; but that which ours choose to put in the text, giving as good a meaning, and being backed with as good authority as any among them, we may well embrace that: And so in that Metaphorical expression of Gods binding and strengthening their arms, those members by which the strength of the body is chiefly exerted, is perspicuously expressed his giving them power to resist and overcome those enemies, which had otherwise much weakened their state, and prevailed over them; of which (without looking so far back as ⁿ some would have, as to their first subduing the land when they and Judah were yet all one, and so cannot be so properly meant here, where Ephraim, as a distinct people, is spoken of,) we have, among others, signal examples neer to the time of this Prophecy, in those victories that Joash had over the Syrians, when Gods strengthening their arms was expressly signified by the Prophet Elisha's putting his hand on the Kings hands, and making him

f Diodati. Dutch notes; [or, I after I have scourged them, I have reestablished them. g Diodati. h So I think more agreeable to the former words, than castigabant eos, as the Latin Version of him hath. i Sa. Menoch. k And so is by Petr. à Fig. taken. l Tirin. Veil. m Capito. n Abarb. o And see what was done before that at in Ahabs time, 1 Ki. 20. and other stories. 2 Ki. 6.

to shoot that arrow of which he said, *the arrow of the Lords deliverance*, the arrow of deliverance from *Syrias* and promised him three victories over the *Syrians*, which accordingly he obtained, 2 Ki. 13. 15, 17. and v. the last; and likewise in *Jeroboam* his sons time, who *restored the coast of Israel from the entering in of Hamath unto the sea of the plain*, according to the word of the Lord God of Israel, &c. when the Lord seeing the affliction of Israel that it was very bitter, there being not any shut up, nor any left, nor any helper for Israel, he saved them by the hand of *Jeroboam*, 2 Ki. 14. 25, 26. to omit other examples, which the history of the books of Kings afford. Wherein is manifest what great things were done by God for them, harassed oft with wars, weakened many times by famine and^p other evils, and so overtopped by their enemies, that it was not possible that, except the Lord had in extraordinary manner given strength and power to them, they could have at all subsisted before their potent enemies, much less have prevailed over them, as by his might they did; such was their condition in themselves, as that, when they prospered and prevailed against their enemies, it was God that bound and strengthened their arms.

Thus his gracious dealing towards them being in these words expressed, their behaviour toward him, in the following words expressed, appears to have been much different from what it ought to have been, very perverse and full of ingratitude to so gracious a benefactor; those words are, *yet do they imagine mischief against me*; yet] though I have done thus for them, this they do. Our Translators having expressed, *and*, in the first place, by *though*, as we have seen, do here, that the one part of the sentence may answer to the other, render it by, *yet*; as others, who render the first by, *when*, render this by, *then*; but if the ordinary signification of, *and*, be in both places retained as by others it is, the sense will be still the same. Concerning the signification or sense of the other words, *אלי יחשבו* *they do imagine (or think) mischief, or evil against me*, there is no considerable difference betwixt Interpreters, their several renderings tend all to the same purpose; as whether they render, *they imagine (or think)*, in the Present, or, *they have imagined, or thought*, in the Preterperfect tense, the Hebrew word *יחשבו* *Yechashebu* in the Future tense being capable of being adapted to either; or whether, *mischief (or evil)* in the singular number, as it is *רע* *Ra* in the Hebrew, or *evils or evil things* in the plural, to shew the comprehension of the word;

these readings make no difference as to the meaning.

St *Jerom* in respect that it is said, *they imagine, or think*, and not, *they do, or have done*, thus descants on the words, "Not that they could do any thing, whereby they could hurt their Creator, but what they could, they did; they thought (or, imagined) evil things against me. But surely the saying that they imagined only, or thought such things, is not to the diminution of their sin, but more for the aggravation of it, it being undoubtedly true in this kind what the ancient Jews say, *הרהורי עבירה קשין מעבירה* *The thoughts of transgression are worse than the transgression*. A man may transgress through incogitancy or surprisal, but the thinking of it argues that his heart is set on it; and though he do not actually commit it, that it is for want of occasion or power to do it, which if it should present it self, he would willingly bring it to effect, and so is not by this ever the more innocent from evil, though restrained from committing it. But this expression seems not to deny their committing evil against God, for by what hath been said, and will after be said, it appears that they did in many ways commit it, though, as he rightly saith, not to the hurting of their Creator, who is neither hurt nor profited by any thing that the creature can do, yet doing as much as on their parts was possible for doing despite and injury to him. And so the Chaldee Paraphrast manifestly takes as well, doing, as thinking, to be included, rendering, *so also they think לאוספה קרמי בישן* *to multiply evils before me*; and then the naming of their thinking or imagining doth but serve, as we said, to aggravate what they committed, as being done not ignorantly or unwillingly, but on deliberation, and out of choice.

What evil they thought or imagined against him is not particularly expressed, but in general and indefinitely said, *רע* *Ra*, *evil*, which the Chaldee probably, to express the comprehensiveness of it, renders in the plural *בישן* *Bishan*, *evils*, or *evil things*; and so the Septuagint, *κακὰ ποικίλα*, not any one, but several evil things; though some think that in putting the singular number, *evil*, is greater Emphasis to import whatsoever is evil, comparing it with *Joh. 1. 29.* where *ὁ ἀμαρταν*, *the sin of the world*, in the singular number, is put as they think, to comprehend all, all that is called by that name. Yet do among Expositors some adventure particularly to express the evil, *It was* (saith *Kimchi*) *in that what was done to them, they thought was not from me but by accident whether it were good or bad; or in that*

^p Brenn. ^q Kimchi. ^r Jun. Trem. ^s Moreh. l. 3. c. 8. ^t Zanchi. Rivet.

what was good they ascribed to their own strength and power, and not to God who wrought it for them, as *Abarbinel* adds, or to their Idols, as ^v others; ^w others, in that they thought God was not able to help them, and therefore fled to the *Egyptians* for help, as *v. 11*; ^x others, in that the help that they obtained from God, and the strength wherewith he strengthened them, they made use of, for confirming themselves in their rebellions against him, and to be occasions to them of sinning with greater liberty against him, and of deserting him, and apostatizing from him. Any of these or the like things done by them, will sufficiently argue them to be justly taxed for *imagining mischief* against God, or *thinking evil* of him. But in what hath been before, in this Prophet, said, as well as in what follows is said of them, it is manifest that they were guilty not in any one such way alone, but in more, even in all; which manifestly argues in them great perverseness, ingratitude, and false dealing, in that they so behaved themselves towards him, him who was their God, so gracious a benefactor and Saviour: yet, such to have been their false dealing, is described, as in the present words, so in the following also.

v. 16. *They return, but not to the most high, they are like a deceitful bow; their Princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.*

In the former part of this verse is, as we said, farther described Israel's perverseness and false dealing with God, and in the latter such punishments and evils as should therefore befall them. Their false dealing is first described in these words, *יָשׁוּבוּ לֹא אֵל* *Yashubu lo al*, which ours translate, *they return but not to the most high*, but others otherwise. The expression is very concise, having but three words in it; the first signifies, *they return*, the second, *not*, the third, according to what is in our translation rendered, *the most high*: whatsoever is added, as the Particles *but*, and *to*, is supplied as understood, and the like in other translations differing from it, as by instancing in them we shall by and by see.

It was, we may well suppose, a form of speech usual in the Hebrew tongue in those days when this was spoken, and well understood then when that tongue was vulgarly spoken, by those that heard it; but since that

tongue hath for so many ages been left off from being spoken, and understood only by such as study it, and they not acquainted with the then common dialect and manner of expressions among them, seems more obscure, and gives occasion to men of diversity of conjectures concerning it.

As for the first word *יָשׁוּבוּ* *Yashubu*, by ours and others rendered, *they return*, by others, *they have returned*, by others, *they shall return*, we need not insist on the difference concerning the assignation of the time, the Verb being, as for form, of the Future tense, of the indifferent use of which ^z for the Preterperfect also, and the Present, we have had before examples, and this circumstance here alters not the sense, as to the describing of their continual tenor in behaving themselves falsely towards God.

That which causeth the greatest difference betwixt Interpreters, as to their rendring and exposition, is their divers acceptions of the small word *עַל* *Al*, by ours rendered, *the most high*; some taking it for a Particle, a Preposition or an Adverb; others for a Noun, and that either Substantive, or Adjective. This is the ground of that variety which is betwixt them, as by more particular view of them we shall see; as 1. the Greek render it *eis idē*, *to nothing*, ^a or according to other copies, *eis to xadō*, *to what is vain*. The former reading is followed by the Arabic in the *London Polyglott Bibles*, *عادوا الى لا شيء* *they have returned to nothing*. The Syriac agrees also word for word with it, *לאפס* *Alafes*

لا لاصبر *La la asber* although the Latin Translator there renders, *Oblinquantur se nulla de causa*, *they have turned themselves for no cause*; as the Greek also by some seems understood, who render it, *de nihilo*, *in vanum*, *for nothing*, or *in vain*. In this way of the Greek is observable, 1. that they seem to have taken the Particle *עַל* *Al* for a Preposition, signifying *to*, or *for*, or *upon*: and 2. that then they change the order of the words in their construction, as if *Al*, *to*, stood before *לֹא* *Lo*, which signifies, *not*, and govern'd it, taking it as if put in the place of a Noun for, *nothing*, or else understanding with it a Noun signifying, *thing*, or *somewhat*, as both in the Arabic and the Syriac it is expressed; and so *Cappellus* thinks them to have read, *יָשׁוּבוּ עַל לֹא* *Conversi sunt ad id quod non est*, *they have turned themselves to that which is not*. *Tremellius* thinks them to have taken *עַל* *Al* to signify *cause*,

^v Petr. à Fig. Chr. à Castro. ^w Oecol. ^x Calv. Zanch. Trem. Mercor. Riv. Tirin. ^y Cyril. Diodari. ^z Futurum est, sed positum pro Præterito. Ribera. ^a See Drus. and LXX. Francf. More suo sensum potius quam verbum reddentes, faith Ribera. ^b Perhaps as *עַל* *Allah* in the Rabbins signifies *a cause*, though from another root *עַל*.

a cause, and to some Proposition to be understood, (I suppose he means to be added to *N^o Lo, nor,* to make it signifie, *without cause,*) as others also whom *Calvin* mentions, though he approve not their opinion, according to whom also something should be understood, and the meaning, as he saith, be *Revertentur, sed non propter quid, They will (or shall) return, but not for anything (or cause),* i. e. if any shall ask what is in their minds, when (or that) they return, he shall find it to be meer smোক (or vanity), nothing of solidity or reality in it; to which perhaps *Castalio*'s rendering, *Revertentur sed nequicquam,* may be reduced. Others also in *Capito*, who expound it, “ They return to *Egypt*, notwithstanding the Prophets forbid them, and against the law of God, neither compelled by need, nor any other real cause, but that they might go against the law, not because it would be ill with them at home, but because they feigned some such thing: and so in *Variables* also, it is a defective speech, *non propter, not for,* i. e. *non propter angustiam, not propter verbum, not for need, or any matter.* Which seems taken plainly from *b Kimchi*, and *Aben Ezra* also, who hath, *They return to Egypt, not out of necessity, but that they may calumniate their Princes;* in this way the order of the words would not be altered in the construction.

Among those who take the word as a particle signifying, *to*, or *for*, and would have something understood and supplied, may perhaps be reckoned the MS. Arabic Version, often mentioned, which denotes, **לֹא יָעִירוּ** *They return not to profit*, or, *to what is profitable*. R. Salomo to the same sense expounds it, *They have returned to Egypt, but not to profit themselves*; but he seems to make the word, *profit*, not to be that which is understood, but to be the meaning of the word **עַל** *Al*, which he notes to have the signification of *exaltation*, and that which is understood to be the Preposition **לֵ** *Le*, signifying, *to*, which may give to consider, whether the Arabic Translator did not so also. Besides this, there is in this way a transposition of the words, something different from the forementioned, in that *for, they do return, not*, he puts, *they do not return*, of which transposition, as used by others also, we shall by and by have occasion to speak. As a Preposition in the signification of, *to*, would it be taken also in that conjectural reading of *Capellus*, **לֹא עָלַי**, *non ad me, they return, (but) not to me*; which reading, though it would make a good sense, yet there being no ground for it but mere conjecture, there is no reason for us to embrace. I rather think, if that meaning should be taken, yet that it

were to be referr'd to a customary form or short way of speaking in use among them, wherein it being said, *they return, not to*, was ordinarily understood what was farther meant, whether, *to me*, or, *to*, or *for*, any purpose, or the like.

Against the way that the Greek take may be objected, that the word *ὑπὲρ* hath here the vowel Chamets, which is a broader sounding *a*, and not Patach *a*, of a slenderer sound ^aas it usually hath when it is put by it self as a Preposition. But this the learned *L. de Dieu* shews not to be a necessary rule; though he himself take it to be, not a Preposition but rather an Adverb: in which way taken it hath the vowel Chamets, which is here put to it, and signifies *supra, sursum, above, or upwards*, so that the words he would have to be rendred, *Revertuntur, sed non sursum, They return, but not upwards*; which will fall in well, as to the meaning, with what our Translation hath, though it be manifest (as will by and by appear) that ours took not the word for a Particle as he doth. So likewise he would have it rendred *2 Sam. 23. 1.* In much the same signification, as to the word, takes it a learned man, who for the rendring of the words putting, *Revertentur, non supra, They will return, not above*, gives in his note for the meaning, *they have not hitherto from their hearts returned unto me.*

Those that take it for a Noun, differ also among themselves, in giving the meaning of it. The Vulgar Latin renders it by *jugum*, as if *Hy Al* were the same that *Hy Ol* elsewhere; *Reversi sunt, ut essent absque jugo*, They returned, that they might be without yoke; as they also render *Hy Al* (where the Vowel is Patach) *Hof. 11. 7.* So that they seem to have thought the word, with either of these vowels, to signify a yoke. for why should we think that they in both these did read, *Ol*? [†] Some look on the Chaldee Paraphrast as agreeing with this, which hath, *They are returned rebelliously to fall from the law, not for that I have done evil to them*; as if they desired to be in such an estate, as they were in before the yoke of the law was put upon them.

Others have respect in it to the notion of *height*, the known signification of words derived from the root **עלה** *Alah*, to *ascend*, and to *be high*, as if it were all one with **עליון** *Elyon*, *high*, but with some difference also in giving the meaning. *R. Tanchum* expounds it, **יָרְדוּנוּ לָאֵלִיָּה** *They return to that which is not high*; for (saith he) **על** *Al* is a name of *Height*, as it is used likewise 2 *Sam.* 23. 1. **הִנָּבֵר הוּקָם עַל** *Haggeber hukam al*,

b In Radic. c Critic. I. 1. 5. p. 359. d Noldius Concord. p. 101. and in the Index. e Bren. f Ribera. Chr. a Castro.

the man who was raised up on high, or, as he there explains it, which was settled in a degree of height; and again, Hof. 11. 7. *אל על יקראוהו* *Veel al yikrauhu*, though there *אל* *Al* be with another vowel, viz. Patach, not Chamets, as it is here, which he there expounds, "They called him to an high degree, which is the worship of the high God; and so the meaning here is, that they leave the highest degree, which is the worship of the most high God, and the drawing near to him, and turn to that which is lower, to wit, the worship of Idols." Others, with whom ours agree, well look on it as an Epithet of God, and the words to be rendred, *not to the high, or the most high, viz. God. When affliction cometh upon them, they return* (saith Kimchi) *to cry unto their Idols, not to me, who am high above all: and agreeably Abarbinel, They return not to God most high, but to chance, (as if things came by chance to them,) and in this were ungrateful.* According to this reading, which ours follow, that for which they are taxed will seem to be, that they do sometimes make a shew of returning or repentance, but do it not with hearty and sincere conversion to God, as v. 14. *they cried, but not with their heart unto him.*

In these ways seems to be understood some Preposition to go before *אל* *Al*, which may signifie, *to, or, unto*, as *אל* *El*, *to*, by which Kimchi supplies it, or the Prefix *ל* *Le*, by which R. Tanchum, as Abarbinel, doth by *כנגד* *Caneged*.

Some will have here also to be a trajection or transposition of the words, and, *convertuntur, non ad excelsum*, to be for, *non convertuntur ad excelsum*, *They return, not to the high, for, they do not return to the high*, which I look on as no good direction; for by it is taken away that *Emphasis* in the words, which gives us to distinguish between a true and an hypocritical or falsely pretended conversion, such as they are taxed for, that charged on them not being that they returned not at all, or made no shew of repentance, but that they returned not home to the Lord, as he requires that true converts should, Jer. 4. 1. *If thou wilt return, O Israel, saith the Lord, return unto me; which in our Translation is well given notice of by supplying, but, viz. They return, but not to the most high.*

Thus in these words is their perverseness and false dealing with God described. The same is, according to most, farther declared in the next, viz. *they are* *קשת רמיה* *Cekesheth remiah*, like a deceitful bow. The same comparative expression is used also to set forth

the false dealing of their ancestors, Ps. 78. 57. *They were turned aside like a deceitful bow*, or a bow of deceit, for the word *רמיה*, as Kimchi observes, may be taken either as an Adjective, or Substantive. In the explication of this comparison there is some difference, some placing the deceitfulness in him that shooteth in the bow, others in the bow it self. The first way Kimchi gives, who saith, that here is attributed to the bow the deceit, because that is the instrument of doing, though in (or by) the hand of another, that so the meaning should be, that they are as a bow, which he that bendeth (or the shooter) seems to direct so as if he would shoot one way, but on a suddain turns his hand another way; and to make out his comparison, saith, that *Israel* were the bow, he that bent the bow, or man- aged it, were the false Prophets, by whom they were turned away; so that *Israel*, which sometimes seemed to turn to the right way, did on a suddain, by their means deceiving them, turn to the wrong; and he gives an example in the story of *Eliab*, who having given an evident proof for the truth of the only true God, they convinced thereby all cry out, *The Lord he is the God*, yet for all this shortly returned to worship their Baals and their Calves. And to the same purpose doth he expound the same words, where we said they are Ps. 78. *They were turned like a deceitful bow*; "when (saith he) a deceitful cunning archer makes a shew of shooting one way, and shoots the other, that they that stand on that side may not be ware of him, but he suddenly turns to them, &c. Which exposition likewise R. Joseph Chasion on that place gives, though joyning another, which we shall by and by see, viz. "that the deceit is in the master of the bow that shoots with it, who sometimes, that he whom he would shoot might not beware of him, makes a shew as if he would shoot the other way, but on a suddain turns his bow and shoots him. So was it with them in making shew as if they would not transgress Gods commandments, but on a suddain turned away from him, and transgressed them." Others also look on this as so meant of the deceit of the shooter, though his bow mean while be true and fit for execution; and one saith, that here is an allusion to that way of shooting, whereby skilful archers directing their arrows either under their arms, or over their shoulders, shoot their enemy when they seem to flee from him; in which kind the Parthians of old were famous, and as he saith, the inhabitants of Syria and Palestine well

ε Calv. Zanch. Jun. Trem. δ In his Comment. and see his Radices. i Which is understood often elsewhere, and here as Glassius observes. Gram. sac. 1. 4. tract. 2. not. 3. *אל* *al* for *leal*, and so Nold. p. 474. * Nold. not. p. 1010. 1 1 Ki. 18. v. 39. m Capito, Pelican. n Car. Veil.

skilled and exercised.

But others look on, as respected in the similitude, not the shooter, but the bow itself, as being warped or wryed, or ill made; so as that however the archer directs it, it will deceive him, and not carry the arrow right or home to the mark. And this seems the plain way, there being no mention in the words of the shooter, but of the bow. *A deceitful bow*, i. e. saith R. Salomo, such a one, as when one would shoot with it to the north, carries the arrow southward, i. e. clean another way. *A bow*, (saith Jerom) *qui percussit dirigentem, & vulnerat dominum, that instead of carrying the arrow forward, recoils it back, and strikes him that levels it, and wounds the shooter*. Although I cannot conceive, how a bow, however wrong and aside it may carry the arrow, yet should reflect it so directly back, as to strike him that shoots; yet is it a notion that by many is put into their description of a *deceitful bow*, while they say to this purpose, that it is such as through its obliquity carries the arrow shot out of it, not to the mark but aside, and often clean back again on him that shoots it. Such being a deceitful bow, the application of the similitude, in which Israel is compared thereto, will easily be made, viz. in that they are false in their dealing with God, and their intentions pretended to be directed to him, are indeed carried clean another way, to other objects contrary to him. So that by the bow in the similitude, will be represented the men; by the *deceitfulness* of it, the falseness and perverseness of their hearts; by the *arrows wrong carried and away from the right mark*, their intentions, purposes and practises, otherwise placed and fixed on other things than they ought to be. St. Jerom in that way seems to take the terms, when he saith, that *those whom God made to be his bow against the heathen nations, turned against him their Lord, and shot against him the arrows of blasphemy*. And much alike exposition gives St. Cyril to this purpose, "that the God of all, having bent Israel his bow against the tyranny of the Devil, and against the deceit of Idolatry, to which all other nations were then given, and consecrated them to himself, they turned to the contrary. For instead of doing what they ought in that kind, they fought against God in the defence of Idols, and were therefore become as a bow turned the wrong way, a wryed or warped bow, and shot their arrows to the contrary of what they should. This exposition he gives, as if קשת רמיה a *deceitful bow*, were here translated ἀντισταμύμιον, as he observes some to read it, and of it as so read gives also another explication in more

obscure terms, viz. "that they shewed themselves such, in as much as they who ought to have been bent as a bow against their enemies, and strike those that opposed them, did, not taking notice of it, wound themselves as with sharpe arrows out of a bow. For they that offend God in such ways as he had before spoken of, and taxed them for, what else will they be found to do? The first (in him set as the last) and plainest of these his explications, well agrees with those before mentioned; the other, I suppose, he intends to the same purpose. But by the way we may observe, that in the ordinary editions it is not so read, as those whom he mentions did read, to wit, ἀντισταμύμιον, s but ὡς τόξον ἐνταμύμιον, as the printed Arab. مثل قوسٍ متوقرة sicut arcus intensus,

as a bent bow, in an obscure sense, as some censure it; which the same Cyril so explains, as if they remained stiff in their wicked purposes of evil, not remitting ought, or submitting to repent of them. But Theodoret seems so to take it, as if it were read, ἡ ταμύμιον, a bow not bent, and then will it well enough agree to the notion of a *deceitful bow*: for a slack, not stiff bent bow, if it carry not the arrow awry, yet will it not carry it home to the mark, nor with strength to do execution. But not to digress concerning these two conjectures.

Both those, who place the *deceitfulness* in the shooter, and those that place it in the bow, all agree as to the scope of the similitude, viz. that it is to set forth their hypocrisy and false dealing in all their pretences of turning to God; their mind is set, or carries them another way, so that they never come home to him, but pursue still their false wicked ends. They also agree in this, that they take the words to be a taxing of them for what is evil in them; but others there are, that take them as a threat of what evil shall be to them, the one referring them to their fault, the other to their punishment; and these so explain them, that they are as a bow not good for any thing, but such as will deceive him that useth it, and expects to do with it any effect or execution, as being weak, broken, or any way defective. So they that mention this way, explain it, *They shall be as a deceitful bow*, which being directed to shoot an enemy, by the breaking of the string is unfit to do it; so doth he threaten that it shall be with them; and though they seem to have with them counsel, and help, and power, which by a bow and arrows is well described, as Ps. 27. 4. yet shall they not prosper, nor

° Lyra. Calv. Zanch. River. Tarnov. &c. P See Petr. à Fig. 9 Their arrows bitter words. Pf. 64. 3. A like expression see Zach. 9. 13. ° Bib. Polyg. Lond. &c. ° River. ° Mercer. River.

bring things to their desired effect, seeing, forsaking God, they fly to their Idols, and help of men: so shall it be with them, *their Princes shall fall by the sword*, &c.

If this meaning be taken, although the term of a *deceitful bow*, such as deceiveth the shooters expectation, and carrieth not the arrow home whether he would have it, nor answer his desire, may well enough agree to it, yet perhaps might another rendring of the word רמיה *Remiah*, as well, or rather better, express it, which is by the notion of *casting away*; for the root of it רמה *Ramah*, hath in it both these notions, viz. of *deceiving*, and of *casting down*, or *away*, and *shooting*; and as it is by those whom we have seen, and the most, taken here in that notion of *deceit*, or *deceiving*, so is it by others taken in the other of *casting*, or *casting away*. So under that notion doth *Kimchi* in his roots place it in the first place, though afterwards he saith that it may belong to the other. And R.

Tanchum here plainly explains it, *קוסא מפורחא אי מפורחא לא פול לה* *a bow that is cast away, i. e. which is broken, not effecting any thing*; not that the word properly signifies, *broken*, but that its being cast away argues that it is *w* broken, or hath some defect in it, and is not fit for use.

To the same way may be adapted the Latin translation, which *Calvin* mentions with censure of it, as making no good sense, *arcus jaculationis vel projectionis*. Indeed if it be understood as the words at first hearing sound, a *bow of shooting or casting forth*, I think it deserving his censure; but if the first word *jaculationis* be left out, and *projectionis* only be retained, and understood of *casting away*, i. e. *a bow that is cast away*, or fit for nothing but to be cast away, then will it be the same with that of R. *Tanchum*.

If in this way we take the words as a commination of ill success to them in all their enterprises and undertakings, by Gods subtracting his help and assistance from them, by reason of their ingratitude and false dealing with him, for which they are before taxed, then may we think the commination to begin in the former words, and that they may be expounded, *they shall return but not upwards*, or, *not to profit*, as some we have seen render them; they are, or shall be, as an useless broken bow, not able to perform any thing with success. And they may be also

coupled with those words that follow, *their Princes shall fall by the sword*, as *Mercer* (as we have seen) seems to joyn them, as also *Castilio*, *fallacis arcus similes, ense cadent principes eorum*, *their Princes being like a deceitful bow shall fall by the sword*, if I mistake not his meaning.

But although this way of exposition may be justified on those grounds which we have seen, and makes likewise a good and congruous meaning; yet I conceive that other way, which refers these words to their crime, as a description thereof, and not to their punishment, and more particularly that exposition which in the second place we mentioned, agreeable to that rendring and distinction of the words, which in our translation agreeing therein with many others, we have, to be more convenient; and in the next words properly follows a denunciation of punishment to them for such their ill dealing, viz. *Their Princes shall fall by the sword for the rage of their tongue*, in which words is expressed what evil shall befall them, and the cause why.

Their Princes.] Under them being named, y divers think comprehended likewise the common people, in as much as usually in a batel the ordinary sort are most exposed to slaughter, the Princes and Chief being commonly best guarded, and their safety provided for; so that if they fall, it argues a great slaughter among the people.

Others think the Princes particularly named, as those that were chief in the offence, they stirring up the people, who are usually led by them to do and say what they did and spake.

Shall fall by the sword.] i. e. say some, by the sword of the *Assyrians*; in their journey, saith *Kimchi*, viz. to *Egypt*, whither they said they would go for help; or, as others, in tumults and conspiracies at home, as above v. 7. and that, *for the rage of their tongue*.

The word rendred, *rage*, is צמ *Zaam*, the significations of which are, according to the Hebrew Grammarians, מציסה *Meisah*, *abomination, rejecting, detesting, despising*, and צמ *Zaaph*, and צמ *Caas*, *wrath, or rage, and indignation*: some adde the notion of *superbia*, and *magniloquentia*, *Pride, arrogancy, speaking of great or proud things*; and the letter of Preposition מ *M* prefixed to that Noun, which usually signifies, *from*, may also, as the sense requires, be rendred, *for*, or *because of*, as noting the cause.

Now from different acceptions of the Noun,

w So in our old Translation of the Psalms, it is Ps. 78. rendred, *a broken bow*, and so by some here expounded, *qui frangitur*. Sa. *qui cum intenditur ad jaculandum, frangitur*, *Mercer*. * *Rivet*. y *Calv. Trem. Tarn. Rivet*. z *Kimchi, Petr. à Fig.* a *Lyra. Pare. Rivet, Menoch. Tirin.* b *Jun. Trem. Tarn. Grot. Stokes, Dutch notes.* c *Kimchi rud. R. Nathan Concord.* d *Calvin; Kimchi. The Syriac* ܡܥܝܫܐ *Marochutho.* e *d. i. e. propter.* *Rivet.*

and the attributing of that by it signified to different persons, arise different expositions of the word, ¹ some attributing it to God, and expounding, *from or for the detestation, or wrath of their tongues*, i. e. because of that detestation or wrath, which by their tongue they provoked in God against themselves, thereby to deliver them up to be slain with the sword, or to be taken away by violent death; ² others to themselves, *for the rage, arrogancy, or pride of their tongues*, i. e. for those proud, contumelious, arrogant, or detestable, or outrageous things which they spake with their insolent unruly tongues against God, his law, his Prophets and messengers, whom disdaining to hearken to, and bragging of their own strength, or the strength of their confederates, they said, that God would not, or could not, help them, ³ but that if he sent on them the *Assyrians*, they would find help from the *Egyptians*, and so led away the people to forsake him, and trust in them; or in that, leaving him, they said of their golden Calves, and other Idols, that they were their Gods, and incited the people to worship them; and so will these words agree with what he said v. 13. that they *spake lies against him*. Such particulars, as comprehended under what is called **לשונם זאם** *Zaam leshonam*, the rage of their tongue, do Expositors suggest to us.

Abuwalid in more general terms expounds the word to this purpose, **מועם לשונם**, that

is, **من اجل ما تنطق به السنتهم من**

القبيح الذي ينسبونه الي البارئ تعالى

for that which their tongues speak of evil, which they ascribe to the Creator and most high. The Greek, known by the name of the Septuagint, renders it, *δι' ἀπειρίαν λόγων αὐτῶν*, which is usually rendred, *propter imperitiam lingua ipsorum*, for the unskilfulness of their tongue, which is by Tremellius censured as too frigid, or worse: but I suppose it would appear to have more *Emphasis*, and come more home to the purpose, if it were rendred or understood for the *undisciplinedness*, *unmanliness* or *rudeness*, *malepertness* or *sauciness* of their tongue; agreeable to which it is here rendred in the Arabick, **لعدم ادب لسانهم** for the want of manners (or, civility) of their tongue.

The Chaldee Paraphrast renders (as ordinarily read) **לעמקיהם לשונם** for the profundity or the depth of their tongue, which perhaps

may be meant of the strange, heavy, hard, and uncouth things that they spake; and is by some rendred, *virulentiam*, ^o *virulency*, and expounded, *atrocia convitia*, *heavy calumnies*, or ^p *pravitatem*, *naughtiness*. The word in the Chaldee is elsewhere, spoken of the tongue, taken for *stammering*, and ^q *Buxtorf* takes it so to be, and it would so agree with the Greek. But I should think that it was not at first, nor now should be read **עמקיהם** *Amkuth*, *profundity*, but by transposition of a letter, **עקמיהם** *Akmuth*, or *Akimuth*, as ^r some copies do here read, for the perverseness or naughtiness of their tongue.

R. Salomo Jarchi thinks by this rage of their tongue, to be meant those hard speeches which *Johanan* the son of *Kareah*, and all the proud men with him, gave to *Jeremiah* declaring to them the word of the Lord, *Jer.* 43. 2. and those men flying to *Egypt* for safety, contrary to that word, to be the *princes* of whom it is here said that they should therefore fall by the sword. But though they were in this kind guilty, and such punishments might come on them, yet sure can they not be the persons here meant, seeing they were of *Judah*, and that concerning them hapned not till after the taking of *Jerusalem*, whereas here those of *Ephraim* are spoken to, and the things spoken of are probably therefore ^s such as were acted several years before, in or about the time of *Hoshea* the son of *Elah* last King of *Israel*, according to what the history suggests, 2 *Ki.* 12. 4. &c.

Castalio seems here to take **לשונם זאם** *Zaam*, rendred, *rage*, to signifie rather the punishment of that sin than the sin it self, (as other words signifying *sin* are also taken for the punishment of sin, and ^t this is by some noted to do) rendring the words, *shall fall by the sword*, *Et ita lingua sua penas dabunt*, and so shall suffer punishment for their tongue, and adding this note, *suorum in me maledictorum*, for their evil words against me; which though it give well the meaning of the words, yet cannot be looked on as a literal translation of the words, in respect that the Preposition **מ** *M*, from, or for, cannot well be rendred with the word, *punishment*, so as to signifie, *for punishment*, i. e. *by way of punishment*, but would found, for the punishment, that is, *because of* the punishment of their tongue, which will not be proper to say: For their falling by the sword was not caused by their punishment, but was it self the punishment: with *maledicta*, *evil speakings*, which he hath in his note, it will well be so construed; so that that is ra-

¹ See Calv. Trem. Rivet. ² See the same. ³ Mercer. ⁴ Zanchi, Drus. Tarnov. ⁵ Petr. à Fig. Capito. ⁶ Sa. Menoch. Veil, St. Cyril, Pelican. ⁷ In the MS. it is **אלי**, but plain it should be **אלרי**. ⁸ Ob profunditatem. Bib. Polygl. Lond. ⁹ Mercers Translat. ¹⁰ Another Lat. Translat. ¹¹ In his great Lexicon. ¹² Bibl. Reg. ¹³ Capito. ¹⁴ Shindl. Lex.

ther to be looked on for the literal interpretation than that in his text, which is rather a paraphrastical explication of the meaning of it, and so falls in with the second way which we last mentioned. Concerning which way we may farther with some observe, that though it differ from the first, yet it so far falls in with it as necessarily to infer it; for where there is in the tongues of proud men such arrogance, pride, and wickedness as we have seen, under **זאם** *Zaam*, which is, *rage*, to be comprehended, there will necessarily be provoked in God *wrath* against, and detestation of, their wicked tongue, which will cause him to punish it.

But there is yet a third way, different from either of these; whereas in the first is understood the wrath of God by their tongue provoked, or their provoking of him to it, or his detestation of their insolent tongue, in the second, the insolency of their tongue or arrogant words, whereby they provoked him; and so in the one, that *wrath* or detestation is attributed to God; in the other, to their Princes, or them and the people together, this attributes it rather to the people, as distinct from the Princes, and makes it to signify that which they said prejudicial to them; as if here were described what evil were procured to them by the *rage* of the ill tongues of the people, and the meaning were, That the Princes should fall by reason of the *rage* of the tongue of the people, by that sword which was (as it were) drawn and set on work by those calumnies and reproaches whereby they set them on quarrelling one with another to their mutual destruction, or such libellous and virulent speeches whereby they raised up contentions between them, or conspiracies against them. This way also makes a good meaning, agrees well with the words, and is followed by men of good judgment; yet the second seems as the most common, so the plainest, and most agreeable to the sound of the words in their place, and our Translation properly admits it.

There follows in the conclusion of the v. and of this chapter, as consequent on what hath been said, *This shall be their derision in the land of Egypt*; so ours render with the most **זו** *Zo*, *This*, viz. what hath been spoken of them, what hath been said they do, have done, or shall do, or what shall be done to them. What that is, and how to understand it, we shall better judge, when we have seen the import of the next word, which is **לעג** *Laagam*, rendered, *their derision*: which word may be understood, either of that whereby they derided others, so taking them as the

agents, the persons that did deride; or of that wherein they were or should be derided, making them as patients, those that were derided; and of Expositors some take it in the one way, some in the other. Among those that take it in the first way, actively, seems to be the Chaldee Paraphrast, who expounds the words **אין עובדיהון ער ראנן בארעם רמזרים** *These were their deeds when they were in the land of Egypt*; where for making the sense clear will be need to supply a particle of similitude, that the words may sound, *This that they now do, or, these things that they now do*, in murmuring against God and his Prophets, and their forsaking him to worship Idols, and flying to others for help and protection, are like those things which their forefathers did of old when they were in the land of Egypt. Which way St. Jerom also expressly takes, saying, that "it is here said or meant their Princes, who deceived the unhappy people, should fall by the sword for the rage of their tongue, because they presumed to call the golden Calves gods, that so they might do in the land of promise what they had learned in Egypt, there worshipping the Egyptian God *Apis*, and all other their abominations. For so also in the wilderness, when they went out of Egypt, they derided the Lord, saying (of the Calf,) *This be thy Gods O Israel, &c. would we were in the land of Egypt, when we sat by the flesh-pots, &c.* According to which words of his, to make out the meaning, not only the particle of similitude is to be understood, as we said, but the land of Egypt also to be taken in a larger sense, than only for that countrey, and the precise time of their being in it, viz. for the places near it, whether they went till their settling elsewhere, viz. in the promised land; so do the examples of those their ill behaviours towards God, which he thinks here expressed by *derision*, shewed in their travelling through the wilderness, require both the place and time to be understood.

Such acception of the word, *derision*, in an active sense, for that wherewith they derided God, or contumeliously behaved themselves toward him, is by ² divers others embraced; by some in quite the same way, ^a who prefer it before other ways; as also by *Abarinel* among the Jews, who interprets **לעג** *Laagam*, *their derision in the land of Egypt*, by, *because when they were there in captivity before they received the law, such were the words of those of them, who serving Idols derided them who came to the true faith*; by others with some difference, who do not look on the words, *this was their derision*, to be a description of

u Jun. Trem. Dutch notes, and see Tarnov. w Grot. Stokes. * Ex. 32. 4. y Ex. 16. 3. so he cites the words for this purpose, leaving out the rest. z Ribera. Sa. Menoc. Tirin. * Ribera.

the manner of their deriding, by comparing it to that of their fathers, and to found, *such was the derision* of them of old in Egypt as theirs now is, this like that, but to include in the name of the fault the signification of its effect, reward, or punishment, and to found, *this*, that is, these things that now happen to them, viz. the falling of their Princes by the sword, *is*, or *shall be the derision*, or reward of that derision, *by qua me jam inde à terra Egypti subsumaverunt, with which they derided me ever since from the land of Egypt, i.e.* ever since they were there, or ever since they came thence, taking the land of Egypt in that latitude which we before mentioned. But it may seem to be far fetched to look on what they now suffer, as a reward of what those of old did. ^c Another, if we should follow this way, seems to come nearer to the purpose, in understanding it of such *derision* wherewith, going now to Egypt for help, they probably derided God, as not being able to protect them at home, which made them come thither for help; for which cause, and for punishment of which perverse doing, it is that this shall befall them, viz. that *their Princes shall fall by the sword*. Among those also who take *derision* in an active sense, may bereckoned that which R. Tanchum cites, of some that expounded it, هذا يسبب

هذه يسبب This is (or shall be)

because of their derision of the Egyptians; but though he cite it, he approves it not, and I know not how he should, except he shewed us how or when they did deride the Egyptians.

But another way as we said there is, in taking the word *derision*, not in an active but a passive signification, not for that whereby they derided others, but whereby they themselves were derided, and were not the actors but the sufferers in it: and then that which is comprehended in the word *this*, is what they have done, or what hath been done by or among them, as their forsaking God, and calling to Egypt, their rebelling and imagining mischief against God, their dealing falsely with him, or what more immediately precedes, viz. the falling of their Princes by the sword for the rage of their tongue, as it hath been before expounded, being joyned with that derision in the assertion, *this is* or *shall be their derision*, will import not the issue, reward, or effect, but rather the cause, *this shall cause them to be derided*; and the subjoyning, *in the land of Egypt*, then shews where or by whom

they should be derided, viz. by the Egyptians, to whom they called, or to whom they betook themselves for help, and expected better terms from them, assistance, not derision and scoffing. And this seems the plainer way, and is by many taken, who had all seen the Caldee Paraphrast, and many of them St. Jerom also, and no doubt considered well what they said, and knew that they were by others followed; though perhaps among these also there may be some difference in the expressions.

Among these are of the Jews R. Salomo, who expounds it, *This shall be their derision wherewith they shall deride them in the land of Egypt*, (saying,) *Why do you return to Egypt to bring punishment upon us? is it not written to you, Ye shall see them no more?* And plainer. R. Kimchi, saying, “And what shall come upon them, [viz. their Princes going into Egypt for help?] They shall fall by the sword in the way, and this their going shall be for a derision to them in the land of Egypt, which shall deride them, and scoff at them, when they come to seek for help of them, &c. R. Tanchum also, ^d “This is their derision in the land of Egypt, i.e. for such manner of doings shall the Egyptians, to whom they shall flee, reproach them, as he afterwards saith, *they shall return to Egypt*, c. 8. 13. The same way is taken by very many of later Expositors, whose words tend all to this purpose, That even the Egyptians, to whom they sought for help, and to make them their friends, should, considering the ill condition that they were in, and their strange doings, scorn them, and have them in derision, even for seeking for help to them, to whom they were commanded not to return, *Deut.* 17. 16. ^e so that all that they should get from them, on whom they so far trusted as to contemn and neglect God, should be nothing but contempt and derision. ^f Some more particularly referring it to what precedes, *Their Princes shall fall by the sword for the rage of their tongue*, their violent speeches and libels against them, make the meaning, that for the often changes of things in their government they were a derision to those who were signally loyal and faithful to their Princes.

It may be considered whether the words would not bear this rendring, *This shall be their derision with the land of Egypt*, viz. that notwithstanding their alliance made with them, and all the help they expect from them, their blasphemous Princes, who speak proudly with their tongues against God, shall fall by the sword.

^b Petr. à Fig. ^c Brenn. ^d من الافعال يعايدروهم الهزو الذي يهزا بهم لي بهذه الحال

المصريين الذين يهزونهم. ^e Trem. ^f Grot. Stokes.

That in these expositions we find the Verb supplied sometimes by, *is*, sometimes by, *was*, sometimes by, *shall be*, as in ours, the reason is, that in the Original there is no Verb expressed, and so is by Interpreters supplied

in such tense or notion of time as they thought best agreeable to the meaning; the words in the Original being only לענאם זי Zo laagam, *This their derision*, without any thing to determine the circumstance of time.

CHAPTER VIII.

V. 1. *Set the trumpet to thy mouth,*
[Marg. Heb. *to the roof of thy mouth:*] he shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.

THE words are here very concise in the Hebrew, being only אל חכך שפר כנשר אל בית יהוה El chicceca shophar canner al beit Jehovah, *To thy palat a trumpet as an eagle against (or over) the house of the Lord*; Which, though if so literally rendred, they may (as a learned man observes) have greater *Emphasis* in them, and be a sign of greater passion, yet for the explaining the meaning, require some supplies to be made, the assigning of which together with the reasons, as the different distinguishing of the parts of the sentence, and a different applying and so giving the meaning of some of the words, though not otherwise of ambiguous signification in themselves, arising from the same grounds, hath given occasion of no small variety of Expositions, as by a particular view of the words in order will appear. First then אל חכך שפר El chicceca shophar, *To thy mouth (or palat) the (or a) trumpet*. That the word חך Chec properly signifies the *palat*, the ordinary use of it elsewhere in Scripture makes unquestionable. To it in the same signification, and so as together to comprehend that part of the mouth under it, is answerable in the Syriac tongue ܚܚܚ Checo, as also ܚܚܚܚ Chenco, with the letter *N* inserted in the midst, as likewise in the Arabick, حنا Hanac.

Why this is named, whereas a trumpet is put to the mouth, not into it so far as to the palat, some give the reason, that it is to denote eagerness and hast in sounding it; as if he that is bid to blow were, as soon as he

could, to meet the sound, and not delay till it should come to the lips. Which likewise may be said of the author of the Vulgar Latins translating it, *in gutture tuo, in thy throat*. But there is no need of such nicety, as to take the word in its proper signification of the *palat*; but it being a part of the mouth, and, as the throat also, an instrument of forming the sound or voice to be uttered by the mouth, it may well be taken by an ordinary figure for the whole *mouth*, and is well so by ours translated.

But this makes no considerable matter of difference; but there being joyned to this Noun an affix of the second person, *thy mouth*, and the word or Noun, *trumpet*, immediately joyned to it without any Verb between them, requires some things necessarily to be understood for giving us the meaning; as namely the persons to whom this is spoken, and by whom, and whose mouth it is, and what he is bid to do to his mouth, and with that trumpet. As for the person speaking, of that is no doubt to be made, but that it is God speaking to the Prophet, and giving him commands; or else the Prophet speaking in Gods name to some others. To which of them to ascribe what is spoken, we shall better judge when we see who it is that is spoken to, and what he is bid to do. And here is difference between Expositors, first in supplying the person spoken to, or called on; the Prophet, say some, and they the most, as if God said, *Thou, O Prophet*; others the people, as if the Prophet said, *Thou, (or ye) O people*: The Enemy, say others, as if either God, or the Prophet in his name should say, *Thou, O enemy, the trumpet to thy mouth*. Then secondly, that we may know what by this the person spoken to, according to either of these ways, is required to do with his mouth, and with the trumpet, it is necessary farther to understand and supply some Verb, which may either govern the Noun, *Trumpet*, or be governed by it; and both ways are taken. They that take the first, and make that Noun the Ac-

^a L. de Dieu. ^b Tremel, Capito. ^c Py a Synecdoche. Grot. Rivet.

cusative case, supply, as ours do, the Verb, *set, put, or apply, or something equivalent, set to thy mouth the trumpet*, and then will be understood also, *and say, or proclaim*, which some think fit therefore expressly to supply; as *Junius* and *Tremellius*, *Adhibita palato tuo buccina, dicito, A trumpet being set to thy palat, or, setting a trumpet to thy mouth, say thou.*

They who make the Noun, *Trumpet*, to be the Nominative case, and to govern that Verb, understanding, *Sit, let be, or the like*, give but the same meaning; as the Vulgar Latin, *in gutture tuo sit tuba, let a trumpet be in thy throat*, or, as ^aanother, *Ad palatum tuum buccina (supple) adfit, let the trumpet be present (or, set to) thy palat.*

Taking then the person spoken to, according to the first of the forementioned ways, for the Prophet called upon by God, and what is spoken to him with the supply of the mentioned Verbs, we are given to understand by them, That God bids the Prophet to set a trumpet to his mouth, and loudly to proclaim what follows. In this expression, *to thy mouth the trumpet*, is a manifest allusion to such custom of calling together the people, or warning them to attend, and proclaiming to them something which was of concernment to them to be aware and heedful of; as of the coming of an enemy, or the like imminent danger, as appears, *Ezek. 33. 3. Amos 3. 6.* and above *c. 5. 8.* and ^e elsewhere. It could not but have startled them to have seen the Prophet with a trumpet at his mouth, and with his fullest breath sounding it, to command their attention; they must needs have looked on it as a sign of some great matter, and of present concernment to them. Yet is it not necessary to think ^f that the Prophet was really to take to himself a trumpet, and set it to his mouth and sound it, but rather that he should earnestly and with all contention call upon them, that so his voice and words might have the same effect on them, as the sound of a trumpet would have upon men; that he should loudly and earnestly call upon them, according to that, *Cry aloud, spare not, lift up thy voice like a trumpet*, *Is. 58. 1.* and to that purpose is it by the Chaldee rendred, *O Prophet cry aloud with thy palat, as with a trumpet, say, &c.*

So by the Syriac Translator, *ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ* *Let thy mouth be as a trumpet.*

Now according to this way, these words contain Gods command to the Prophet for uttering what he should utter, and his direction

concerning the manner how he should utter it, publicly and loudly; and then the next words, distinguished from them, the matter, or that which he should utter, or, which is all one, the reason why he did utter them, and why they ought to attend to him, *viz. as an eagle against the house of the Lord.*

That is as much as according to the letter the words sound, for the making plain of which, there will here again be necessarily required other supplies. Ours therefore, with others that follow the same way in distinguishing the words, before the word *כנשׁ* *Cannesher, as an eagle, supply, he shall come, or, doth come or flie.* But who then is that *He* pointed out? ^g the enemy: so in the general term will the most concur; and ^h some express it in their translations; or ⁱ war. But in assigning particularly that enemy who he is, or by whom that war should be made, they are not of the same opinion. *A King*, saith the Chaldee, *like an eagle that flieth, shall come up with his army, and pitch against the house of the sanctuary of God.* But what King? *Nebuchadnezzar*, say ^k some, with his Chaldeans; others, the King of ^l *Assyria* with his armies, and he *Senacherib*, as ^m some, or *Salmanafer*, as ⁿ others. He not being expressed by name in the text, to which of those opinions there is most reason to adhere, and what exposition to follow, we shall the better judge by seeing first, what is meant in the next words by *the house of the Lord*, against which he is to come.

The house of the Lord, is a proper and usual title for the Temple at Jerusalem, under that notion at first built and consecrated by *Salomon*, and owned by God himself, and after all along so called by God and men, and of that therefore is it by ^o divers here understood; and because that house stood in Jerusalem, therefore think this Prophecy directed against ^p Jerusalem and ^q Judah, at least ^r against them together with Israel and the ten tribes, and so to be understood, in the first way, *Nebuchadnezzar King of Babylon*, who in *Zedekiah's* time coming with his armies took Jerusalem, and burnt the house of the Lord, and the Kings house, and all the houses of Jerusalem, &c. *2 Ki. 25. 9.* and they think this confirmed by that under the ^s notion of a great eagle with great wings, &c. coming to Lebanon, is set forth the King of Babylon's coming to Jerusalem, *Ezek. 17. 12.* But this pleaseth not ^t others, in as much as on consideration of the following verses together with this, they think it manifest that what is denounced concerns rather Israel than Judah, and therefore the words ought

^a Lud. de Dieu. ^e Jer. 4. 5.-16. ^f Calv. River. ^g R. Tanch. Abarb. Druf. Men. Tarn. ^h Pagn. Munster. ⁱ Calv. ^k Jerom. Theop. ylaet. Lyra. Abarb. Ribera. ^l Cyril. ^m Mercer. Mont. See Chr. à Castro, ⁿ Pisc. and see Chr. à Castro. ^o Jerom. Theophylact. Cyril. Mercer. Rib. &c. ^p Abarb. ^q Mercer. ^r Id. ^s Pet. à Fig. &c. ^t Calv. River.

not be understood of that which concerned only *Judah*, as *Nebuchadnezzar's* coming did, whereas the Kingdom of *Israel* had been before destroyed. We may add, that what the Prophet here denounceth seems to be a thing of speedier execution, expressed by the swift flying of the Eagle, than that destruction of the temple was. Others therefore, as we said, rather understand the *Assyrian*, or some King of *Assyria* with his forces, from whom *Israel* did more suffer; and because by *the house of the Lord*, they understand the Temple at *Jerusalem*, such a one they suppose to be meant, who in some way bent himself against that also, and did extend his force, at least his terror, even so far as the Jews in *Jerusalem*; and some will have him to be *Senacherib*, who after that *Salmanaser* had carried the ten Tribes captive, brought up his forces against all the defended cities of *Judah*, and took them also, and sent defiance to *Jerusalem* also by *Tartan*, and *Rabsaru*, and *Rabshakeb*; yet did he not take it, nor prevail to do hurt to the Temple, God wonderfully preventing his intended mischief against it by destroying his armies by an Angel: so that this being a Prophecy of evil to be executed by Gods command on those against whom it is denounced, and against *the house of the Lord*, and not only a rehearsal of vain and useless threats of an insolent enemy, cannot be said by what he did to have been fulfilled. Again, what he did was not against *Israel*, who are looked on as here spoken to and against, for they were before destroyed by his Predecessor *Shalmanaser*.

Others therefore will rather have it understood of *Shalmanaser*, and his coming against *Israel*: but then the objection will be, that he did nothing against the Temple. For answer to which they have to say, That though the Temple of *Jerusalem* be properly called *the house of the Lord*, yet it is not necessary that by *the house of the Lord*, should always be meant the Temple, and therefore is not necessarily here so understood. For the *house of the Lord* is an appellation that may agree not only to that material building, but also to the house, or people, or church of *Israel* themselves, in a language not unknown in the Scriptures: as *Numb. 12. 7.* where so long before that Temple was built, God saith of *Moses*, who is faithful in all mine house; which words are cited also *Heb. 3. 2.* and in like expression, *v. 6.* of that chapter, true believers are called *Christs house*, as likewise *1 Cor. 3. 16, 17.* and *2 Cor. 6. 16.* the temple of the living God, and *c. 9. 15.* of this Prophecy,

what God saith he would drive them out of his house, * must necessarily, considering the condition *Israel* was then in, be rather understood of the land, or Church, or family of *Israel*, (who were once Gods peculiar, and looked on themselves as still so) than of the Temple at *Jerusalem*: and the house of the Lord being then so understood, as there is no reason why it should not be, it will be very proper to understand by that enemy that came or should come against that house, even particularly *Shalmanaser*, who came against *Israel* with his *Assyrian* forces, and destroyed them, For to understand that house of the Lord, as y some seem to do, of the Idol-temples among them, to which they blasphemously might perhaps give that name, there is no good reason; though they might so call them, God or his Prophet doubtless would not; but that before it named, I see no reason to except against, and look on it as very agreeable to the words as by ours translated, supplied, and distinguished, so as to give us first Gods command to his Prophet, then that which he should by Gods command loudly, as by sound of a trumpet, declare, that the *Assyrian* enemy should come against them, who were called the house of God, as an eagle, that is, with great speed and violence, like that of that swift to a Proverb, and fierce bird flying at his prey, and hasting to it. So R^r

Tanch. he denotes thereby سرعة الوقوع speed in falling on, as *Jer. 48. 40.* (besides which, * some think, in comparing those Kings to an Eagle, to be an allusion also to their Ensigns, which were an Eagle, as well as afterwards the Romans,) and then will fall in the latter part, as a reason why the enemy is by God sent upon them, and shall so come upon them, viz. because (saith he) they have transgressed my covenant, and trespassed against my law. And that this Exposition may perhaps be found the plainest and most proper among those that we meet with, we shall the better judge by taking notice of some of them.

Others therefore, though they agree so far with this named, as to look on the Prophet as the person spoken to by God, and commanded to speak to the people, yet by their difference in their supplies, and their distinguishing the words, make both the members of the verse, and the sense also different. Such is 1. that of R. Salomo, who explains it, The divine Majesty saith unto the Prophet, Make the sound of thy palate to be heard, and proclaim (as) with a trumpet, and say, b Fly and make hast O enemy as an Eagle flieth, and come to the house

* Abarb. Merc. Menoch. w 1 Kin. 18. x Pisc. Rivet. Grot. y See Chr. a Castro. Rivet. z He intimates thereby سرعة الوقوع speedily falling on. R. Tanch. a Bochart. J. Hen. Urfin. Nor. Anonym. b So Mercet renders this word, עפומהרר &c. ובא &c.

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trumpet, and sound an alarm, and as an eagle swiftly fly against and set on the house of the Lord, so making the words so far a command and direction to the enemy whom God would employ as the executioner of his judgments against Israel, provoked by their rebellion against him, in the next words mentioned.

Now in all these ways, however they differ in expounding and distinguishing the words, yet is no question at all made concerning the reading of them in the Original Hebrew, nor concerning the signification of them; but in the Greek is found such confusion in this place, as makes some suspect that they read otherwise therein than we now do, and such as makes it not well feasible to find out what they read, and what they meant, and besides their copies are much different between themselves. * In some copies we find only *εἰς κόλπον αὐτῶν ὡς γῆ, ὡς ἀέρος ἐπ' οἶκον κυρίου*, Into their bosom as earth, as an eagle over the house of God; in ^b several others, *ὡς γῆ ἀβατοῦ, ὡς ἀλώμενης, ὡς ἀέρος*, As impassable ground, as a fox, as an eagle. *Locus huiusmodi ut de eo restituendo frustra cogitet, cui subsidium à MS. nullum est*, saith Drusus of it, Such a place as that in vain any shall think to restore it to rights, who hath not the help of some Manuscript copie. But I do not find that any hath by the help of such yet done it to any purpose; for though in some copies some of the words (as at first we said) be left out, yet are those that are left such, as made St. Jerom long since to censure them for such, as, *Incertum est quid significet, it is uncertain what it should signifie*, none might well guess what they meant, and therefore thought it the best way passing them by to follow *veritatem Hebraicam, the Hebrew truth*, as the other Greek Versions, besides the LXX, he observes to do. St. Cyril (who joyns with them in one sentence, the last words of the preceding chapter,) conceiving in them the same difficulty, and thinking that they had precisely followed the Hebrew, seems to cast the fault upon that, saying, that these things are here spoken *ἀσαφῶς καὶ λίαν, very obscurely*, and that, as he thought, by reason of that difficulty which the Interpreters found in the Hebrew, which he supposeth then that they did or ought to have followed. But indeed the obscurity ariseth not from their following that, but from their not following it; for there is not one word in them as to the former words, *εἰς κόλπον αὐτῶν ὡς γῆ*, according to some copies, or *ὡς γῆ ἀβατοῦ, ὡς ἀλώμενης*, according to others, which answers in signification to *אל חכך שפר* El chicceca shophar, to the roof of thy mouth a trumpet,

for expressing of which they seem all brought. How it should come to pass that in so many words, and of so different significations, they should express it, may seem strange. It is by some said, they did read otherwise then now we find; that instead of *חכך Chicceca, thy palat*, from *חך Chec*, they read *חיקך* (or rather *חיקם*) from *חיק*, or *חק* *Chek*, which signifies, *a bosom*; besides their changing the affixe of the second person *ך Ca, thine*, to the third and plural *ם M, theirs*; and then instead of *שפר Shophar, a trumpet*, read *אפר*, or *עפר*, *dust*, prefixing something that may signifie *as*, as *כ Ca, as if it were*, *אל חקם* *El chekam caaphar*, to their bosom as dust.

But strange it were, that whereas all the other Greek Interpreters, as *Aquila, Symmachus, Theodotion*, according to what *Jerom* observes, do read and render as the Hebrew now hath it, only the LXX should have a copy in which it was otherwise; besides that that reading would not make any sense agreeable to this place and matter. But supposing that they did read, as these learned men imagine they did, this will do but little to the business; for there remains still an account to be given for the other words, *ἀβατοῦ, ὡς ἀλώμενης*, which signifies, *inaccessible*, and, *as a fox*: how come these in? what is there to answer to them in the Hebrew, where are only those two words before mentioned? of this they being silent, must needs leave us unsatisfied, and I think no good satisfaction can be given. Yet seeing other take liberty of conjecturing, if I also may have leave to speak *τὸ εἰς γῆν ἅσαν*, (as *Cyril* there also speaks of his own interpretation, which is, *that the Assyrian should come upon them with innumerable forces, as if it were the whole earth or world*;) that which comes into my mind, without positive asserting it; I should think it not improbable that in the Hebrew copy, which the author or authors of that Greek translation had, those two words *חכך שפר Chicceca shophar*, were either by moths, or age, or some other accident so eaten, worn, or rased out, that they could not see any more than some blind vestigia or parts of the letters, and therefore fell to conjecturing what might be there written, and thought the first word might be *חקם Chekam*, and rendred it, *εἰς κόλπον*; but for the second, not finding any one conjecture that they could rely on, put more: As first, *עפר Aphar*, or *כעפר Caaphar*, *as γῆ, as the earth*. Secondly, *עפל Ophel*, which may well enough be rendred, *γῆ ἀβατοῦ*, signifying a steep place, hard of ascent, or of difficult access by reason of its height and roughness, and so

* Polyglot. London: and so Cyril, and Jerom have. ^b Francford, Wechel, and in most saith Druf. ⁱ Druf. Shind. Cappel. &c. See Buxt. Vindic. * Trem. Grot. Rivet. Capp. &c. 1 R. Tanchum on Habb. 24.

rendred by them elsewhere, *שועל*, *locus inaccessus*. Thirdly, *שועל* *Shual*, which is, *שועל*, a fox.

It could not be that in that space of the two words, worn, or eaten, or blotted out, there should be enough in the Hebrew copy, to require by all these words in Greek to be translated, and therefore do we look on them as three several conjectures in the way that we have mentioned; whether of the same person, as not satisfying himself with any one of them, or of different persons, which being all written down by them in the copy of their translation either in the margin or otherwise, might be all huddled together by some Scribe, and go for one translation of those two words; for the rest that follow, *אֶלֶף וְאֵלֶּף* &c. answer to what is found in the Hebrew.

The cause then of that difference of the LXX from other Versions will be, not that it was written otherwise in their copy than in others, but because they could not discern what had been written in it. And that some of the ancient copies had in them some words so worn out, and made not legible by age or other accident, I think may be proved from that in several places there are found only vowels, and the letters written only in the margin, and read with those vowels as congruous to be read with them; which is a sign that the letters were worn out in the copy which they followed, and only the vowels left, and they would put in the text only what they found. If this had been a novel thing, they would rather have put the letters than the vowels in the text: which seems therefore, together, an argument to prove that the ancient copies were written with vowels. This is the most probable conjecture which I can make, which if it satisfy not, I leave the Reader, if he think it worth while, to enquire after some better. Mean while there being not any of these Greek readings, or all together, which seem to make any clear meaning, or convenient to the scope of the place, it will be our safest way, after St. Jerom's example, to cleave to the truth of the Hebrew.

And so pass we on to the latter clause of the verse, which contains a reason why those evils, which the words proclaim against them, should seize upon them, and so declares the justice of God in his proceedings against them. For so, though his justice is always unquestionable, yet doth he use to make known and clear to men the reasonableness

of it; the words are. *יָעַן עֲבָרוּ בְרִיתִי וְעַל הַתּוֹרָה פָּשְׁעוּ* *Yaan aberu beriti veal torati pashau*, *Because they have transgressed my covenant, and trespassed against my law.* "They," saith Kimchi, first forsook that, therefore will I forsake them, and deliver them up in to the hand of strangers, viz. in recompence of their false and evil dealing with him, as

the MS. Arab. renders, *وعلى حنكك بوق*

مثل النسر الى بيت الله جزا ما جاؤوا

عهدي وعصوا شريعتي And to thy palat a

trumpet, as an eagle to the house of the Lord, in recompence for that they transgressed my covenant, and rebelled against my law. Concerning the signification of the words, the generality of Interpreters agree, and the Greek also with the rest, *ὡς ἡ ἀεὶς πρὸς τὸ οἶκος κυρίου καὶ ἐπὶ τῷ νόμῳ μου ἠὲ ἠνέστησαν*, *Because they have transgressed my testimony, and done wickedly against my law.* Nor do they differ concerning the meaning, as an accusation of them for transgression and breach of the covenant which he made with their forefathers, and their seed, that he would be to them a God, and they should be to him a peculiar people; and of that law in which was declared, that they might not be ignorant thereof, what things they ought to observe, that that covenant might be ratified and preserved to, and by, them. Only *Lyra* restrains the covenant here mentioned to that particular covenant made by *Zedekiah* with *Nebuchadnezzar*, to whom he had sworn by God 2 Chr. 36. 13. which God therefore calleth his oath and his covenant, ° Ezek. 17. 19. and threatneth severely to revenge on him the breach thereof. But ^p it is the people that are here taxed, not the King; and what hath been before said against the understanding what is said in the foregoing words of *Nebuchadnezzar*, and the destruction of *Jerusalem*, sheweth, that he doth not apply it to the right story, and I think he is by few, if any, followed in it.

v. 2. *Israel shall cry unto me, My God, we know thee.*

For connecting these with the former words, we may either look on them with ^a some, as what they shall say, when those evils threatened shall come upon them, for deprecating Gods wrath, and moving his compassion, because they acknowledge him to be their

^a Ten such places are noted in the Masora at the beginning of Deuter. viz. Jud. 20. 13. 2 Sam. 8. 3. and 16. 23. and 18. 20. 2 Ki. 19. 30.—37. Jer. 31. 38. and 50. 29. Ruth. 3. 5.—17. ^b Of the signification of the word *Pashau*, rendered here, *have trespassed*, see on c. 7. 12. ° And see vv. 15. 16, &c. ^p Tarnov. ^q Jerom. Rabbi Salomo, Grot.

God, and are his people; or, with others, as an apology for themselves, when they hear those heavy judgments denounced against them, that certainly they deserve not such severe dealing, because they acknowledged him to be their God, and were his Israel; or else a declaration of what they ought to have done for preventing those evils, or to do for removing them. In the first way, יִצְאֻ יִצְאֻ, rendred, *they shall cry*, must be rendred according to its proper form in the Future tense; in the other it may indifferently be rendred either so, or in the Present tense, as by some it is, *clamant, do cry*, so as to signifie, *clamare solent, they use to cry*, or else to signifie, *they ought to cry*, or, *clament, let them cry*; others will have it to amount to as much as, *quamvis me invocant, although they cry unto me*.

Concerning the signification of the words there is no difference or difficulty, but from the placing or construction of them there is. The reason of which that we may see, it is to be observed, that the name, *Israel*, which is in our translation (and others) put in the beginning, is in the Original put in the end of the verse, the last word of all; hence is variety of opinions concerning the construction of it. ¹ Many think that here is a transposition of the words, and that, *Israel*, which is in the last place, ought in the construction to be transferred to the first, *Israel shall cry, &c.* ² Others take it so as to retain its place, in the last member of the verse; *We Israel know thee*, or, *we know thee, we are Israel*; so as that that name may seem urged as a proof that they know God, and as an argument to move God to have respect to them, because they are the seed of *Jacob*, who was called *Israel* because he prevailed with God, and they by his name called, might have confidence also to prevail with him for his protection. But what little reason they have to make this a proof or claim of interest in God, and their peculiar owning him, and a reason why they should be as so owned by him, behaving themselves so unworthy of that name as they did, the next verse will shew.

I know not how it comes to pass that some in their translations quite leave out this word, as the Greek, and printed Arabick, and the Syriack. The MS. Arab. supplies before it the name, *God*, so making it not so much an appellation of themselves, as an Epithet of God, thus rendring, *They shall cry unto me, and thus they shall say, O our Lord, now we know thee, O God of Israel*; in which, besides this, and the other supply of, *they shall say &c.*

may be noted also a difference, in that he puts the affixe in رَبَّنَا, *Rabbona, our Lord*, in the plural, whereas in the Hebrew it is in the singular, אֱלֹהֵי, *Elohai, my God*, which ³ others make a little scruple or difficulty at, viz. how it comes to pass that that affixe is put in the singular number, whereas the Verbs, referred to the same persons speaking, are in the plural, *they shall cry*, and, *we know*, to which, *our God*, might seem more regularly to agree than, *my God*: which scruple ⁴ some take away by expounding it, as if they, that is, every one of them should say, *my God*. But it is easily answered otherwise also, by observing, (according to that mentioned on the preceding v. out of *Kimchi*) that *Israel*, with like names signifying a people, one body consisting of many members, is indifferently used, either in the singular, as one, or plural, as more; and so the Verbs and Affixes referred to them, indifferently and frequently are put in either number, sometimes one, sometimes the other. By that whole rendring in Arabic it is manifest, the author thereof understood it of what the Israelites would say, when the denounced judgments seized on them, as if they received instruction, and learned to know God by them, in that he saith, اِنَّا عَرَفْنَا, *Now we have*

known (or know) thee. The Chaldee, is looked on as giving a good explication of the words, thus, *Whensoever I bring upon them affliction, they pray before me, saying, Now we know that there is no God to us but thee; Redeem us, because we are thy people Israel*.

In all these *Israel* may be taken, as mostly hitherto it hath been, as a distinct Kingdom from *Judah*, and it seems, for reasons in the former v. mentioned, most convenient that it should be so taken. But *Abarbanel* takes the different way, and thinks it taken as it is common to both, (as before the division made between them,) and that those, who here it is said shall challenge it to themselves, are they of *Judah*, addressing themselves to God, and pretending themselves not to be so bad as the ten Tribes, in forsaking God and falling from him, and ⁵ not crying to him, and who ⁶ knew him not, and that therefore they hoped or desired that such severe judgments might not fall on them as did on the others. That thus they should do, he thinks the Prophet declares from God; and among Christian ⁷ Expositors, *Arias Montanus* follows him, and seems to think that their doing so as he here says they would do, was a cause of

¹ River. ² Kimchi. ³ Jun. Trem. ⁴ River. ⁵ Kimchi, and see Abarb. Munst. ⁶ Vat. ⁷ Trem. and see Pareus. ⁸ R. Sal. Ab. Ezra. Kimchi. R. Tanchum. ⁹ Jerom. Lud. de Dieu. ¹⁰ See Tremel. and River. ¹¹ Grot. Tarnov. ¹² d. 7. 14. ¹³ c. 7. 9. ¹⁴ Mercer also seems to incline that way

hindring *Senacherib*, (who after that his Predecessor *Shalmaneser* had destroyed *Samaria*, and carried captive the ten tribes, came with Eagle-like swiftness and violence against *Jerusalem*, and the house of the Lord, the Temple) from accomplishing his design, and so repited *Judah* from being destroyed so soon as *Israel* was. Thus they, taking *Israel* here for that name precious in Gods fight, whereby *Judah* would ingratiate themselves to him, and move him to have respect to them: but then the *Israel*, presently subjoyned in the next words, to be taken in its more restrained notion, for the ten rebellious tribes, who had cast off God, and all that was good (and so are distinguished from *Judah* who turned unto God) by that their stubborn and wicked behaviour. But I conceive, that considering when, and in respect to what, the Prophet spake, and like circumstances, according to what hath been said on the foregoing v. we shall see no reason to forsake that way, which others generally take, in ascribing that name to the same persons in both verses, viz. *Israel* of the ten Tribes: and then as this v. shews what they would pretend to do, so will the next shew how false that pretence was, and how bootless like to be to them, in regard that all the repentance or love to God that they made shew of, in crying unto God, and owning him for their God, and saying they know him, and acknowledg him only as such, and desire to be owned by him as his *Israel*, was all but hypocrisy; and that they called not on him as true penitents in uprightness of heart, nor out of love to him and his ways, which really they had cast off and forsaken, but for fear of the evils only which they saw like to come on them from him; and therefore shall obtain nothing of good by their feigned applications to him, but find those evils which really they deserve and pull on themselves, viz. that they be by him delivered up to the hands of their enemies. So saith he,

v. 3. *Israel hath cast off the thing that is good: the enemy shall pursue him.*

Israel, who claimed that interest in God, as to be his God, and thought his very name a proof thereof, yet denying by their works him whom they professed to know, זנח *Zanach*, *hath cast off*, &c. So is the same word elsewhere in the same or other conjugations

several times rendred by our translators, or by, *casting away*, 2 Chr. 29. 19. Lam. 3. 17. by, *removing from*, or, *turning far away*, as *Is.* 19. 6. all to the same purpose; and shewing that they took the Verb to have that notion which the Hebrew Grammarians assign to it, of ^h *far removing*, or *putting away*, (whether transitively i or intransitively) or ^h *rejection*, *aversations*, *abominating*, and the like. To the same notion likewise seems respect to be had in the most Latin Translations, while they render it by, *proiecit*, (as the Vulgar Latin, which the *Doway* renders, *bath cast away*,) *dereliquit*, *deseruit*, *repulit*, *elongavit*, *abominatus est*, *recessit procul*, &c. *bath left* or *forsaken*, *put away* or *far from*, *bath abominated* or *departed far from*, and the like. The Greek also ἀπέστη, which the printed Arabick that follows them render, *بath* *turned away from himself*, or as other copies have it, *بath turned or cast away*; the MS. Arabic hath, *خذلوا* have contemned, *left*, or *forsaken*. The Chaldee hath *שעו ביה ישראל מנחת* *The house of Israel have erred or turned away from*, or *after*, or *from following*. The Syriac by the same word render it, *ܥܕܝܐ*, which the Latin Translator

of it renders, *oblatus est*, *bath forgotten*; the word in that tongue doth so ^m signify, and also, *to erre from*. All these come to the same thing, and all are reducible to the first notion of the word mentioned, and make that meaning which ours give, in saying, *bath cast off*. That which they are said to have cast off, is, *the thing that is good*, so by ours expressed. In the Hebrew it is barely טוב *Tob*, *good*; which, being so generally and without restraint of any article expressed, ⁿ some will have it to denote God himself, who is simply, wholly, and universally good, and ^o good to all, the author and fountain of all good, so that there is nothing simply ^p good but God. Whatsoever is worthy of that title, is so only in respect of its relation to him who is, טוב ומטיב *Tob umetib*, *good, and doing good*, (Pf. 119. 68.) so that whatsoever any man hath, or enjoys of good, is from his relation to him, his nearness to him, and congruity with him, קרבת אללים לי טוב *The drawing near to God is good to me*, Pf. 73. 28. All that is to any man of good, is from his being near to God, and his being, as far as human condition is capable of, like unto him. So

* Lam. 2. 7. Pf. 43. 2. 44. 9. 74. 1. &c. Zach. 10. 6. So in Arab. *أبعد واقصي* ^h دفع ^{is} رجع

Walid. i. *بعد*. Id. *الرفض الكرة الإبعاد* * R. Tanch. on Lam. 2. 7. and 3. 17. ¹ See Calv. here c. 6.

v. 5. * Bar Ali, and Bar Bahlul: and so the Hebr. Ar. Glossary saith, זנח also to signify. * Jer. Ab. Ezr. Kimchi, Arab. Tig. * Pf. 145. 9. * Mat. 19. 17.

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that

that they that are far from him, and put him far from them, necessarily cast of all that is good; and therefore against that exposition of *Good* here, so as thereby to mean God himself, who being absent all good is necessarily excluded, as it is present where he is present, can be no just exception; yet do others think better to expound it, not of God himself, but of such things as are pleasing to him the author and rule of good, and therefore good as bringing men near to him, *his law, his worship*, the performance of their duty to him, and observance of his ways and commandments, *piety, honesty*, which denominate men good, and make them partakers of good, whatsoever is godly, virtuous and praise-worthy, good courses, such as the Psalmist directs to, as that which shall do good to men, and keep them in peace and safety; *Depart from evil, ועשר טוב* Vease tob, and do good, and dwell evermore. In this latitude our take the word, by reading it, *the thing that is good*, and the Greek plainly, by putting it in the plural number, *ajada, good things*; whether we shall thereby mean things that are said to be good in men, or to them, to make them good, or do them good.

This is the most general and usually followed way of construction of the words; but they are observed to be capable of another construction, viz. *Good hath cast off Israel, viz. God hath rejected them*, and this by some is looked upon as well agreeing with the following words, *Therefore the enemy shall pursue, or persecute them thus destitute of his help*. But the former way we may look on as the more generally received, so the plainer. According to either way, their forsaking God, and what is good, or their being cast off and forsaken by him, the ill consequence in the next words will properly follow; they will be exposed and laid open necessarily to all evils, and among them to that particularly named, whereof they were then in danger and apprehension, viz. destruction by their enemies, *the Assyrians*. *The enemy shall pursue him, y Persequetur & comprehendet, shall pursue and overtake*, *ita ut fugere nequeat, that he shall not be able to escape*: This is according to the curse in the law denounced against them, if they should forsake the Lord, and break covenant with him, and not hearken to his voice to observe to do his commandments, *Deu. 28. 15. -- 25*. They have now so dealt with God, and he will therefore so deal with them, and cause them to be dealt with, and he *will bring a sword upon them that shall avenge*

the quarrel of his covenant, and an enemy who shall fly on them as an eagle. The Illative, therefore, to shew the one to be consequent on the other, will properly be understood, though not expressed. It is in the MS. Arabic not ill expressed, *فأذا لك العدو يكلهم*

and therefore (or, for this cause) the enemy shall pursue them. The Chaldee also shews the necessary consequence, rendring the whole verse thus, *The house of Israel have erred from after my worship, (or, from my service,) for the sake of which I brought upon them good; henceforth their enemy (or, he that hates them) shall pursue them*. While they duely observed him, he defended them from the enemy, and made them that hated them to flee before them; but seeing they cast off him and his service, henceforward they shall flee before their enemy that hated them, he shall pursue and overtake them.

It may be wondered that the Greek of the LXX should here clear alter the construction, and should render what others render, *The enemy shall pursue him*, by, *They have pursued the enemy*, *ἐχθροὺς ἀγρόδωσαν*. It is thought that instead of *ירדפו* Yirdepho, which sounds, *shall pursue him*, they did read, *ירדפו* Yirdepho, which signifies, *they pursue*, or, *shall pursue*. The difference is only in the placing of a point, which in the first being placed on the top of the letter makes the vowel *o*, which is an Affixe signifying, *him*; in the latter in the middle, makes the vowel, *u*, which is a note only of the plural number. But the sense in the former way is so much plainer than that which the latter makes, that if they had a copy in which it was so written, they might rather have suspected it as an error of the Scribe, than to have followed it. It may be indeed so interpreted, as to make it signifie much the same with the other; as if by, *they pursue the enemy*, might be meant they did that which cast them necessarily into the hand of the enemy, and even forced him to destroy them; they thrust themselves violently upon him, as if they rather pursued him to be destroyed by him, than he them to destroy them; which seems to be Cyril's exposition of their rendring: as a sick man (saith Theophylact) that will not be ruled, may be said to pursue death, which he pulls on himself. But this sense is more harsh and strained.

v. 4. *They have set up Kings, but not by me; they have made Princes, and I knew it not: of their silver and their*

^a Caiv. Riv. Piff. verbum & cultum Dei. Merc. ^r See Abarb. from the ancient Rabbins. ^s Trem. Bonum pro bonitate, probitate, & rectitudine ponitur. ^t Pf. 37. 27. and Pf. 34. 14. ^v Druf. w Rivet. ^x Jerom. ^y Petr. ^z Fig. ^z Grot. ^a Levit. 26. 25. ^b Deutr. 28. 49. ^c And to the printed Arabick.

gold have they made them idols, that they may be cut off.

In description of those things by which Israel provoked God, and pulled down on themselves his judgments threatened against them, he proceeds in this v. to declare their apostacy from him, first in civil matters, then in matters of their religion. As for what concerns the first, he saith, *They have set up Kings, but not by me*, *הם המליכו* *Hem himlicu*, and *השירו* *Hesiru*, *have made Princes*. That these words properly signify, *They have set up Kings, or caused to reign, and made Princes*, there is no question. Yet are there who seem to render them other wise, as the ^d Greek of the LXX, and Vulgar Latin, the one having, *ἐαυτοῖς ἐβασίλευσαν*, *they have reigned to themselves*, which the printed Arabic, which follows it, renders, *ملكو من ذواتهم*, *They have reigned of themselves*; the other, *Regnaverunt*, *they* (or, *they themselves*) *have reigned*, and *נסיצו* *Principes extiterunt*,

they have been Princes. So the words, according to the ordinary use in those languages, sound. For reconciling which therefore with the Hebrew, in which they seem properly to signify transitively, *Regnare fecerunt*, &c. *they have made to reign* (or, *set up such as should reign, i. e. Kings*;) different ways are taken. Some thinking it most convenient (as certainly it is) to reduce the translations to the Original, and therefore think that the Greek *ἐβασίλευσαν*, and the Latin, *Regnaverunt*, though ordinarily and regularly they signify intransitively, *have been Kings*, and, *have reigned*, yet are here taken by these Translators as Transitives, and to signify, *they have made Kings*. And it is^e observed, that the Greek word is so sometimes, especially by the Greek translators of the Scriptures, actively used to signify, *Regem creare, to make a King*, as necessarily, 1 Sam. 8. 22. *Hear their voice, and βασιλῆα ἐποίησαν αὐτοῖς βασιλέα, make them a King*, and so by^f several of the Greeks here expounded. And the like will by the same reason be to be thought of *נסיצו*, that by it should be meant, *they made Princes*, though perhaps for that there be not the like examples elsewhere: and they think therefore that in the like way the Latin, *Regnaverunt*, *they have reigned*, ought to be understood, *they have caused to reign*, and, *principes extiterunt*, for^g *instituerunt*, *have been princes*, for, *have constituted princes*.

^h Others rather choose to reduce the Original to these translations, and would have

המליכו *Himlicu*, and *השירו* *Hesiru*, though according to the more general use of that form in which they are, (*viz.* the Conjugation of Hiphil, which gives a transitive or active signification to Verbs) they should properly denote, *have made Kings*, and, *have made Princes*, yet here to signify no more then if it had been simply said, *מלכו*, and *שירו*, *they have been Kings*, and, *been Princes*; and as a ground for this pretend, that divers Verbs in that form of Hiphil do retain the bare signification of the Conjugation Kal, and are not made farther transitive, and that therefore these are proved such, by the authority of those ancient translations. But I think there is not reason here so to do, against the judgment both of all the Jews, and the greater part also of Christian Interpreters, not only new, but also ancient. The Chaldee so took them as we do, who hath it, *They have made Kings, and they have made Princes*.

May it not be an easier way of giving account of the Greek and Latin translations, to say that they thought something understood in the Hebrew that might signify, *themselves*, as if it were, *they have made themselves Kings and Princes*, and if so, the Greek *ἐβασίλευσαν* would well express the meaning, though not punctually the words.

The difference between these ways is, that the one casts the fault on the people, the other on the Kings and Princes themselves: otherwise they both agree in the notion of the words, and in this also, that what was done by the one or the other is here taxed as sinful and blame-worthy. But there are some, who to the second word *השירו* *Hesiru*, think rather another signification to agree, *viz.* *They have removed Princes*. So R. Salomo saith, that it may be expounded, *they removed one from the Kingdom, and set up another*, and that the Masoreth reckons this word among those, that though written with the letter *ש* *Sin*, yet signifies as if written with *ס* *Samech*, and so to be the same as *הסירו*, which is, *they have removed*. And so *Aben Ezra* cites it out of an ancient Rabbi, *viz. Taphet*, that so the sense may be, *הם המליכו או הם השירו* *whether they set up a King, or whether they removed him*. And *Abarbinel* approves of the exposition; yet we have no reason to desert the former more generally approved; according to which, whether his saying, *they set up Kings, and made Princes*, be the repeating the same thing in different words, and by *Princes* be meantⁱ those *Kings*, or by them be meant other inferior magistrates or^k *Judges*, which

^d And see the Syriac. ^e See Steph. and other Dictionaries. ^f Origen in Chr. à Castro. Theophylact. ^g Chr. à Castro. ^h See Ribera, ⁱ Petr. à Fig. ^k Grot.

are תחת ידי מלכים *under the Kings*, will not much concern us to insist on, the main matter for which they are taxed being, that what they did, or was done concerning the one or the other, was unduly done; which, as to the first clause is expressed by ולא ממני *Velo mimmeni*, and (or, but) not by me, or, of, or, from me; and in the second by ידעתי *Velo yadati*, and I knew not.

Not by me, i. e. not by his command, advice, or instruction, or agreeable to such instructions as in the law he had given concerning it, as *Dent. 17. 15.* where he commanded that the King which they should set over them should be such, *whom the Lord their God should choose from among their brethren.* But they now, in setting up their Kings, looked not after his choice, nor advice, they took not him along with them in the business. So the Chaldee, ולא מממרי *Velo mimmemri*, and not by, from, or, according to my word, order, or command. Otherwise it cannot be said that any thing is done without him, without his permission, yea without his ordering too, though it be never so contrary to his command, and declared order concerning it.

And I knew it not. What is there done among men that God knoweth not? He doth not only know the outward actions, but the secret intentions of their hearts, and discerneth all their thoughts, yea understandeth them afar off, or, long before, (as our ancienter translation reads *Pf. 139. 2.*) even while they are yet in conceiving; not only what men have done, but what they intend to do. So that his saying, *I knew it not*, cannot be so understood, as to import ignorance in God of any kind; but will be therefore to be understood, that he did not own or approve of what they did; and what he approves not of, he is said not to know. So the Chaldee, ולא מרעותי *and not of my will*, or, according to my good pleasure; not according to the directions by him in his law given, or any command^o from his mouth; or else that they did not bring the matter to him, nor ask his counsel in it, as they should have done, by looking into his law, or enquiring of his Prophets then among them, or by some such means as he in those times afforded for making his pleasure known unto them, but did it of their own head, and as they thought best. To this purpose the Syriac renders, *ولا اذبحسب* *and did not make it known to me.* And accordingly the Manuscript Arab: هم ملوكا وليس باسمي

They have made Kings, but not by my command; they have made Princes, and have not made me know it. So that as far as in them lay, they did it without his knowledge; he knew it of himself, but not by their bringing it to him to make him know it, or any desire of his counselor or approbation, from them.

But here is a question made by Expositors, of what King or Kings, Prince or Princes, it is said that they were so made, not by God, and without his knowing. Some go as high as to *Saul*, the first King over the whole twelve Tribes, not yet divided into two distinct Kingdoms; because, though he were chosen by God himself, yet it was by the rebellion of the people against God who was before King over them, and casting off him, as he saith to *Samuel*, *1 Sam. 8. 7.* They have rejected me that I should not reign over them. This *Jerom* puts, as his opinion in the first place, though he name also *Jeroboam*, as one to whom the words may also be applied. And it is so far approved by some, that they find fault with such as, forsaking that of *Jerom*, take another way. But surely besides that if we consult the history of Gods choosing and appointing *Saul* to be King, and commanding *Samuel* to anoint him to be Captain over his people, and saying that he should reign over them, and his giving him an heart to fit him for that office, and *Samuel's* saying to the people of him, See ye the man whom the Lord hath chosen, with other like circumstances; it will be hard, though with the help of any distinction, to apply these words to him, that he was set up for King not by God, and that God knew it not, there is another exception against it, not easily answerable, which is, that the people here taxed are not the whole twelve Tribes, united in one, as in *Saul's* time, but the ten, that revolting from the house of *David* set up a King and Kingdom, distinct from that of *Judah*, to themselves.

Others therefore looking on them as here distinctly spoken to, and found fault with, and taking a great part of their sin to be their defection from the house of *David*, on which God had entailed the right and title of the Kingdom, and their changing of the Kingdom and Priesthood of their own heads; will have the words to concern their setting up *Jeroboam* to be their King (and then his successors) in opposition to the house of *David*, as appears by their carriage, *1 Kin. 12. 16.* when not liking *Rehoboam's* answer to them, they cried, *What portion have we in David? neither*

¹ Abarb. ² Druf. ³ Veil. ⁴ Kimchi. ⁵ על פי. ⁶ Trem. ⁷ Pisc. ⁸ לא שאלו את פי יהוה. ⁹ Kimebi. ¹⁰ à Fig. ¹¹ 1 Sam. 12. 12. ¹² à Fig. ¹³ 1 Sam. 9. 16. 17. ¹⁴ w Ibid. c. 10. 9. ¹⁵ x v. 24. ¹⁶ y Calv. Rivet. ¹⁷ z To whom to appropriate the words, the Geneva English hath in the sing. number, a King. Merc. Pisc. Tarnor.

have we inheritance in the son of Jesse, To your tents O Israel, and calling Jeroboam unto the congregation made him King over Israel, v. 20. To what may be objected, that neither of Jeroboam it can be said, that he was set up King not by God, or without his knowing it, because God had by his Prophet Abiah the Shilonite told him, that he would rend the Kingdom out of the hand of Solomon, and give ten tribes to him, and that he would take him, and he should reign according to all that his soul desired, and should be King over Israel; and it should be, that if he would hearken to all that he should command him, and walk in his ways, and do what was right in his sight, to keep his statutes and his commandments, as David did, that he would be with him, and build him a sure house as he built for David, and would give Israel unto him. 1 Kin. 11. v. 31. and vv. 37, 38. and by Shemaiah the man of God likewise said, that the thing was from himself, c. 12. 24. answer is given both by ^a Jews and Christians to this purpose, that what was said by Abiah to Jeroboam from the Lord, doth no way excuse the people of Israel from what they are here taxed for; for no command or instructions were (for ought we find) given by him or any other to them from God, neither did they in what they did consult God by that Prophet, or any other means, to know his pleasure in it; but did what they did of their own heads, only out of a rebellious humour of casting off their lawful Sovereigns of the house of David, in which God had settled the right of the Kingdom. So that though they so fulfilled the will and counsel of God, yet they did it not in obedience to him, but with contrary intentions and plain disobedience; and so were no more justifiable in it than the Jews in murdering Christ, though thereby they fulfilled what God had before shewed by the mouth of all his holy Prophets that Christ should suffer, (Act. 3. 18. and 13. 27.) or Judas for sinning in betraying that innocent blood, as himself confesseth Mat. 27. 4. though Christ himself had told him that he should betray him, and ^b said unto him, *What thou doest, do quickly.* He did what God had determined should be done; and so this people, yet so as not by God, nor in such way as he approved, and therefore they greatly sinned in so fulfilling his will.

The same may be said of Jeroboam himself, in taking on him the Kingdom which God designed to him, and gave him, exalting him from among the people, and making him Prince over Israel, that he entred on it, and so reigned, (according to the other rendring) not as of (or, by) God, but as of (or, by) the people,

to whom, making him King, he hearkned, without consulting God by Abiah, or any other Prophet, in what manner he should take on him the Kingdom, or by what means pleasing to God he should attain it: and after the obtaining it he manifestly opposed himself against God by setting up the Calves, whereby to draw the people from the worship of God, and the knowledge or acknowledgment of him, c saying to them, and of his Calves that he set up for them, to keep them from going to the house of God at Jerusalem, *It is too much for you to go up to Jerusalem, Behold thy Gods O Israel, which brought thee up out of the land of Egypt.* So that though the ^d cause were from the Lord for punishment of Solomon's ^e sin, yet neither he nor the people managed it as the Lords cause, nor seemed to have respect to him in it; neither did they set him up, nor he set himself up to be King or reign by the Lord, by his command, or his approbation, desired, or had: and therefore though God rent Israel from the house of David, yet it is said, *They, the people, made Jeroboam King, and he drove them from following the Lord,* 2 Kin. 17. 21. So that what was, as on Gods part, justly done, was, as by them, according to the wicked intentions of their own hearts, and by unlawful means effected, unjustly and sinfully done. And the same sin was continued among them in their setting up all his Successors, and their reigning over them; it was in them a continuance of ^f defection from the house of David, and rebellion against God; yet of some of them it is also said, that God exalted them, and made them Princes, as of Baasha, 1 Kin. 16. 2. and of ^g Jehu we read, that God sent a Prophet to anoint him, and to say to him, *Thus saith the Lord, I have anointed thee King over the people of the Lord, even over Israel.* 2 Kin. 9. 6. And that he did so far accept of his executing what he did upon the wicked house of Ahab, that he promised that his children of the fourth generation should sit upon the throne of Israel: *ibid. c. 13. 30.* yet in respect of his ^h manner of taking on him the Kingdom, and his ill management of it in other things, and his ⁱ not taking heed to walk in the law of God with his whole heart, will the same be said as in the case of Jeroboam; that both those that set him up, and himself, were guilty of that sin here taxed, so far, that in this Prophecy c. 1. 4. God threatens to *avenge the blood of Jezezeel on the house of Jehu, and to cause to cease the Kingdom of the house of Israel.* Others not so satisfied, as it seems, concerning this difficulty, as thinking, that of them it cannot be well said, that they were

^a Kimch. Abarb. ^b Jo. 13. 27. ^c 1 Kin. 12. 28. ^d v. 15. ^e 1 Kin. 11. 11. ^f Jun. Trem. ^g See Estius. ^h 2 Kin. 9. 13, 14. ⁱ There c. 10. 31.

set up, and reigned without God, and without his approbation, will not have^k them, and their sons that succeeded them, to be here understood; but rather those other Kings, which without any mention of Gods hand, or his taking notice of them, did reign among them, setting up themselves, and set up by the rebellious multitude, and some of them by them also taken out of the way, as peculiarly those after *Zachariah* the last of *Jehu's* race, viz, *Shallum*, *Menahem*, *Pekahiah*, *Pekah*, *Hoshea*, which being in this Prophets time may therefore seem more peculiarly pointed to, as shewing what was even grown into a custom then amongst them. In them, what they are here taxed for, both as to the Kings themselves, and the people by whom they were sided with and abetted, will be so apparent, that there will be no need to flee to another exposition which ^l some give, viz. that by their setting up Kings, and not by God, and their making Princes without his knowledge or approbation, should be meant their seeking to foreign Kings and Princes for help, as to the *Assyrian*, and King *Jareb*, c. 5. 13. to *Egypt*, and to *Assyria*, c. 7. 11. so forsaking God and their dependance on him, and setting up them as Patrons and Protectors to themselves; which how it may be properly said to be a setting up Kings, and making Princes, ^m may be doubted.

This being said of their exorbitancy in respect of their civil-state, in the next words they are taxed of their wicked dealing in matters of religion also, in that of their silver and gold they have made them Idols, כסף וזהב עשו להם עצבים *Caspam uzehabam asu lahem atsabbim*, *Their silver and their gold they have made to them Idols*. So word for word; and so it is both by the Septuagint and Vulgar Latin, and Syriac rendred, i. e. they made or turned them into Idols to themselves; which others, taking the first words rather in the ablative case, render, *Argento & auro suo*, *with their silver and their gold they have made* &c. or, to make it plainer, adding, *Ex, of, their silver, &c.* with which ours agree. The meaning is in all one, as that of the Manuscript Arabic also, which renders, *Their silver and their gold they have made to them thereof Idols. Their silver and their gold*; He calls it elsewhere, speaking of the like folly of Idolaters, *Ezek. 16. 17. My gold and my silver, viz. such as he had given them, as he there saith, and as above here, c. 2. 8. he had multiplied to them*; so that they were no otherwise theirs than from him, and therefore to his

glory to be employed: and the fault for which they are taxed is, That that silver and gold which God gave them for their wealth, for necessary use and ornament to themselves, they abused by bestowing it in making and adorning Idols, with great ingratitude and dishonour to him. The Chaldee saith, it was that silver and gold which they brought up with them out of *Egypt*, so seeming to understand it of the golden Calf in *Aaron's* time, *Ex. 32. 2, 3, 5.* but here it seems spoken of later times, after the division of *Israel* from *Judah*, and then we know *Jeroboam* made them two Calves of gold. *1 Kin. 12. 28.* And afterwards they also made of their silver and gold, *Baals*, and Images, (*Hof. 2. 8.*) and of these the words may seem here more particularly meant, the persons accused being not the Kings alone, but the people, who conferred their silver and gold for making to themselves Idols; העם כלו *the people all of them*, or jointly, as *Abarbinel* thinks to be hence manifestly proved. They all concurred in making to themselves עצבים *Atsabbim*, Idols; Gods they would have called them, as *Jeroboam* taught them to do, (*1 Kin. 12. 48.*) but God calls them here by such a name as shews what really they were, the name signifying, *griefs, troubles, &c.* and therefore given to Idols, as being necessary causes thereof to those that worship them, and are grievous in the sight of God.

And this they did למען יכרת *Lemaan yicaret*, that they may be cut off; as ours render it. The Verb is in the singular number, and so properly signifies, *that he, or, it, may be cut off*; and Interpreters differ concerning the person or subject spoken of, whether the people, or the silver and gold, or something else, nothing being expressed. ^p Some we say understand it of the whole people; and they that so understand it, because the Verb here to be referred to it, is in the singular number, whereas the others, before spoken of them, are in the plural, (though we need not be much moved at it, it being usual, as we have before observed, to speak of a people sometimes in the plural, as being more, sometimes in the singular, as being one aggregated body) for making it more plain, supply something which may expressly answer to it in the singular number, As ^q some put in *Israel*; That *Israel* may be cut off; ^r others. *Eorum quique, every one of them*; ^s others, *Populus, the people*; ^t others, *Nomen eorum, their name*; ^u others, *Rex cum principibus, the King with the princes*; ^w others, *Totum regnum Israeliticum, the whole*

^k Tirin. Grot. and see Rivet. ^l Merc. and see Tarnov. ^m Rivet. ⁿ معنوا لهم منه اوشان.

^o See above on c. 4. 17. Kimchi radic. in עצב. ^p Trem. Singularis numerus in verbo ad gentem totam accommodatur, de qua modo generaliter est locus. ^q Jun. Trem. see Calv. ^r Pisc. ^s Grot. Druf. ^t Vat. Zanch. Petr. a Fig. Chr. a Castro. ^u Riv. Tarnov. ^w Zanch.

Kingdom of Israel; or, *Regnum cum Idolis*, their Kingdom with their Idols. ^y Others referring it, as it seems, to what is above said, v. 3. *Israel hath cast off the thing that is good*, will have to be understood, *bonum*, good, that good may be cut off from them, viz. the name and worship of God, the only good. More agreeable to these is likewise the Manuscript Arab. Version out of Hebrew by a Jew, (perhaps R. Saadias) *لاجل ان ينقطعوا عن ذكرى*

That they might be cut off (or, *abstain*, or, *cease*) *from my remembrance*, or, (that the expression may not be ambiguous) *from the remembrance of me*, or, *from remembering me*, according to what is said, Jer. 23. 27. *Their fathers have forgotten me for Baal*.

But the ^a Jews more generally take it as understood of the silver and gold, which for their making of it Idols should be cut off. Which way of theirs ^b some censure as *nimis frigidum*, too frigid and slender an interpretation; because here seems threatened a greater judgment than the loss of a little gold and silver. Yet I know not whether it need be censured, the construction in this way being very clear, and the sense well agreeing with what in the ^c following words is spoken of the Idols made of that gold, and it argues a high degree of folly and sin in them, who so ordered those things which God gave them for their wealth, and that they might have what to use to his glory and good to themselves, as not only to deprive themselves of the use thereof, but to make them destructive to themselves.

למען ימחן Lemaan yiccaret, *that it* (or as ours, *they*) *may be cut off*. It is almost a general observation of expositors, that the particle usually signifying, *that*, and denoting the intention or end for which a thing is done, doth not ^d so here signify, but rather the end or consequent which shall follow on the doing of it; and therefore some render it not, *ut*, *that*, but *ideo*, *therefore*; so the Geneva English, *Therefore shall they be destroyed*. Yet if it be taken in that its ordinary notion, will it seem to have no small *Emphasis* in it, denoting that they in doing what they did, so perversely behaved themselves, as if ^e on set purpose they would provoke destruction, and obstinately run themselves into it, though forewarned thereof.

v. 5. *Thy calf, O Samaria, hath cast thee off; mine anger is kindled against*

them: how long will it be ere they attain to innocency?

The great folly, together with the wickedness of *Israel*, comprehended under the name of *Samaria* the chief city of their Kingdom, in their departing from God, and making to themselves Idols of their silver and gold which they worshipped, and in which they placed their confidence, is in this and the following verse shewed from the vanity of those Idols, and the ill consequents on their worshipping and relying on them, which were no gods, nor could help or uphold themselves, or those who made or worshipped them, but were evident causes of destruction to them. *Thy calf, O Samaria*; the calf which thou hast made, and set up in place of God to thy self. We read of two golden Calves set up at *Bethel* and *Dan* by *Jeroboam*, of which he said to the people, *Behold thy gods, O Israel*, and they accordingly went from all parts of the Kingdom to worship them. 1 Kin. 12. 28, 29, 30, 31. Of any set up in *Samaria* we do not expressly read; but ^f *Samaria*, being the head-city of the Kingdom, and the Kings thereof obstinately adhering to the sins of *Jeroboam*, who made *Israel* to sin, being named, may well comprehend the whole people, and the whole country of the ten tribes that worshipped the Calves. And those Calves, called, *her calf*, or *calves*, ^g the Singular number being put for the Dual or Plural; although it may not be improbable, that ^h in *Samaria* it self either by *Ahab*, or some of their idolatrous Kings, a Calf more eminent than the other two was set up. However the sense will be, *thy calf*, i. e. the calf which thou worshippes, *hath cast thee off*: the word *זנח* *Zanach* only (rendred, *hath cast off*) being in the Hebrew, *thee*, is supplied, for making the sense full.

This is an account of the words according to our translation, and such others as agree with it. But there are others different; for reconciling which between themselves, and with ours, and with the Original, and shewing the ground of the difference, it will be convenient to observe in the first place something concerning the nature and signification of the word *זנח* *Zanach*, rendred, as we said, *hath cast off*. The same word occurs before, v. 3. there also in the same way rendred by ours, *hath cast off*, and there we have given some account of it; which that we may recount, and adde something which may concern the place, we may note, that that Verb is used ⁱ both transitively, and intrans-

sively;

^a Pareus. ^y Zanchi likewise. ^z As if it sounded, *from being remembered by me*. ^d R. Sal. Ab. Ezra. Kimchi. Abarb. ^b Tremel. Rivet. ^c vv. 5, 6. ^e Jer. Trem. Petr. a Fig. & c. Neq. enim hac ratione fecerunt ut perirent, sed quia fecerunt, ideo perierunt. ^f Hutchefon. ^g See Kimchi. ^h Tremelius. Rivet. ⁱ Perr. a Fig. Drus. ⁱ *معدودة وغير المعدودة*, as Abu Walid speaks.

sively: when transitively, as oft it occurs, then it will signifie, *to cast off, to remove, or, to put far away, to forsake, or the like*; when intransitively, then, *to be cast off, to be removed, or put away, or separated from &c.* as *Abu Walid* will have it to be in *Lam. 3. 17.* and here, though ours, with others, in both these places render it transitively, and actively. The taking it in these different ways makes diversity of interpretations, and expositions; some taking it one way, some another. Those that take it transitively, differ yet among themselves, in giving the construction of the other words, either expressed, or (as they think) to be understood. Hence have we this variety of renderings. Some taking עגלעא *Egleca, thy calf*, in the Nominative case as spoken of, and supplying the person spoken of; *Thy calf, O Samaria, hath cast off (deserted, or far removed, or the like,) thee, or them.* Others taking *calf* as the Accusative, supplying the agent or person doing what is done, by, *He (i. e. according to some, God) hath cast off, or far removed, or, according to others, hostis, the enemy hath removed far away thy calf, O Samaria.* Others making עגלעא *Egleca, thy calf*, the Nominative case, or Agent, and *Samaria* the Accusative, or Patient, and then leaving the person spoken to to be supplied by the name *Israel*, or the like, thus, *Thy calf, O Israel, hath cast off (or removed, or deserted) Samaria.* Of these ways ours take the first as the plainest, wherein they have going before them several of the Jews; as *Aben Ezra*, who explains it, אורח ונח עגלעא *Thy calf hath cast off thee, O Samaria, כן שומרון כאילו מאס כן* *hath as it were rejected thee; for the city shall be destroyed, and the men thereof go into captivity.* And to the same purpose *Kimchi*, (expounding ונח *Zanach* by הרהיק *Hirchik, hath put, or removed far off*.) *Thou, O Samaria, thy calf hath far removed thee; as much as to say, for its cause (or, by reason of it) thou art removed far from thy country.* *Abarbinel* also takes the same way of construction, *Thy calf, O Samaria, ונח אורח hath cast thee off, as if it rejected thee, in as much as it did not deliver thee.* Whereas these supply, *thee*, as speaking of *Samaria* it self, and others, as we said, supply, *eos, them*, that makes no difference at all, the persons understood being still the same, viz. the *Israelites*, or inhabitants of *Samaria*, whom the calf or Idols that they worshipped were said to cast off, in that they

were a cause of their being cast off by God, and given up to be led away captives, and could not afford them that help and protection which they vainly expected from them; or its removing them may be understood of its alienating them from God, in whom only they might have found help and salvation, and so exposing them to destruction; which comes much to the same purpose. Nor do they much alter the sense, as *Calvin* observes, who making the calf the Noun governed, render either, *God, or the enemy, hath cast off thy calf, O Samaria*; all denoting, that these Idols which they set up to themselves, hoping they should save them, were indeed causes of destruction to them, and could neither save themselves nor their worshippers. Which is also that which is expressed, by saying in the other way, *Thy calf, O Israel, hath cast off, or removed, i. e. caused, or shall certainly cause, Samaria to be destroyed, and the inhabitants thereof to be carried far away captives.*

All these agree, in that they take the Verb in an Active sense, *to cast off, or remove from, or the like*: and in that doth the Greek also agree with them, but differ as to the Mood and Person; rendering it in the Imperative mood, and second person, ἀπορρίψαι, *cast off, or remove away thy calf, O Samaria.* For so doth *Jerom* in the Latin translation thereof render it, *Projice vitulum tuum Samaria*, and others observe the Verb ἀπορρίψω to signifie, *rejicio, repello, submoveo, to cast off, to repell, or remove away.* Although the printed Arabic, which follows the Greek, renders it, according to another known significacion which that Verb also hath, دق عجلک *Communis,*

break to pieces thy calf, O Samaria.

The Verb ונח *Zanach*, in the Hebrew text is of the Preterperfect tense, which according to a known observation, and elsewhere before mentioned, (as here also it is by several Expositors) may be rendered promiscuously, either by that tense, or the Future, for which it is usually put, where things are spoken of as determined by God surely to come, to denote them as certain, as if already done or come. But why the Greek should render it in the Imperative, I know not. Some think they read it so in the Hebrew, viz. ונח *Zanach* for *Zanach*; but this is only a bold conjecture: and I think it may as well suffice to say, that there being in this verse manifestly enough, under a denunciation of threatening against their Calf and its

* So ذق in Arab. is, دق, to thrust, or put away. *Kamus.* † R. Sal. Trem. *God hath cast you off, O Samaritans, for the iniquity of the calves.* ‡ Schindler. § Reliquit vitulus tuus Samariam. *Cappel. Crit. p. 359.* ° Jun. Tr. Lively, Par. ¶ As t ey cast off good. v. 3. so the evil, the calves, t at they chose, shall now cast off them, and occasion their thrusting out of the land. See Dutch notes † Trem. ‡ Druf. and Greek Lexicon. ° Trem. Zanch. &c. † Jun. Trem. ‡ Cappel. Ribera. Chr. à Castro.

worshippers, comprehended an ^w exhortation to them for casting away that Calf, for prevention of that mischief, they thought best for giving the meaning or scope of the words to express it by way or in form of exhortation, by bidding them to cast off that Idol, which would else cast off them, or be a cause of their being cast off.

But others, as we said, take this Verb as intransitive, and of a passive rather than active signification. So the Vulgar Latin renders, *Projectus est vitulus tuus, Samaria, thy calf is cast off.* (or *away*.) O Samaria. Whence *Cappellus* also takes occasion of thinking that the Author thereof did read otherwise than we do, viz. זנח, to be not *Zanach*, but *Zannach*. But if the Verb be looked on as neutral, or intransitive, there is no reason so to do; that will be its proper signification in the active form, though it cannot be so properly expressed perhaps in another language but by a passive form; except we should say, * *Recessit, discessit, abiit, exulavit*, or the like, *bath recessit, departed, gone far off, or shall recede, depart, or go far away, or go into captivity*, which comes up near to the meaning. And of this nature will some of the learned Jews have this Verb to be. So saith *Abu Walid*, whom they looked upon as one of their prime Gram-

marians, that it is here *غير المتعدية Intransitive*, and signifies, *رجل واصل longe recessit,*

exulavit, is gone afar off, is gone into captivity.

R. *Tanchum* also expressly, The Verb זנח *Zanach* is here *זנח a Neuter, or intransitive,*

and not, as it is above v. 3. *transitive, or active*, governing the Noun טוב *Tob*, good, as to signify, *bath cast off good*; and if it be here resolved into an Active, the meaning (saith he) according to some will be *خذلتيم*

وابعثت, Thou hast deserted and far removed

it, alluding therein to their presenting it to the King of *Assyria*, in their own defence, for keeping him from doing hurt to themselves. For it being made of gold, they thereby thought to make him favorable to them, having no other wealth left them, according to what is said c. 10. v. 6. *It shall be carried also into Assyria for a present to King Jareb*, or as *Kimchi* gives the opinion of some, *O Samaria, thy calf is far removed from thee, for it is gone into captivity. For the King of Assyria, when he took Samaria and the cities of Israel, brake the calves, and took away the gold.* So also the often forecited MS. Arab. takes it as a Verb

Neuter, or intransitive, *خذل عجلتك*

Thy calf O Samaria is withdrawn, deferred, or cast off.

The Chaldee Paraphrast here seems somewhat to differ in the signification of the word, rendring *טעו כתר ענלא רשמרון They have erred, or gone astray, after the calf of Samaria*; whom the Syriac also following as to the signification of the Verb, renders, *ܐܬܬܬܬܐܠܡܐ*

ܕܕܝܢܐܢܐܬܐܬܬܬܐܠܡܐ They have erred

by (or, by reason of) *thy calf, O Samaria.* By reason of the Chaldees so rendring זנח *Zanach* by erring, *Cappel* again takes occasion of another conjecture, viz. that sure he did read not זנח *Zanach*, as we now do, but זנח *Zanah*, which signifies, *to go a whoring*. But why might not the Verb, so read as it is ordinarily read, and so signifying, *to go away, depart, or recede from*, (viz. *the right*,) or the like, or *to what is wrong*, yield him as good occasion of rendring it as he doth, as if he had read זנח *Zanah*, *bath gone a whoring*? Which will more appear by looking back on his rendring the same word in the same manner likewise, v. 3. y *Buxtorf* therefore I think well shews him to have but little ground for this conjecture, and indeed he seems too liberal in giving various readings; three he gives (as we have seen) of this word, besides the ordinary, and, I doubt not, the true, one in respect to the Greek, another in respect to the Vulgar Latin, and another in respect to the Chaldee, as if their copies all differed as from what we have, and, according to * his confession elsewhere, was in Christ's and the Paraphrasts time, so every one from the other. I think it will be safer to think they all read the same thing, however in giving the meaning they gave themselves liberty of different expressions, as they thought would best give the notion which they conceived of the word, and be most agreeable to the scope of the place. And they all will concur in this, that we have here a declaration of the great folly and wickedness of Israel in forsaking Gods worship, and making to themselves, and worshipping, and putting their trust in, Idols, which could not save themselves, nor their worshippers, but be a prey to the enemy, and expose them also to be so, and to destruction; and a denunciation of such destruction to them and their Idols, and so an exhortation to them included, for casting away those things which were so pernicious and of such ill consequence to them. The certainty of those evils to them is sufficiently expressed, by speaking of what should come as if already come. And

^w Pelican. * As Calv. v. 3. *Recessit procul*. y *Vindic. p. 737*. * *Crit. p. 572*. ^z Pelican.

what reason there was that they should certainly expect them, except they did cast away their Idols, and return to God, the next words declare, in which God saith, *Mine anger is kindled against them.*

These words necessarily import, that God will severely punish them. * God is not as man subject to passions and perturbations, such as anger, and fury, as men are, but when he bringeth on men such things as in men are usually the effects of such passions, and arguments of anger and fury, then is he, spoken of in the language of men, said to be moved with such passions: and so then to say that his anger is kindled against any, will give us to wit, that he hath determined to deal with them in such rigor, as men so affected usually deal with those against whom they are extremely incensed; not as with those whom they love, and would only correct in lighter displeasure, but whom they would severely punish, or quite destroy. And this is by some observed as a peculiar expression of Gods declaring his high displeasure against the sin of idolatry; such as that here spoken of.

Against them, i.e. *say some, *against their calves*, though in the foregoing words he speak in the singular, but as of one, so taking in those at *Bethel*, and *Dan* also, with any other that was at *Samaria*; ^c others, *against them that worshipped the calves*, the inhabitants of *Samaria*, and *Israel* of the ten tribes, and then here is a change of persons from the second to the third, which ^d some observe to be as a sign of indignation, as if for their vileness they deserved not to be spoken to. With this way agrees that of theirs, who in the former words read, not, *hath cast thee off*, but, *cast them off*, as we have seen; others, against both the calves and the worshippers, by, *them*, understanding both. ^e *בענל ובשמרון*, against the calf, and against *Samaria*, saith *Aben Ezra*, and we may well joyn them; against both is Gods anger, against the one because of the other; and not unusually ^f doth God express his great detestation against idolatry by threatening both the Idol and the worshipper, to whom it cannot be but a great part of his punishment, to see that in which he placed his affection so shamefully used.

In the following words is this reason enforced, and the justice of the heat of Gods wrath against them shewed by the aggravation of their sin from their obstinacy in continuing

in it, refusing to be reclaimed, uttered in such a form of speech as imports indignation and wonder at their stupidity in so doing, *How long will it be ere they attain to innocency?* The words in the Hebrew are, *עד מתי לא יוכלו נקיין* *Ad matai lo yucelu nikkayon*, which word for word sound, *Quosque non poterunt innocentiam?* and may perhaps be, as only so put, understood what they mean, but cannot, without adding something to make up the meaning, be in our language so rendered as to make them well understood: for to say, *How long can they not innocency*, or, *Shall they not be able innocency?* makes no good intelligible meaning, nor indeed doth it in the Latin neither, without leaving something to be understood, or supplied, for governing such Nouns as may follow. Such therefore being the nature of the Verb *יכול* *Yacol*, in Hebrew, as properly to signify, *posse*, *to may* or *can*, and having after it the Noun *נקיין* *Nikkayon*, for giving the meaning of it in Latin or our language, there are two ways that may be taken: as first by understanding some other Verb which may govern that Noun; and this divers take, supplying ^h some, *ferre*, *to bear*, ⁱ some, *colere*, *to embrace*, ^k *amare*, *to love*, ^l *præstare*, *perform*, ^m *sibi comparare*, *procure to themselves*, and ours, *attain to*, and such like, as the sense requires. Like use it is observed to have in other places, as *Pf. 101. 5. I cannot him*, i.e. *bear him*, and *Jf. 1. 13. לא אוכל*, *I cannot*, i.e. *not bear*, or *away with*. Secondly, by taking the Noun here as put for a Verb of the Infinitive mood, as Nouns are observed sometimes to be. And this way others take, as the Greek and Vulgar Latin, *Quosque non poterant mundari*, *How long can they not be clean?* The Chaldee also, and the Syriac, to the same purpose: *How long shall they not be able* *למוכי* or *לכנס* *to be clean?*

And so *Kimchi* expounds *לא יוכלו נקיין* *להיות נקיים מזה העון* *Can they not, or, will they not be able, to be clean from this iniquity?* as *R. Salomo*, *How long will, or shall, they not be able להפנות לבם להנקות מאוהו טינוף* *To turn their hearts to be clean from that pollution?* These all, it appears, take the Noun in the signification of a Verb; the sense mean while, in either way, is so fully the same, that it may seem indifferent as to that, which of them a man take; they being likewise both justifiable, both by Grammar rule, and by example; nor do we find in any other any

^a Petr. à Fig. and see *Moreh Nebochim*. l. i. c. 54. and *Pisc.* ^b *Maimon. Moreh. Neb.* l. i. c. 36. see *Kimchi*, * *Petr. à Fig.* ^c See the same, and *Abarb. Vat. Grot.* *اشتد غضبي* *Myanger is vehement*

against *Israel*. *MS. Ar.* ^d *Tarnov.* ^e *Zanch.* see *If.* l. the last v. ^f *Habet Possum aliquando post se Accusativum, sed hoc non nisi per subauditionem alterius Verbi.* *Calep.* ^g *Tarnov.* ^h *Lively Druf.* ⁱ *Jun. Trem. Glaff.* ^k *Grot.* ^l *Tarnov.* ^m *Pagnin.* ⁿ *Buxt. from Kimchi.* *Gr.* l. 2. c. 3. and *Glaff.* *Gr. S. l. 3. rr. 3. c. 44.* Infinitivum venit pro Nomine, & Nomen pro Infinitivo.

difference as to the signification of the words, nor indeed as to the scope of them, though as to the distinction of them, as to the periods of the sentence, some seem to differ from those that we have seen. R. *Aben Ezra*, according to ^a some, seems to place the interrogation after the words, *how long*, and makes the following to be as an answer to the question; as if the words should sound, *My wrath is kindled against the calf, and against Samaria; how long shall the heat of mine anger be against them? till they be clear or innocent, but they cannot attain innocency that it should be to them from it.* I suppose he means, that they of Samaria cannot or will not be innocent from the iniquity of their calf. He seems not to drive at any other meaning than the former, though in something an obscurer way, except we should take him to mean by it, in שִׁירָה לְרֵם מִנֵּנוּ, that it should be to them from it, his anger; as if it imported, that they could not be clear from his anger, as long as they continued in that Idolatry which provoked it, as a learned man seems to understand it, which seems yet more obscure.

There be ^b others, who read the word as a positive assertion without any interrogation at all, as *Cassalio*, rendring the whole verse, *Relicturi sunt &c. They shall leave thy calf, O Samaria, my wrath burning against them as long as, nequibunt innocentiam, they cannot (attain) innocency, i. e. innocents esse, become innocent,* in which way the sense would be likewise much the same. But I conceive the particle עַד מָתַי *Ad matai*, cannot properly be rendered but by way of interrogation, or exclamation, importing admiration at their great obstinacy and stupidity, who having had so long a time of repentance given them, and been so often warned by Gods Prophets to turn from their idolatry, and threatened with so heavy judgments if they would not, should yet not be wrought upon to bethink themselves, but continue to pollute themselves with that abominable sin. The question doth indeed include an affirmation, that certainly if they will not clear themselves from that sin, his wrath shall continue to burn against them, and his heavy judgments to seize upon them; and withall intimates, that there is little likelihood of their amendment: so that though his warning of them shews him to be unwilling that they should pull on themselves destruction, yet they appear wilfully bent to do it, as the next words farther declare. The MS. Arab. renders the words literally, the words in that language which he useth, exactly answering to those in the Hebrew both for their signification and construction; but then adds in the end the mention of the sin,

from which they would not cleanse themselves, or labour to make themselves innocent from, thus, *أليكم ليس يقدرُونَ التَّيْبَةَ مِنَ الْعُوثَانِ* How long cannot, or, will they not be able (to attain) cleanness, (freedom, or innocency, or to free themselves), from the worship of idols? which is manifestly the filthy unclean sin here spoken of, though not expressed in the Original, of which how wilfully guilty they were, and how affectionately addicted to it, how unlikely therefore to be withdrawn from it, and what great folly such doings argued in them, the following words also shew.

v. 6. *For from Israel was it also, the workman made it, therefore it is not God: but the calf of Samaria shall be broken in pieces.*

For: it answers to the Hebrew particle *כי* *Ci*, among the known and ordinary significations of which is, *for*, or, *because*. By ^c some it is omitted in their Versions, by others rendered, *certè*, *truly*, as an affirmative: but I think best rendered as by ours, and others, in its ordinary signification; and so it seems to couple what follows with something preceding, as giving a reason of it; and indeed it may be so looked on in respect either to the whole, or any of the three members of the foregoing verse. That their calf should *cast them off*, or *cause* them to be cast off by God, (according to one reading,) or, *be cast off*, (according to another,) there is just reason, from that it was a thing of that nature as is here described, a thing of their own framing, and the work of the workman, having nothing of divinity or power in it, and set up in opposition to God, to the provoking of him to shew his power in his destruction of them and it. Again, that his anger should be kindled against them here is manifest reason; because forsaking him the only God, they should set up to themselves instead of him an Idol of their own, which was no God. Thirdly, that it was not likely they should cast away their Idols, and attain to innocency, appears, in regard that they were things that proceeded from themselves, and so shewed to what their hearts and affections were bent, who taking no notice of Gods displeasure against their forefathers, for making that calf of gold in the wilderness, shewed themselves still led with the like rebellious humor, and set up to themselves even this calf also.

This being said as to the connexion, the words in themselves shew, for aggravation of

^a Trem. Pareus. ^b Cappel. CrIt. p. 236. l. 4. c. 6. ^c See Oecolamp. Brenn. ^d Jerom. ^e Tig.

that sin of gross idolatry wherewith Israel is taxed, first, their great perverseness and willfull rebellion, in that, contrary to Gods express command of worshipping him alone, and serving him in that manner only which in his law given them he had prescribed, they set up to themselves other things to worship, after the device of their own hearts; calves, or a calf, which were from themselves, without direction or institution from him. It was of Israel, not of, or from him, that they so did. Secondly, their manifest folly or stupidity in so doing, that the things that they set up to themselves instead of God, their calf, or Idols, were things that were not God, had nothing of divinity in them, no power of doing good to them, as appears both from the original and the end of them: they were things that were from themselves, and framed by the workman that they set on work to make them, and such which could not so much as defend or sustain themselves being made, but should be broken again in pieces.

These things, and what other are in the words given us to wit of, will better appear by taking the words and expressions into consideration, as in order set down. As 1. *from Israel* was it also מִיִּשְׂרָאֵל וְהוּא Me Israel vehu, *ab*, or, *ex Israele* & *ipse*, or *iste*, *from*, or *of Israel*, *even it*, that is as much as is in the letter of the words, as so joyned and distinguished from the following, and by ours, as most others, followed and made up by the supplying of, *est*, *is*, or *fuit*, *was*; *ipse*, or *iste*, *it*, or *this*, viz. this calf, for the worshipping of which they are taxed, is all that it is, *from Israel*; their invention, framed by one by them set on work, according to the thoughts of their own hearts, and device of their own heads, and so set up, not by any order or directions received from God; or (as others) their peculiar device not borrowed from any other nation, as other Idols by them were, as *Baal* and *Asthereb* from the *Sidonians*, *Chemosh* from the *Moabites*, *Milcom* from the *Ammonites*, and the like: this was neither enforced or put upon them by others, nor were they by their examples induced to the worship of it, but was of, or from, *Israel's* own peculiar choice and device; so of old that calf in *Aaron's* time, so those made by *Jeroboam*, and this other also, if it were another different one, now worshipped at *Samarita*,

But how are these said to be from *Israel*? It is commonly thought, that *Aaron* took the form of his calf, which he set up to them, seeing that they would force him to make an Idol, from the *Egyptians*, among whom

they had lived, and been acquainted with that way of Idolatry: and so *Jeroboam* having lived among them, might take pattern for his two calves; and this if it were not meant of them, (both being, though in the singular number, included) or of one of them, yet might be made in imitation thereof, and so no new peculiar device of theirs. ^w Some think it sufficient for the taking away this scruple to say, that though they might perhaps have seen a calf or oxen worshipped in *Egypt*, yet this was no cause to impell them to it, who had been better taught to know God. It was the wickedness of their own evil heart that drew them to it. But *Drusus* thinks by these words to be confuted those, that think the calves worshipped by the *Israelites* had their Original from *Egypt*, or else that it is to be understood, not of the original of the worshipping of calves in general, but of the calves in particular, which the *Israelites* made to themselves, and set up to worship; so that though such worship might have its rise from *Egypt*, yet this calf here spoken of, or any calf by *Israel* worshipped, was from *Israel*, and by the workman by them set on work, made. But if by its being from *Israel* we understand what is opposite to being from God, as we said, there is no occasion of any such scruple, but only it will be affirmed, That this their calf and calf worship is, ^y as all other Idols and Idolatry, of mere humane invention, contrary to the will and command of God, or any thing by him taught.

The *Chaldee* gives us another way, in regard to which this calf is said to be from *Israel*; viz. because the gold of which it was made, or which was imployed about it, מִיִּשְׂרָאֵל הוּא נָבִי was collected of *Israel*, or from them jointly conferred for that end; as *R. Salomo* also explains it, כִּסְפָם וְזָהָבָם שֶׁל כָּל אַחֵר וְאַחֵר הוּא נָבִי Out of their silver and gold, every one of them it was collected, (according to what is said v. 4. of their silver and gold they made them Idols.) But these two ways little differ, and may be both reduced to one, viz. that this calf was from *Israel*, i. e. from their counsel and contrivance, and at their cost and charges: from the people of *Israel*, I mean, for so *Israel* is generally here understood, both by those that we have mentioned, and by others also, who differ from these in the construction of them with the following words, as we shall by and by see. And this I think better, than to look on *Israel* as the name of their father *Jacob*, as a learned man ^z seems to do, who by מִיִּשְׂרָאֵל Meyrael, *ab Israele est*, is from *Israel*, will have to be meant, *ab ipsius Jacobi avo est*, is from the time of *Jacob* himself, to wit,

^r Vulg. Lat. and many others. ^s Zanchi. ^t Jerom. Calv. Grot. ^v 1 Ki. 11. 5.—7. and 2 Kin. 23. 13. ^w Calv. Tarn. ^x And see River. ^y Diodati. ^z Cappel. Crit. p. 236.

faith he, when *Rachel* stole away her father *Laban's* Idols; as if this were the meaning, That they were even then given to idolatry, so that *Jacob* was fain to take away out of his family the strange Gods or Idols which had been stollen out of *Laban's* house, and to bury them under an oak. So that according to him, *from Israel*, must be, that they were addicted to idolatry ever since there was any called *Israel*. But this exposition seems to me no way plain, and I think it better to understand *Israel* of the people, and that present generation, when the calf spoken of was, by their consent, contributing their advice or votes, and their gold and silver, made: though if the following word *והוה* *Vehu*, it also, be joyned with it, as in the Vulgar Latin, and ours and most modern translations it is, it doth indeed point higher than only to the present time, and seem to refer to somewhat of like nature before done, though not necessarily so far back as *Jacob's* time, whether we take by the particle, *it*, to be meant precisely a calf, as in the foregoing *v.* and in this again in the following words mentioned, or more generally any other idolatrous worship of like nature, as *Teraphim*, as those of *Laban's*, whatever they were, are called, or other like.

To proceed therefore, taking *Israel* in that notion, as we say, of the people so called, joyning in construction with it *Vehu*, signifying, *and*, or *even*, or, *also* it, it gives us to have respect (as we said) to something before of like nature; and that is by many looked on to be that former calf made by *Aaron* in the wilderness, at the instance of the people, crying to him, *make us gods that shall go before us*; and for making of which they brake off the golden earrings which were in their ears, and brought them unto him, *Ex.* 32. 1-3. It may be, as by ^a some it is, extended farther, not only to that calf, but to any other superstitions of their own inventions, or to the Kings or princes which they set up of their own head, *v.* 4. to affirm, that as they all, or any of them were of their own invention and setting up, so was this calf also. And so is the Conjunction *ו* *Ve*, usually signifying, *and*, looked on as here importing as much as ^b *ו* *Gam* also, which gives to compare the thing spoken of, or to liken it with some other.

The Chaldee indeed seems not to take notice of it, rendring only *והוה* *Hu*, *it*, which makes *Sal. Jarchi* to note, that the Conjunction *ו* *Ve* may be looked on here as superfluous, as elsewhere sometimes it is, and to adde nothing to the signification. And so the Syriac trnnslator likewise omits it, rendring

Because it

is (or, was) of (or, from) *Israel*; but I suppose it is well taken notice of by the ancient Latin, and ours and others going the same way, as having due weight in it to that purpose which we have before said, viz. to the aggravating of their sin, who having had warning from what befell their forefathers for making that calf of old, and their other idolatrous courses, should themselves, running on still in the like rebellion, do the same thing. And so doth also *Salomo Jarchi* note, that the Conjunction may well be so taken into consideration in the giving the meaning of the words, as that they should import, *Also this calf came from them, as that first calf did*. This I suppose may be sufficient for giving an account of these first words of the verse, which according to the way that ours with many others take, do, being joyned together and referred one to the other, make the first clause therein, and so sound, as that *והוה* *Et ipse*, or *ipse*, *it*, or *this also*, should be put to denote that which is said to be from *Israel*; and we cannot but look on it as giving a good construction, and a good meaning (perhaps the best that we shall meet with) of the words.

There are others who, as the words may be capable of other constructions and respects one to another, so do choose to give it them, though not much altering the scope of the whole. As first, that which we have from two learned men and accurate Grammarians among the Jews, *R. Aben Ezra*, and *R. Tanchum*, who do not look on *והוה* *Vehu*, and *it*, as the Nominative case, and declaring the thing, viz. the calf that was from *Israel*; but as coupled with it by the Conjunction, and noting some other person from whom it was, as well as from *Israel*, and so governed by the same Preposition *מ* *Me*, *from*, as that is, so as to sound, *from Israel and from him*, supplying, *is that calf*, viz. that spoken of *v.* 4. in the words, *Thy calf O Samaria*, i. e. from that King which they did set up to themselves. *R. Tanchum's* words, which because express, and not yet printed, we shall set down, are these. *מֵיִשְׂרָאֵל מֵעֲצָתוֹ* *Meyisrael, from Israel*, i. e. *מֵעֲצָתוֹ* *Meatsfat Israel, from the counsel of Israel*:

وقيل ان ضمير قوله وهو راجع الى الملك المتقدم الذكر الذي قال

i. e. "And it is said, that the Pronoun in *והוה* *Vehu* is referred to the King before mentioned, of whom he said, *They caused to reign or set up a King, but not by me*; *كانه قال*

^a Zanchi. ^b Tremel.

כִּי מִיִּשְׂרָאֵל וּמִמֶּנּוּ יַעֲנֵי בִּאֲجֻמָּע רֹאדֵהוּ
 ' as if he said, *for from*
 'Israel, and *from him*, that is, by the
 'joyning (or consent) of their counsel and
 'his counsel *the workman made it*. Accord-
 ing to him there is likewise a difference be-
 tween this and the former way, that there is
 not a distinction between these words and
 the following, as if, *from Israel was it also*,
 were a distinct clause by it self, but that they
 with the next following, *the workman made it*,
 made but one clause. As for the understand-
 ing it, as if what was done were by the joyn-
 consent of Israel and their King, *Abarbanel*
 also seems to agree with them, or even with
 the former also, while he saith that the mean-
 ing is, That the calf was not only from the
 King, but also from the 'counsel of the peo-
 ple; but his adding, *והאומן והחרש אשר עשה*
 &c. *And the workman*
and smith which made the calf was also of Is-
rael, for that calf is not God, but the work of
mans hands, suggests to us as if the words
 might also be rendred, *for it (that calf) is of Is-*
rael, and he was the workman that made it, or,
and that workman that made it, viz. *was of*
Israel. But these may seem too nice ren-
 drings, though perhaps the words might
 bear them.

There is yet another way of rendring,
 which we have from *Kimchi*, viz. *for* (sup-
 plying, *it is*, or, *was*) *from Israel, and it*, that
 is, as for it, *the workman made it*; so that af-
 ter *מִיִּשְׂרָאֵל* of, or *from Israel*, he makes a
 pause, understanding *וזה הענל הִרָה* *this calf*
was, and then joyns the Pronoun *והוא* and
 it to the following words, and *it* (that is, as
 for the same calf) *the workman made it*. And
 of this construction *Mercer* saith, that *He-*
braicae consuetudini accommodatio est, id est more
accommodate to the custom of the Hebrew Syntax.
 The MS. Arabic I suppose follows this con-
 struction, rendring *لان من اسراييل وهو*

for from Israel (supply, it is, or
was) and it the workman made it; although his
 words so punctually for place and significa-
 cation answer to the Hebrew, that of what ren-
 dring is accommodated to the one, the other
 is capable also.

The LXX omitting the particle כִּי *Ci*, *for*,
 or *because*, with which this verse begins, for
 מִיִּשְׂרָאֵל *Miyrael*, of, or, *from Israel*, have
 in *Israel*, which makes some con-
 jecture that they read *כִּי שְׂרָאֵל* *Be Israel*,
 which so signifies; and then they look on the

words as the conclusion of the preceding
 verse, *How long will it be ere they attain to in-*
nocency (or, can they not be cleansed) in Israel?
 So *St. Jerom* renders it according to them,
 so also the printed Arabic, *الى متى*

لاستطيعون ان يطهروا في اسراييل

How long can they not be cleansed, (or, cleanse
themselves) in Israel? But in the printed co-
 pies usually we find *Ev* printed with a capi-
 tal letter, as if it were the beginning of a
 verse, and I suppose it is better so put, and
 then there being omitted כִּי *Ci*, *for*, or *be-*
cause, as by some others also it is done,
 there being supplied some Verb, it will
 sound, *in Israel it is* (or, *was*) *done*,
 which will not so much differ in the meaning
 from, *of or from Israel it is*, or *was*; as that
 we shall need to say they read it other-
 wise then it is now read. It will be much
 one to say, *In Israel* (and, *by or among Israel*)
is it, or, *from Israel is it*, both will signify
 that they are the authors of it, viz. of com-
 mitting idolatry with that calf, which is spo-
 ken of, and (especially if read with an inter-
 rogation,) shew the great perverseness of
 the people, who being Israel, Gods peculiar,
 should yet in, or among them, have such
 things done, viz. that God, their God, should
 be cast off and forsaken, and a vain Idol set
 up in his stead.

All these several rendrings which we have
 mentioned, as to the ~~first~~ words, tend much to
 the same scope, and shew Israel's perverseness in
 forsaking the only true God whom they had
 been commanded to serve, to set up to them-
 selves an Idol, which they had been by ex-
 press command from him forbidden to do.
 The very mentioning of *Israel*, and calling
 them by that name, which puts in mind of so
 near relation to God, of such great things as
 he had done for them, and such obligations by
 which they were engaged to him, and the so-
 lemnities whereby they had avouched the
 Lord to be their God, as he had avouched
 them to be his peculiar people, certainly shews
 them guilty of great falseness and rebellion,
 in that any should have any part of their ser-
 vice and worship but he alone whose name
 was called on them: And according to all like-
 wise is their folly and stupidity manifest, in
 as much as they, they *Israel*, who had been
 fully instructed in the knowledge of the true
 God, his eternity and infinity, should set up
 and worship, instead of him who made them,
 a creature of their own fancy, a new God
 that was from themselves, and of no ancient
 date. But this, though it were hence mani-
 fest, he sees fit more at large to declare in

^c As it is manifest t^hat he took counsel of the people about it. 1 Kin. 12. 28. ^d Deut. 16. 17, 18, ^e As
 he objected to their forefathers. Deut. 34. 17.

the following words, *The workman made it, therefore it is not God.* *The workman made it.*

This, as an evident argument of the vanity of Idols, is elsewhere used; as *Is. 44. 10, 11.* and *c. 46. 5, 6, 7.* and *Jer. 10. 3.* &c. it being put as an evident proof that their idols were not Gods, because they were ^t the work of the hands of the workman; an evident argument certainly, it being a necessary property of God to make and form; to be made or formed is a necessary denial of Godhead: yet so brutish were the idolaters, as it appears, of old, as to worship a thing that they had themselves formed, or knew to be, and had seen, formed by some ^u Smith or Carpenter, according to the matter of which they were formed, and to ^v fall down and worship it, and to pray unto it, deliver me for thou art my God, having not so much reason or consideration as to say, *i is not there a lie in my right hand?* I have made it, and can it be my maker? We have a perfect pattern of such brutishness in *Demetrius*, the *Ephesian* Silver-smith, who made it an accusation of great weight, as he thought, against *St. Paul*, that he persuaded and turned away much people, saying that they be no Gods which are made with hands. *Acts 19. 26.* But if these be Gods, how much more shall they be so that made them with their hands? for what have they, which these did not confer on them?

How far gone the Israelites were in such stupidity, or whether they who had been so far instructed in the law concerning the only true God, could or did think the calf by them devised, and made by the workman, to be true God, or whether they thought it a ^h symbol of his presence, a representative of him, and so in it thought they worshipped him, I think it needless here nicely to enquire, or put it to the question. It is, from his bringing here the original of it as an argument to prove it no God, manifest that they thought of it otherwise than they ought to have thought, and attributed to it that honour and worship which was due to none but God, and expected from it that help and good which was from none but from him to be expected, and were in such an error as was, by proving it to be no God, to be convinced; and certainly, by shewing thus the original of it, is that sufficiently proved. Yet if they were so brutish, as for all that to think, that though it were by themselves devised, and by the workman made, yet might by I know not what power influenced receive divinity, and become God, and so deserve adoration

from them; this also doth he prevent by mentioning the end likewise of it; so shewing that as it was of nought, so it continued still a thing of nought, as should appear by its coming to nought, not able so much as to preserve it self, in that he saith, *but the calf of Samaria shall be broken in pieces*; whence follows, and therefore still no God, hath nothing of divinity in it, but is רחלא רלית בה צורח an unprofitable useless idol, as the Chaldee calls it. Thus will the words be continued one with another, according to that rendring which ours with many others give of them, which I think is very convenient; yet because there are others given, we may take a distinct view of the words, and see on what grounds they go. The first word in order is the Particle כִּי *Ci*, which ours render, *but*: and of those who agree else with ours in rendring the following words, some, ^l quoniam, *because*; others, ^m nam, ⁿ for; others, (a not liking that) ^o certe, *certainly*. The Particle signifies any of these, and is used for any of them, as will best serve with the place and occasion, and either of them may serve here, and (*but*) as well as any, the use of it being for connexion of these words with the foregoing, *therefore it is no God*, as a farther argument to prove what was before proved from the original of that vain Idol which they adored, being the device of their own heads, and work of the workman, that it therefore could have nothing of divine power in it, again, from the end it should come to, not able to defend it self, as if it had had any such it would have been, *viz.* that it should be broken in pieces. Others making it as a consequent as well as an evidence of its being such, ^p render, *atque, ideo, or itaq;* *therefore*, because it is a thing of no such power as they would have it to be thought, and to evidence it, it shall be broken in pieces. This comes much to the same purpose, as long as the next words be by them rendred, or understood, as by ours they are.

These words are, שבבים יהיה עגל שמרון *Shebabim yihyeh egel Shomron*, *The calf of Samaria shall be Shebabim*, about which word there is great variety of opinions, and so different rendrings. As first, that which ours well choose, as backed I think with greatest probability and best authority among any significations given it, which is, *pieces, it shall be, i. e.* as for better explication they adde, *broken in pieces*. This notion several of the learned Jews assign to it, and prefer before others; and for confirmation sake, seeing the word is

^f Jer. 10. 3. ^g The word חרש *Charash*, signifying either of them, any workmen. ^h *Is. 44. 17.* ⁱ *ib. v. 20.*

^k Calvin. ^l Pagn. ^m Jun. Trem. ⁿ Tarnov. ^o Druf. The MS. Arab. hath في الحقيقة *in truth*, or

^p Surely, except that be added to the former words, and this omitted. ^q Munst. Merc. ^r Pare.

not elsewhere found in the text of the Scriptures, urge the authority of the Chaldee Paraphrast, and some of their ancient Doctors, by which they think it made apparent to have that signification. * The Chaldee words are, לנסרי לרחין *into the shavings off, or what is scraped, filed, or shaved off from tables, boards, or plates, little shivers.* The proof which they give from the use of the word or its root by the Rabbins are, that one calls words of ^s reproof, or reprehension, or threats, words שמשכנים לבו של אדם *Shemeshhabebim, i. e. is ששוכרים Sheshhaberim, or שמשברים Shemeshhaberim, i. e. which break the heart of man.* Some likewise adde what is found in them as a Proverbial expression, שיבה מכשורה *Shibba miccasha, a chip (or splint) out of a beam, to which some think allusion is had in that saying of our Saviour, Mat. 7. 3. Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye?* taking that notion of שיבה *Shibba*, which they take to be from the same root, in that saying, to be an argument that ששב *Shabab* in this hath the like, viz. of any chip, or small piece of any thing; and so שוואר *Shevarim* to be w the same with שבר *Shavar*, from שבר *Shavar*, to break; so that without playing with the words it may be rendred, chips, shavings, shivers, any small thin piece, or dust, that a thing is broken or beaten into. To this head or notion are to be reduced those several expressions which interpreters, that go this way, use in rendring or expounding it, as ^x fragmenta, ^y frustra, ^z scobem, ^a contritiones, ^b scissilia, and the like, all tending only to denote such shivers, flitters, mammocks, little pieces, or even dust, that bigger and more solid bodies are by some violent means as breaking, sawing, filing, &c. reduced to. *Abu Ezra* also saying, that שכבים *Shebatim* is the same with שביבים *Shebibim*, which is the plural from שביב *Shebib*, which occurs Job 18. 5. and is rendred a spark, or sparkle, seems to mean the same thing, viz. pieces as small as sparks from the fire, or else that it should be brought to the anvil to be beat to pieces, and caused to sparkle or flee into sparks.

Nor do I think *St. Jerom.* (or the *Vulgar Latin*) to mean any way different from these, whilst he renders, *In araneorum telas erit, it shall be spiders webs, i. e. as the Doway render it, as spiders webs, for no man can think it should be properly or literally understood, but by way of similitude only, to fig-*

nise into what thin plate or parts it should be beaten, as thin as a cobweb, or the like. This *Version St. Jerom.* justifies on the credit of Jew, who he saith told him that שכבים *Shevavim* did signifie properly, *araneorum filia per aerem volitantia, quæ dum videntur intereunt, & in atomos & nihilum rediguntur, Spiders threads that flie in the air, and perish while you look on them, and are broken into atoms, and come even to nothing.* A learned man of that nation, though now a Christian, thinks that Jew to have imposed upon *St. Jerom.* because there is no such thing found in the writings of the Jews, as to that signification of the word. But why might it not be then in common use among the Jews in that signification, though not in any of their books found? Neither do I find it in any of those Eastern dialects of affinity with the Hebrew, as the Syriac, or Arabic; yet that it might signifie some such thin and slender thing, we may guess by that

in the Arabic, سبة *Sebba*, and سبيبة *Salibab*, from the root سب *Sabab*, do signifie رقيقة *A thin rag, as of linnen, or any o-*

ther thing; so that they might not improbably call such flying cobwebs by a name common to things of such thinness. However what *St. Jerom.* took to be meant by this expression is manifest, viz. that this calf which being now in its glory, was adored by them as a God, should ere long be devested of its honour, and to shew that there was nothing of that nature in it, whereby it might deserve such esteem, be used even as common mettall, and reduced ^f in minutissimas partes, to little thin or slender pieces or shivers, that it might be put to other uses. So shall it be broken in pieces, whether by them or the Assyrians, *وهداهم ملك*

and the King of Assyria shall be presented with it, saith *R. Tanchum*, according to what is said c. 10. 6. it shall be carried into Assyria for a present to King *Iareb*; *Kimchi* also, They shall break it, and carry it away to make use of the gold, and not for that use it was put to while it was yet in the form of a calf.

To which purpose is also what others render with a different notion, which they think the word to have according to the use of it in the ^a Chaldee, it shall be for ^b instruments of ornament, jewels or golden ornaments. Probably the Assyrian might make such use of it being broken in pieces. This still imports a breaking of it, and so all these shew that it

* In asserum scobinas. Merc. † Abu Wal. in שכב. R. Tanch. in שוב. Kimchi here, and in Radic. ^a الكلام الوعظ R. Tanch. † R. Sal. Kimchi. ‡ Mercer. w Kimch. Abarb. x Munst. Jun. y Pagn. z Merc. See Var. Calv. b Tig. c See Diodati. d Carol. Veil. e Jaubart. Kamuf. Ebn Athir. & f Grot. g Num. 31. 50. h R. Tanch.

shall come to the same end with that calf in the wilderness of old, which ¹ *Moses* ground to powder; by which means, as that appeared to be a vain Idol and no God, so shall this also now appear to be by its being broken to pieces, though both of them by them adored, and called their Gods.

All these hitherto agree well, in that they take the word שִׁבְבִים *Shevavim* to signify small thin pieces, fragments, splinters, or shavings, or the like, whether of metal or wood: which by the way I mention, because *Tyrannus* from this word seems, I know not whether on good reason, to gather that this calf was not made of solid gold, but of wood gilded over.

But there are others, who think by this word denoted, not so much those pieces into which it shall be broken, that it may be carried away, as its being taken from its place and carried away, as if the words should sound, *shall be removings*. So the word according to its substantive form seems, if that signification be given, literally to sound, though it be understood as a Participle, as it is not unusual for an Abstract to be put for a Concrete, a Substantive for an Adjective or Participle, and so is by *Abu Walid* expounded, *ان*

The Idol of Samaria shall be removed, (or hurried away,) i. e.

منقولاً من بلده مسبياً مع عابديه translated from its countrey, going into captivity with its worshippers. The same exposition doth ² *R. Tanchum* recite, saying, that the meaning is by some said to be *يطرد من مكانه*

it shall be removed from its place, viz. from the land of Israel into Erak; and so the MS. Arabick translation here hath, في

الحقيقة عجل شمرين في تلة المسباين Verily the calf of Samaria (shall be) in the number of those that go (or are led) captive. Of this exposition *Abu Walid* saith that it is *جايز* passable, yea *جيدا بالغا* very good, yet that the first is *افضل فيج واليق* better and more convenient. And this was manifestly taken by those Greek translators, who render, as ³ *Symmachus*, ἀγρευσάτων, which is rendred,

*Inconstans, instabilis, inconstant, unstable, or that which is called the Fifth Edition, περιελας, vagus, fluctuans, wandering, wavering, as not being able to remain stable and fixed in its place, but thence removed and carried away. In this way that we have said, the scope of the place describing what shall be done to the calf it self, seems to require, that according to this notion it should be taken as in a passive sense, otherwise, It shall be שִׁבְבִים, i. e. It shall be removings, might be taken in an active sense, as to denote it, shall be to Israel an occasion of their removing, or being removed, as Idols are likewise called עֲצָבִים *Atfabim*, sorrows, i. e. causes of sorrow. (see v. 4.)*

The LXX do so take it in an active sense, though in a signification something (yet not much) different, ἀγαγὼν ἢ ἐκ μύθου σὺ, *Thy calf was seducing, O Samaria*, taking the word I suppose to sound, *seductions, errors, or deceits*, but for the plainer meaning, expressing it, according to what we before said, by the Participle, importing it to have been a cause of error to them. The printed Arabic exactly follows them, *من اجل ان عجلك هو مضل*

Because thy calf is a seducer,

O Samaria: The Syriac much alike, *ܐܠܗܐ ܫܡܪܝܐ ܕܝܠܗܐ ܕܝܠܗܐ ܕܝܠܗܐ*

But thy calf O Samaria hath been for error. Among the Jews also have been some that here give the signification of seducing to this word. So R. Jafet, cited by Aben Ezra, as expounding it, כי עגל שמרון יעשה ישראל להיות שובב

*Because the calf of Samaria shall make Israel to be rebellious, though he censure it as not נכון Nacon, right. Some learned men conjecture all the Greek interpreters to have read not שִׁבְבִים *Shevabim*, but שִׁבְבִים *Shobeb*, or *Shobebim*, in the Participle. Others think them not to have read so, but having respect to the signification of the Verb שִׁבְבִים *Shobeb*, as it it signifies, avertere, pervertere, seducere, to turn away, to pervert, to seduce, to have rendred it as if it had been written שִׁבְבִים *Shobebim*, and the plural put for the singular number; yet it appears that some of them took it here for a plural, as in those fragments cited ⁴ as various readings, out of *Aquila* ἀγρευσάτων, and ἀγρευσάτων, *errantibus, sine conversis*. But I suppose the most simple and regular way to be that which hath been said, of the expressing the abstract Noun Substantive by the Participle, in ⁵ that signification*

¹ Exod. 32.20. ² See also his book *Morshed*. ³ And adds his note, that he takes the word as from שִׁבְבִים *Shebi*, captivity. ⁴ See *Nobilius*, and *Petr. à Fig. &c.* Why in *Pool* they are rendred transitively, *instabile reddens*, and, in *grym agens*, may be examined, ⁵ Cappel. p. 344. ⁶ Buxtorf. *Vindic.* p. 699. ⁷ See *Jerom* Greek Bib. *Francford*. 1597. novit. ⁸ See something of the signification of the Verb שִׁבְבִים on *Micah* 2. 4.

which they thought it here to have. These different expositions, though they are from different notions as to the signification of the word, yet in the ratification of them on the subject spoken of, do all concur, and are at once made good.

That which this is spoken of is called, as likewise before *v. 5. the calf of Samaria*. Samaria being the Metropolis or head-city of the Kingdom of Israel, may be put to comprehend the whole people. Two calves set up by Jeroboam, the one at Bethel, the other at Dan, and commended to them to be worshipped by them, and called their Gods, it is manifest they had. If it be true^r what the Jews report, that in the twentieth year of Pekah King of Israel, Tiglath Pileser King of Assyria took away from Dan the golden calf, and that in the twelfth year of Abaz King of Judah, some eight years after, the other was taken away by Shalmaneser King of Assyria, it is possible that there might be when this was spoken, in that interval, but one of these calves left to them, and so properly spoken of in the singular number. But whether it were so, or whether the two calves be meant, though in the singular number spoken of as one, or whether besides those two the people of Samaria erected to themselves another in their own city, as some conjecture, which is here meant, it will not be needful to enquire. That which is to be heeded to is, that in that calf, whatsoever it was that they then worshipped as a God, shall be verified what is here spoken, however understood, to prove it nothing less than what they esteemed it to be, *viz.* according to that rendring which ours follow, (and I think deservedly,) that it should be devided of its supposed deity by being broken to pieces, and, by being, carried away into captivity with its worshippers, not able to defend them or it self, put to other uses, and so shewed to have been all along a lie, and cause of error to them, and should be therefore as of error so of much mischief and damage to them, as by the next words will appear, which are,

v. 7. For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

The expressions in this verse are generally looked on as figurative, in a parabolical way setting forth the condition of Israel, what it

was, and what it should be, what they had done or did, in those things that they have in the foregoing words been taxed for, as their forsaking God to rely upon others, and their running after Idols, and what should be the issue thereof to them. Their costs and charges, their labour and trouble, which they put themselves to, in so doing, was not only all the while vain and unprofitable to them, but should end in mischief and destruction to them. That we may have this meaning from the words, we must attend to the proper or literal meaning of them so far, as to see how they are applicable to that condition of theirs which they are brought to express. The first words, according to the understanding of which the rest are to be understood, are, *For they have sown (or, do sow) the wind, and they shall reap the whirlwind.* כִּי יִזְרְאוּ *Ci yizrau*, for they have sown, as ours with^s others; to others, for they do sow; * others, for they shall sow, or, because they shall sow; others, *w cerie* (or, *sanè*) *seminabunt, certainly they shall sow*; others, ** cum seminaverint, when they shall have sown*, or, *whereas (or, seeing) they have sown*; y others, *seminare solent, they are wont to sow*, or, *pergunt, go on to sow*. That in any of these significations the particle כִּי *Ci* may be rendered *viz.* for, certainly, seeing that, when, and other like, or be taken even as an Expletive Particle, is no doubt; as neither that the Verb יִזְרְאוּ *Yizraau*, being the Future form, may be rendered as the sense will require, or best agree with it, either as the Present, Preter, or Future tense, or so as to denote^a *actum continuum*, a continued act or custom of doing. Which way soever it be here taken, the connexion of these words with the preceding will be much alike, as being a continued declaration of their great folly in doing what they do, and of the mischief which shall thence accrue to them, as by adding the following words will appear, the next of which, and governed of this Verb, is רוּחַ *Ruach*, wind, they have sown the wind.

This appears at first hearing a Proverbial expression; for how can any be properly said to sow the wind? By it therefore it is by most agreed to be signified, the bestowing^b labour and pains (which is denoted by plowing and sowing) about that which is vain and of no profit. For explication of it, some say that the sowing wind is, when a man shall wave or throw up and down his arm, as if he were sowing corn, when indeed he hath none in his hand, and so doth only beat the air, and weary himself. R. Tanchum expounds it, as if by wind were meant لا شيء *nothing*. Kimchi to

^r See Selden, de Diis Syris. l. 1. c. 4. and Bochart, de Animal. l. 2. c. 34. ^s Pag. Munst. Tig. ^t Capito and see Zanchi. ^u Vulg. Lat. ^w Trem. Pare. and see Mercer. ^x Jun. Trem. ^y Vat. Zanch. Pisc. ^z Mercer. ^a Zanchi. ^b In literis sacris arare & seminare, significat operam, Vat. ^c Calv. Trem. Zanch. see Capito.

the same purpose; *wind*, שָׁאֵן בְּרוּחַ, in which is not any thing, or, no substance. But sowing seems to require to be understood something that is sowed, though perhaps as vain as, or worse than, nothing; as little profitable, if not more hurtful. And this perhaps may be the cause that the LXX do not render it literally, *wind*, but, ἀνευκρότα, things (or, seed) corrupted with the winds, blighted or blasted, in which is no pith that should spring up, and bring forth any thing that should be good. The pious Arabic, who follows them for want, I suppose, of a word at hand, renders it, فاسد, corrupt wind.

What these, which we have seen, render by, *sowing wind*, there be who render, *sowing to, or for the wind*. So Jan. and Tremellius, Cum vento seminauerint, and so more anciently the MS. Arabic, لَانْ لِلرَّيْحِ يَزْرَعُونَ.

For they shall sow to (or, for) the wind, as if all they sowed were but thrown into the wind, by that to be dispersed and blown about. To which purpose, or not much unlike, some would make the Chaldee to sound, which they would have to be, *Que vento flante seminata sunt, those things which are sown when the wind bloweth*. Some indeed render his words, *Domus Israelis similis est ei quod ventus disseminat, The house of Israel is like to that which the wind disperseth*: but his words are, בית ישראל רָעַן לרוּחַ, the simplest interpretation of which is certainly, *The house of Israel is like to him that hath sown (or sowed) the wind, and reaps a whirlwind*, although it may be also rendered, *to that which the wind hath sown, and the whirlwind moves*, as by others we say it is, viz. to seed scattered up and down by the wind. But the former is as a plain regular construction, so altogether agreeing to the Hebrew, כִּי רוּחַ יִזְרָע, Ci Ruach yizraen, where the Verb being plural including, they, must govern the singular רוּחַ Ruach, wind, and not be governed by it, except any should think they changed the reading into Yizraen, of which there is neither need nor likelihood.

Now according to all, the words, though something differently rendered and interpreted by them, are so shew, that all the shews that Israel made in their idolatrous courses, all the cost and labour that they were at in setting up, and adorning and worshipping Idols, was vain and unprofitable, as vain as if a man should sow wind, or what is meant thereby, it being an usual expression to a Proverb, of what is vain and altogether unprofitable, of labour to no profit. So saith he, Eccl.

5. 16. what profit hath he that hath laboured for the wind? and a known Proverb it is to express Labour in vain, ἀνευκρότα, to till the winds, and by much the same reason, to sow the wind, to denote that what they did was all in vain, to no profit or purpose. And so Kimchi gives the meaning of these words; It is as much as to say, שָׁאֵן בְּרוּחַ, לְשׂוּא טָרְחוּ בְעִבּוּרָהּ, In vain have they laboured in this service (of Idols,) as if a man sowed wind, in which is nothing of substance: and so R. Tanchum, יַעֲנִי אֵן מַעֲשֵׂהָ, די הַפְּרָעָה The meaning is, that their labour is in vain.

True is this so far; but this is not all. This wind is not as common wind, the tilling or sowing of which would be only lost labour,

רוּחַ פָּסָד, and taking pains to no purpose, but *רוּחַ פָּסָד* (to borrow the Arabic translators expression) a corrupt, pernicious wind, and which if we call nothing, it must be understood, not as nothing is opposed to that which hath being, or substance, but as opposed to what is good and profitable; nor meant what will not produce any thing, but be quite lost, and merely in vain, but that which will, as not produce any thing that is good, so certainly produce what is evil and noxious; for so will the following words shew, that by this wind here said to be sowed, for expressing the nature of their doings, is to be meant. In all sowing is usually respect had to a crop to be reaped with increase in the same kind: and so here, to make up the comparison by which the condition of Israel is expressed, is also mentioned their reaping as well as sowing. It is an usual saying, that *as a man sows, so he shall reap*; if it may be supposed that a man should sow the wind, and cover it with earth, or keep it there for a while penn'd up, what could he expect but that it should, enforced by its being shut up, and accession of what might increase its strength, break forth again in greater quantity with greater violence. So is it said, that from that which they are here said to have sown, they shall reap a whirlwind, סופתה Suphatah, magnum turbinem, a great whirlwind, hath the Tigurin Version; in which notion of the word it agrees with what the Jewish Doctors observe of the import of that word. For whereas סופה Suphah, signifies a whirlwind, which is קָשָׁה מִרוּחַ כְּתָם, as rougher than a simple wind, being caused as מִן תַּזְזַן הַרְבֵּה בְּחִצְתָּהּ, as R. Tanchum speaks, from the contrariety of winds

^a Grot. e Galat. 6. 7. ^f Sicut unum semen multa femina, ita parvus ventus magnam vim tempestatum affert. Oecolamp. and see Ribera, and Tarn.

in their motion: this form here put סופתה Suphatab, with the letter ט T inserted in it, signifies more than a simple whirlwind, one of greater violence, the adding that letter serving לרחוק הענין to strengthen, or augment the signification. So Kimchi on the place. So that here is denoted not only loss of labour, but a pulling on themselves, by vain labour, great mischief, a plentiful crop of evil, agreeable to the ill nature of the seed; as much as to say, That by their vain and evil doings they brought on themselves, as the product and issue thereof, great mischief; which is by the most of Expositors looked on as by way of similitude, to express those great evils, that destruction and captivity, that invasion of the Assyrians breaking in on them like a whirlwind, which Israel by their serving of their calf, or other Idols, occasioned to themselves, and reaped as the reward thereof, so that not only, לא רשינו הנאה של כלום, no profit at all, but hurt and damage should come unto them. And this is as much I suppose as need to be said for applying the Proverbial expression to the condition of the idolatrous Israelites, viz. by looking on the wind as to denote what is vain, and evil; the whirlwind, as to denote what is hurtful, and noxious, and destructive; and by the sowing the one, (or, to it,) to be understood the labour and costs they were at in their Idol-worship, and by their reaping the reward and issue thereof to them. Which may perhaps be looked on as well enough expressed, as to the meaning, though not to the letter, by what the LXX have, ἡ δὲ ἀνέμος ἐκείνη ἐκείνη ἐκείνη, and their subversion or destruction, as some, or, their end, as others, as the Arabic, their defect or failing shall receive, i. e. succeed them, viz. those ἀνέμους, or seeds blighted with the wind, which (according to that Version) they sowed, importing that the end should be answerable to the beginning, the reward to the labour. They seem in their renderings to have had respect to the signification 1. of סוף Soph, as it signifies an end. Some by the expression of sowing wind, that makes a great noise and stir, look upon as implied the great shew of religious devotion which they made in their Idol-worship. But, I suppose, that which we have mentioned of the vanity and unprofitableness of what they did, to be chiefly intended, and every circumstance which the words may suggest is not to be too nicely urged in such comparisons, but the main scope

to be attended to; yet may both these be here taken in well together.

These words, thus taken in a figurative sense, being looked on as a description of Israel's condition, how things were, and how they should be with them, the following expressions are also by most looked on as applicable in the same kind, and a farther declaration of the same thing, the terms being taken from such things as ordinarily follow, or are expected to follow on sowing and reaping. The husbandman having sown his seed, expects and hopes that it should grow up first into a blade, then a stalk, then to an ear, then to full corn in the ear, fit to yield meal; then that it being ripe, he should reap it, and enjoy it for the food and profit of himself, and his family, and others: if these things succeed aright, he hath what answers his desire, and accounteth himself an happy man; but if it prove otherwise, and either of these fail, then is he frustrated of his hope, and made unhappy. And so is it here with Israel, whatever they hoped for in their idolatrous courses, they are defeated of, and they are in a condition like the husbandman, whose seed for the most part groweth not up so far as into a stalk, or if it doth, cometh not to have grain in it that may yield any meal, or if it doth and he reap it, or it be fit to be reaped, it is taken from him, and devoured by strangers, so that he cannot enjoy it, or have profit by it. It hath no stalk, (or, standing corn, saith our margin,) the word in the Hebrew being קמה אין לו Kamah ein lo, There is not in it קמה Kamah, which being from the root קם Kam, which signifies, to stand, to rise up, to stand upright, may well be rendered by either; and the same is meant by them, viz. the corn as it yet stands erect on the ground before it be cut. 2. צמח Tzemach, the bud shall yield no meal; if on the stalk there put forth an ear that shall blow, and seem to have grain in it, that shall be so lean and empty, as that it shall not yield any meal to make bread of. The Syriac by צמח bud understands the ear that shews forth of the stalk, rendering מוצא ארץ חסד, and there is no stalk to them neither ear that yieldeth meal.

R. Tanchum expounds these two clauses as depending one on the other, thus: It shall not prosper, neither shall be from it a standing ear, meant by קמה Kamah, much less shall it grow to maturity, that קמה Kamach meal should come of it, his words in Arabic being,

^e Pisc. see Jer. 4. 13. and 51. 1. ^b Lyra, Pet. à Fig. i Turbinem ex vento facto metere, nihil est quam ex inutili & vana opera malum acquirere. Lively. ^k Kirch. Conc. ^l Druf. ^m Calv. Zanchi. Tarnov. and see Pare. ⁿ Marc. 4. 28. ^o To which answers in Syriac } קמה, in Arab. قامة. ^p Kimchi hist. and in Rad. and Abulwal, الزرع القام.

يعني لا يتبع ولا يصير منه سنبان قائما وهو
القمح فضلا عن ان يدرك ويأتي
منه دقيق وهو القمح

The Chaldee Paraphrast doth not so particularly and literally express the words of this clause, but in brief and more general language, thus, *To which is no standing corn, it shall not make (or produce) Nob, fruit, or increase.* The LXX also putting both clauses into one; *ἀπὸ γὰρ ἐν ἔχον ἰσχυρὸς τὸ ἀποδοῦναι ἀλυσρον, an handful (or sheaf) not having force to make or yield meal, viz. they shall reap;* so that the words, stalk, and bud, they comprehend in one name of, *handful, or sheaf.* On which rendering of theirs Tremellius notes, that the reason of the difference of it is not to be sought from the reading of the words, it being out of doubt, *eos non verba sed sensum studuisse redere, that they endeavoured not so much to render the words, as to give the sense.*

3. If so be it yield, the strangers shall swallow it up. **אולי יעשה** Ullai yaaseh, *If it yield:* the word **אולי**, which elsewhere signifies, perhaps, is here noted by R. Tanchum to signify **אם** Im, if, and with the Conjunction **ו** Ve, and, understood to be as if it were said, **ואם** Veim, and if, or, as R. Salomo, **אם**, also if; although others look upon it as in its other usual signification, including the expectation of a thing to be, as much as to say, **ומא עשהו** and that which

perhaps shall bear fruit; or as Aben Ezra, supplying first, **ואם תאמר**, and if ye shall say, perhaps it will yield, know that strangers shall swallow it up; strangers, i. e. **אعدא الناهبين**

Enemies, spoilers, or enemies that shall spoil. The Syriac renders this as not importing so much, as the others make it to do, that some of those buds should come to afford meal, but as only supposing that if they should, what should have then become of them,

אם לא יעשהו And if there should

have been any to them, strangers should or would have eaten it.

Thus is the distinction of the clauses of this verse in our translation, and such others as we have mentioned, and several others; but there are others who differently distinguish them, viz. *There shall be to the stalk (or stand-*

ing corn) no bud, it shall yield no meal, if so be it yield &c. or, as others, *The standing stalk, there is no bud in it, neither shall it yield meal, as if he should say, There should come up a stalk, but without bud, and therefore no increase of corn should be from it.* And with these agrees the MS Arabic, **قائمة ليس له**

سنبات ولا يعمل دقيق The stalk hath no sprout, neither doth it make meal. But Tremellius observes, that in such reading there is not due regard had to the accent, and the clauses are confounded, and the elegant gradation in the words obscured. However, here is no alteration of the signification of the words, nor of what they will have to be the scope of them figuratively taken, viz. to shew the vanity and unprofitableness of all that the Israelites, forsaking the worship of God alone, in their idolatrous ways and superstitions, do or attempt in any way, for, as they suppose, advantage to themselves. In nothing shall they thrive or prosper, nothing that they suppose most for advantage to them, shall be beneficial; or if any thing seem to them to be at any time, or for a while so, it shall end in loss and mischief to them; they shall be deprived of the hoped for good, and nothing what may be profitable shall be left to them, but only real mischief; and so shall they be in a condition like that of a miserable husbandman, with whom all things should succeed according to those expressions in the words given.

So by the most are the terms looked on as to be applied by way of figure or comparison to Israel, as setting forth the ill success of their idolatrous ways. But R. Tanchum is so unsatisfied with the congruity of the application, especially of the latter words, that he conceives the words of the whole verse not to be spoken by way of comparison, for declaring the fruitfulness and ill success of their false opinions and idolatrous practices, but properly to be meant of their tillage and harvest, and what concerned the fruits of the earth, and their expectation from them. But then the first words, however spoken of that, will be necessarily figurative. How can any properly be said, to sow the wind, or reap the whirlwind? It must necessarily be a figurative and Proverbial expression, the meaning of which we have already seen, but shall add his words, in which he gives his meaning of it, because not yet printed: **يعني ان**

سبعهم في الغراع لان البركة قد رفعت

^a See Zanchi. ^r Interlin. Seges erit carens germinem, non factura farinam. Cast. ^s Grot. Distingue sic, Culmistrans non est in eo germen, neque praeferet farinam, &c. Tig. Seges stans, non germinabit, nec reddet farinam. ^t **يوجد بهذا تعبهم في الزرع وفي عمارة الارض حقيقة لا مثل للاعتقادات**

^z Zanchi also and Rivet intimate, that they may be so taken.

מן עמלם לחלול העקב וקאמא יזרעון
 רבא יעני לאשי וכסדון מלל דלכ

‘He gives to understand that their labour is in vain, because blessing is taken off from their labour, because, of the lighting of punishment on them; and it is as if they sowed the wind, that is, nothing, and reaped what was like to it. We may adde from Kimchi, או פחות מכנו or what is of less value, or worse, than that, a whirlwind being worse than an ordinary wind. The other words may be properly understood, as he would have them, and if so, are a denunciation of scarcity, famine, and poverty to them, by naming those things on which they are necessarily consequent. Yea, which way soever taken, whether figuratively and comparatively, as others take them, or properly, as he will have it; in both are they an evident threat of punishment to them for their evil courses, and that nothing shall prosper to them, but all things end in mischief to them, through the subtraction of Gods blessing from them and their indeavours, and his curse on them, by which they shall be frustrated in all that they hoped to receive good and comfort from: so that as in the foregoing verse is shewed what should become of their deified calf, so in this, what should become of other things which they might place any confidence in, and think should be for their wealth, all come to nought. What remains but their persons? and of them what shall become, the following words shew.

v. 8. *Israel is swallowed up, now shall they be among the Gentiles, as a vessel wherein is no pleasure.*

Israel is swallowed up; the people so called. This might be well affirmed of them, though no more should be added than what is said in the foregoing words, viz. *if so be it yield*, viz. their corn yield increase, *the strangers shall swallow it up*; the same word being in both clauses used, there in the active יבלעוהו Yiblauhu, shall swallow it up, and here נבלע Nibla, in the Passive, is swallowed up; and so some think it enough to expound it by, *Devorantur opes ejus & facultates eorum, their riches and wealth shall be devoured*. A man is said to be undone, when what he should subsist by is taken away from him, and people to be destroyed, when their cattel, and corn, and

goods are destroyed; as Deut. 28. 51. *He shall eat the fruit of thy cattel, and the fruit of thy land untill thou be destroyed*. But here seems an addition to what was in those words said of the destruction of their goods, on enjoyment of which their outward welfare depended, by shewing what should happen to their persons themselves, viz. that they also should be swallowed up by the enemy; so Aben Ezra, joining both, יבלעו קצירכם גם יבלעו הזרעים, *They shall swallow up your harvest, they shall also swallow up the sowers*.

נבלע Nibla, is swallowed up. Perditus est, y some render, and so R. Tanchum, חסד is perished, or destroyed, as he saith, from the same root is said Job. 2. 3. *Thou movedst me against him*, לבלעו חנם Leballeo chinam, to destroy him without cause, as ours in the text, or, as in the margin, to swallow him up; which is the more literal rendring, and is by them here put in the text, and is, though both significations well agree, yet I think, the most apposite and expressive of the nature of the thing spoken of, importing what shall be the condition which Israel is here threatened to be brought to, viz. that though they be not brought to utter destruction and annihilation, yet they shall be so swallowed up as it were by other nations, amongst whom they shall be dispersed, and mingled with them; that they shall retain, neque rem, neque nomen populi Dei, neither the condition, neither the name of Israel, as the people of God, or a people at all of their own jurisdiction; as it hath been long since plainly verified in the ten tribes, which have been for so many years so lost among the Gentile nations, that even the very name of them is perished, and none can say where they are.

נבלע Nibla, is swallowed up. The Verb for form being of the Pretertense would literally denote that which is already come to pass, but is by many expounded as the Future, shall be swallowed, or the like, with this note set upon it, That it is so put as it is, to shew the certainty and the suddenness of that which is threatened to come on them, according to that usual custom in the writings of the Prophets, to speak of things that certainly and speedily shall be, as of things already done, or in doing, as we have had elsewhere examples. Such was the present condition of Israel, considering what the history of their affairs sheweth them to have already suffered, as that the word, as by ours or others rendered, as denoting what was already present

w According to what is denounced in the law, Deut. 28. 16, 17, 18—33. *The fruit of thy hand and all thy labours, shall a nation which thou knowest not eat up*. * Var. y Pagnin, as cited by River. See Interlin. in Marg. Capito. a Jerom. b And is so rendered by many, as the LXX, ὁ κατασφραγισμένος, the Vulg. devoratus est. Syriac. and both Arab. Versions, Chald. &c. c Capito. Trem. Druf. Grot. River. &c.

might be well enough spoken of them, as ^d in good measure verified already in them; yet the completing of what is in these words denounced, depending on the utter destruction of their Kingdom, and their being carried captive by the *Affyrians*, will it be even necessary to understand the Verb with reference to the future, and what was yet, though shortly and certainly, to come. Which also is to be observed concerning the following Verb in עתה היו בגוים *Attah hayu bag-
goyim*, which literally sounds, *now have they been among the nations*, and is so by ^e many rendred, yet expounded as in the Future; so that *nunc factus est, now hath been, or is now become*, should sound, *proximè fiet, shall shortly become*. It is therefore by ours, as by many others, so rendred, *they shall be*. The Particle, ^f *nunc*, added, declaring that this punishment, though not wholly come upon them, yet shall certainly come, and not be long delayed. *Now shall they be among the Gentiles*, by whom they shall be shortly swallowed up, or being swallowed up of them, and carried into captivity, and deprived of all their wealth and former dignity, as a farther evil added to their captivity, (or even among those to whom they sought for help.) ככלי אין חפץ בו *cicli ein chaphets bo, as a vessel wherein is no pleasure*, i. e. very much despised and had in contempt, looked on as a vessel that is put to the vilest uses, or cast away as not fit for any use. For denoting an abject or despicable condition is the same expression elsewhere used, as ⁱ *Jer. 22. 28. Is this man Co-
niah a despised broken Idol?* אם כלי אין חפץ *Am celi ein chaphets* ⁱⁱ *Is he a vessel in which is no pleasure? where-
fore are they cast away he and his seed?* Such vessels *St. Paul 2 Tim. 2. 20. calls* *οὐκ ὡς ἄγγεια, vessels to dishonour*, opposing to them *there vessels is* *τίμιον to honour*. There may be compared likewise what the Psalmist saith in expression of an abject and low condition, by a comparison to a vessel, *I am like a broken vessel*, *Ps. 31. 12.*

What vessels are by this name here meant, is not particularly expressed; some in expounding it instance in those of the uncleanest sort, and most fordid use; wherein I think they do not so well, the Scripture it self having forbore to do it. What some Jewish Doctors observe of the Hebrew language, that it is therefore called the Holy tongue, because it hath not in it the names of obscene things, may be observed of the language of the whole Scripture, and therefore where that refrains from naming things of filthy or foul sound, I suppose it is convenient to imitate

and retain its purity, in abstaining from such words as may be offensive to modest mens ears; and therefore do the most of translators do well here in contenting themselves with more general terms, though they render it some of them not just according to the Hebrew: as the Chaldee ביה צרוך *biyah tseruch*, and accordingly the LXX, ἀγαθόν; the printed Arabic *أجيد صالح*, *not good or useful*; the

Vulg. Latin, *immundum, unclean*; the Tigrin, *ingratum, unacceptable*; Munster, *quod nullius est valoris, which is of no value*, and the like. Cyril suggests a different exposition, as if it might be understood, That because Israel was such an unprofitable and despised vessel, therefore they should be henceforward among the Gentiles, and carried from their own country, and dispersed among them; but the former is the plainer way.

v.9. *For they are gone up to Assyria, a wild ass alone by himself; Ephraim hath hired lovers.*

כי For &c. This Particle gives the connexion of these words with the former, as shewing why it should be so with them as in those is said it should, viz. because they forsaking and standing out against God went to the *Affyrians*, thinking to make them their friends, and under their protection to find shelter from what God had denounced against them. *They are gone up*, עלו *Alu*. I think it is a needless scruple which is made by ^k some, concerning the use of this word in this place, how it should be said, *they went up*, whereas according to the situation, the land of Israel was higher than that of *Assyria*, so that their going from it thither was rather a going down than up. But there is no necessity of standing so nicely on the propriety of that signification, but that it may more largely be taken for the removing from a place, and going to another, without respect to the situation, whether it be higher or lower, or on even ground. Besides some places by *Kimchi* for the justifying of this signification, I think there is one that may be properly here urged, viz. *Jer. 37. 5.* where it is said, that the *Chaldeans*, who besieged *Jerusalem*, hearing of *Pharaoh's* army coming forth of *Egypt*, ויעלו מעל ירושלים *Ve yealu meal yerushalaim*, which would, if that notion of ascending be strictly insisted on, sound, *and they ascended (or went up) from Jerusalem*, which, according to them who make the forementioned scruple, cannot be proper-

^d Trem. Petr. à Fig. Oecol. Merc. see 2 King. 15. 19. 20. which Diodati thinks had respect to; and see Dutch notes. ^e Crald. LXX. Vulg. Lat. Syr. Arab. both &c. ^f Trem. Grot. Nunc intra breve tempus. ^g Barb. In ipsa etiam captivitate. Zancar. ^h Kimchi, Diodati. ⁱ And c. 48. 58. of Moab. ^k See Kimchi on these words.

ly said; seeing according to them *Jerusalem* was *גבוה מכל ארץ ישראל* higher than any other part of the land of Israel, and is therefore there well by ours translated only, *they departed from Jerusalem*, as not importing their going to some higher place, but only their going thence else whither. And so here by their going up to *Assyria*, it will be sufficient to understand that they went from their own land into *Assyria*, without putting us to the labour of examining where the King of *Assyria* was when they went up to him, whether in some higher part of the land of Israel, as when *Pul* King of *Assyria* came up against the land, and *Menahem* for obtaining his favour went up to him where he was, 2 *Kin.* 15. 19. or when *Shalmanezzer* came up against *Hoshea* &c. c. 17. 3. or whether this may be understood of their coming up again to their own country, after they had gone thither, as some seem to think. These and such like enquiries we shall be freed from, by taking the word to signifie in a large sense, as we said, plainly, *to go*. And so *Kimchi* observes *R. Saadiab* to have taken it simply for as much as *באו* *Bau*, *they came*, or *went into*, or *unto*. and so the Arabic MS. Version, (which probably is *R. Saadiab's*) though it have in the text *صعدوا الى الموصل* *They have gone up to Musul*, yet hath a note added that *אלו* *Alu* may be taken for *صعدوا* *They went into*, or *unto*. Besides that they looking on the *Assyrians* as superior to them, may be well said, *to go up* to them, without respect to the height or lowness of the place that they were in.

The Verb is of the Preterperfect tense, and so by ours and most others rendred, *ascenderunt*, *they have gone up*. Yet are there others of good note, who render and understand it as in the Future, *ascendent*, *shall go*, so understanding it, not as the former, for their going thither to seek aid and friendship, but of their going thither into captivity, as they should not long after do. To which going thither of theirs that the Chaldee Paraphrast had respect, appears from the signification of the word that he useth, though he put it in the Pretertense, *גלו* *Galū*, *they have gone captives*, i. e. shall certainly and speedily go.

To *Assyria*, *אשור* *Ashur*, the name of the country, but including the King or the people of the country, and applicable to either as the sense shall require. A wild afs, *פרה* *Pere*, as in Arabic also that beast is called

فرا *Phara*, of which frequent mention is made elsewhere in the Scripture. Amongst the properties to him therein and in other writers attributed, such as it will be convenient for us to take notice of for the explication of the place, and that we may know the reason of the Epithet here added, some concern either the place of his delight or abode, others his condition and behaviour there. 1. As for the place in which he delights and chooseth to abide, it is the wilderness, he is *Eremicola*, an inhabitant of the desert, flying and withdrawing himself from the company of men, and places inhabited by them, and so by the Prophet described *פרה למדבר מדבר* *Perelimmud midbar*, a wild afs taught, or used or accustomed to the wilderness, i. e. as *R. Tanchum* expounds it, *מזגן הסמיר פיהל* *accu-*

fomed to go up and down in it. *Jer.* 2. 24. And so *Job* c. 39. 5. *who hath sent out the wild afs free, &c? whose house I have made the wilderness, and the barren land his dwelling:* and *Is.* 32. 14. by the joy of the wild afs, is expressed a place laid desolate and forsaken by men. 2. As for the nature and condition of him, he is looked on as very wild, heady, unruly, extravagant, and obstinate in his courses, though tameable by the industry of man, as other the wildest and fiercest of creatures; yet by nature very undisciplinable, perverse, and pertinacious, running on, and that with great swiftness, whither his lust, hunger, thirst, or other desires draw him without rule or direction, and hardly to be turned away or back from his intended course; of which the forecited places give us also to wit. So in that place of *Jeremiah* it follows, *that snuffeth up the wind at her pleasure*, (or, *the desire of her heart*, as in the Margin) *who can turn her away*, (or *reverse it?* as the Margin.) The explication of which *R. Tanchum* thus gives us: that by *snuffing up the wind at her pleasure*, is meant

انها تسير حيث تريد وتوجه حيث تشاء من غير مانع يمنعه من غرضها *That she goeth whithersoever she will, and betaketh her self whither she listeth, so that none can hinder her from her purpose.* The like natural wildness seems expressed likewise in the place of *Joh.* in his saying that *he is sent out free*, and that he scorneth the multitude of the city, and regardeth not the crying of the driver. So noted is he for his obstinacy in following his course, whither his own intentions lead him, that the

¹ Tarnov. ^m And so Castalio well enough renders it, *proficiscuntur*. ⁿ And so Abarbinel takes it. ^o See *Chr.* à Castro, Ribera, Menoch. Grot. ^p Which see collected in Bochart. ^q And c. 24. 5. ^r Lively. ^s The masculine and feminine being indifferently used.

Arabs, who are almost his companions or fellow inhabitants of the desert, express a man *جستبد* *جستبد* who is *בוד* Boded, singular, obstinate, and pertinacious in his purpose, not to be withdrawn from it, use as a Proverb that he is, *جشش وحده*, a wild ass colt alone by himself, as we may well and almost literally render it: to which property may well seem alluded what is said in Job 11. 12. *Man is born like a wild asses colt*, as wild, brutish, and perverse, till by good nurture tamed and disciplined.

In regard to either of these properties may the Epithet here added *בוד* Boded lo, *solitarius sibi*, solitary to himself, as the Vulgar Latin, or, as ours, *alone by himself*, (the signification of the root importing, *solitude*, or *being alone*,) be attributed to the wild ass, and some look on the one, others on the other as had respect to it. Some taking him as so described, *quia in locis desertis & solitariis versatur*, because he keeps in desert and solitary places, and in this way they look on the Pronoun *לו* *Lo*, signifying, *sibi*, to or by himself, to be as it were redundant, as to the meaning, and not to have much influence on it, as in many other places it is so put, and so respect to be had more to the solitariness of the place as not frequented by men, than of the beast in it; because they find it observed, that he doth not in that place keep himself always alone, but herds with others of his own kind. But however that observation may perhaps be well fitted to the Hebrew, and likewise to the Latin, *solitarius sibi*, yet I know not whether it will so well agree to our English translation, *alone by himself*, that *himself* should be said to confer nothing to the sense, but to be superfluous; and perhaps it ought to have its due weight and import. That though wild asses be often there found in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone at random by himself, and that one so doing is here spoken of. In which regard the other will also properly agree to him, in regard to which the words will well be spoken of him, and to which some seem to think them to have, especially respect, viz. his traversing his ways in the wilderness, and without guidance or discretion running on whither he likes, not easily stopped in his way, or turned back, and without fear of, or regard to, any inconvenience that may happen; in so much that by this means he often exposeth himself for a prey to the Lion, or like ravenous beasts, in

which regard it is said, *Ecclesiasticus 13. 19. The wild ass is the lions prey in the wilderness*, of which we shall have occasion here also by and by to take notice.

In this regard seems R. Tanchum to think this Epithet here attributed, explaining it by

منفرد براه لنفسه *separated in his purpose to himself*, that is, I suppose, addicted to his own mind, singly and obstinately bent on his own will. The Arabic MS. using the same word *منفرد* that he doth, but without ad-

dition of the other renders it, *منفرد لنفسه* *separatus animæ suæ*, i. e. *sibi*, exactly the same with that of ours, *alone by himself*, and that *בוד* Boded, *solitarius*, or *alone*, may as well be attributed to one that is so in the intentions or purposes of his mind and his ways, as to him that is in a solitary place, or separate from company, is confirmed by the use of the word *جستبد* *Yostabaddo*, in the Verb

جستبد or *Mistabaddon*, in the Participle, which is usually so applied, as appears by what hath been before cited.

This being said as to the signification of the words, it will be a farther enquiry who is the person meant or described by them; for it is manifest that the Scripture saith not this only to describe to us the nature of a wild ass, but to set forth some that is in conditions like him, and that therefore there is to be understood the Particle *כא* *Ca*, or something else which may signify, *as*, or *like*, or something equivalent, so as to sound, *like a wild ass* &c. But who that person or persons is or are, it may be doubted, there being before mentioned both Israel (*they*,) and *Assur*, or the *Assyrians*; and there being nothing either in the signification or construction of the words that determines it to either, neither in the Hebrew nor our translation. Many therefore understand it as a comparison of Israel to such an Ass, and supply something which may restrain it to them. So the Chaldee as to that, though otherwise not giving a literal translation of the foregoing words, as using the liberty of a Paraphrast; "Therefore are they gone into captivity, because they have gone according to the pleasure of their own mind as a refractory wild Ass. The Syriack also, *Because they have gone up to Assria*, *כא חזא סבירא* *like a solitary wild ass*, or, *that is alone by himself*. The Vulgar Latin likewise rendering, *Ascenderunt ad Assur*

* Damiri in *جشش*. The root in Arabic being the same with *בוד* here in Hebrew. *ו'חירות*. Concord. Heb. x Lively. Bochart. y Zanchi.

Onager solitarius sibi, by putting *onager*² in the Nominative case, whereas *Assur* is the Accusative, plainly makes it an Epithet of *Israel*, not of *Assur*. Which likewise several other Latin translations plainly do, rendring ^a *ut*, or *veluti*, & *sunt veluti onager*. As the

MS: Arabic also, *وصاروا مثل تمار الوحش*

and have been, or are become, like a wild ass.

And this way follow the chief of the Hebrew Expositors. So R. Salomo, נעשו כפרא

שהוה כדר לעצמו &c. They are become as a wild ass, which goeth alone by himself snuffing

up wind, wandering from place to place. So Kimchi, הנה הוא כנמא הפרא שהוה יחיד

&c. Behold he is as a wild ass that goeth alone by himself, snuffing up wind in the wilderness, so is

he going after his own counsel to seek help here and there from Egypt and Assur. With whom

likewise I look on *Abarinel* as agreeing in the same way of construction, though in rendring

the word פרא *Pere*, which they render, a wild ass, he seems differing from them, while he

takes it rather for ^b a wild man; his words being that what is said, is as much as to say,

that they went to Assur to seek help, כפרא אדם בור שהוה יחיד לנפשו כרי עצה

like a solitary wild man, who goes alone by himself without counsel. The ground of his expression is

taken out of *Gen. 16. 12.* where it is said of Israel that he was פרא אדם *Pere Adam*,

i. e. ^c *ferus homo*, as some render, a wild man. But this makes no great difference, in as

much as the title given to the man seems taken only from his likeness to that beast, as if we

should say, ^d a wild ass of a man, that is, one in some conditions like him; and so the proper

signification is still respect had to; and so here, whether there be understood the beast, or a

man resembling him: and that which is here at present to be observed is, that Israel is

the person by him looked on as compared in these words to the one of them, which ever you mean.

We may here joyn with these whom we have mentioned, the LXX also, in this regard

that they take these words as containing a description of Israel's condition, and refer

them to him, though otherwise in giving the meaning of the words they altogether differ,

rendring it, ^e *ἀνεβλινεν καὶ ἑαυτὸν Ἐφραϊμ*, *Ephraim hath flourished by*, or, *to himself*; and so

the printed Arabic following them, خصب

Ephraim hath been fruitful in

himself, i. e. according to *Civil*, *thinking so to do* ^f *ἐμὲ δίχα*, *without me*, or *συμπαροῦσαν τῇ ἐμῇ*

himself. So likewise *Cassio* ^a *Pag.* ^b *Tig. Munst.* ^b As *Aben Ezra* seems likewise to do. ^c *Pagn.* ^d *A wild ass among men.* ^e Other copies have *ἀνέβλινεν*, but ill, as *Cappel* thinks. ^f Although *Tremell.* in his own notes goes the former way. ^g *Mercer.* *Judah* is so compared *Jer. 2. 24.*

ἐμὲ δίχα. The ground of which their rendring appears to be, that they took פרא *Pere*, which signifies a wild ass, and is elsewhere פרה with an ה *H*, to have the signification here of פרה *Parah*, which signifies to fructify, or be fruitful. But why (if the reading would bear it) they should choose to put that meaning in this place, I do not know, nor find any good account given, and we have no reason to follow it, or to depart from that which we see is generally followed: and we have no farther use at present of their authority, then in that they thought these words, however they rendred them, to be spoken of Israel, and to describe them, as those others whom we have hitherto named, (we see) do think, and that, I suppose, with good reason. So that the words are to be understood as our ancienter English, called the *Geneva*, renders with some supply, they are gone up to Assuria, they are as a wild ass &c. whereas our later and now followed translation, rendring only what the Hebrew hath, without any supply, they are gone up to Assur, a wild ass alone by himself, leave the matter more ambiguous. For as the forementioned Versions and Expositions refer the words to Israel, as the persons compared to a wild ass; so are there others, and those not a few, of very good authority, who think not Israel who went up, but Assur to whom they went up, to be the person. So *Junius* and *Tremellius* render, *Quia isti ascenderunt ad Assyrium onagrum solummodo fructum sibi*, *Because they are gone up to the Assyrian, who is a wild ass minding only himself*; so *Piscator*, so *Pareus*, so *Grotius*, and *Disdani*, and *Bochartus*.

They that take Israel to be the person spoken of, must look upon them as so compared because of their being stubborn, heady, self-will'd, and because refusing to be ruled and directed by Gods law and his counsel, that so they might find in his service safety and protection from him at home, ran of their own heads ^g after the Assyrians, hoping to obtain at any rate help from them for upholding them in their idolatrous course: or else, as others will, and which is necessarily consequent on the former, because of the danger, that by forsaking God to follow their own wicked extravagant ways, and being therefore forsaken by him, they necessarily cast themselves into, as the wild Ass by running up and down alone by himself in the wilderness makes himself oft a prey to the Lion, (as was above said) or some such ravenous beast. And so some take it as a pu-

^a So likewise *Cassio* ^a *Pag.* ^b *Tig. Munst.* ^b As *Aben Ezra* seems likewise to do. ^c *Pagn.* ^d *A wild ass among men.* ^e Other copies have *ἀνέβλινεν*, but ill, as *Cappel* thinks. ^f Although *Tremell.* in his own notes goes the former way. ^g *Mercer.* *Judah* is so compared *Jer. 2. 24.*

nishment of Israel, for their going up to Assyria to seek help, viz. that *remanebit solus sine auxilio Assyriorum & Dei*, they should be left alone without help from either the Assyrians or God.

They that look upon them as a description of *Assur*, to whom they went to seek for help, take him to be to that beast likened, because of his savage and untractable nature, that was not to be wrought upon to be kind or helpful to any, but looked only after his own advantage without regard to others; *Qui non magis curæ sunt homines ut ipsos adjuvet, quam onagro &c.* who hath no more care of men to help them, than a wild ass hath, which is spoken of Job 39. 8. &c. but ⁱ only takes care of himself, as Junius. *Assyrinus dicitur onager sibi pascens, quod sui solius negotia gereret, alias gentes non curaret*, as Grotius. Which ever way be taken, as the Hebrew will well bear both, it declares the brutishness and evident folly of Israel, who for ^k observing lying vanities forsake their own mercy, and leaving those ways which were both profitable and safe, put themselves in such in which was no profit, and would necessarily prove pernicious to them, besides the present trouble, viz. while they leave God, and seek to *Assur*. Which their folly is also farther described in the next words, from the cost they put themselves to therein, *Ephraim hath hired lovers*, (or, as in the margin, *loves*.)

The words in the Hebrew are **התנו אהבים** *Hithnu ahabim*, the first of which is usually looked on as having two significations; the first that here in our translation given it, viz. to hire with a gift, or reward given; the second, to discourse, or talk with, or of, as at the beginning of the next v. we shall have occasion farther to mention. In the first the Verb doth not, for what we find, occur elsewhere in Scripture but in this Prophet, and that only here and in the next words, but the Noun **אהבה** *Ethnah*, or **אתנן** *Ethnan*, from the same root, is often found, and taken properly to signify, a gift, or ^m reward given to a whore and for dishonest purposes; and so therefore may this Verb seem to differ from **נתן** *Nathan*, with which it hath affinity in that that signifies more generally to give, but this more particularly, to give some such gift for evil purpose, as we said; and so will include, as couched in the word, here another comparison of lewd Israel, who were before (if the words be understood, as we

said, of them) compared to a wild ass gadding about, as led by his lust or other desires, and now, to an unsatiable whorish woman, who not content with her husband, or forsaking him, even with gifts hireth others to come to her, and bestow their love upon her. A like comparison we have Ezek. 16. 33, 34. where in describing the wickedness of Jerusalem he saith, *They give gifts to all whores, but thou givest thy gifts to all thy lovers &c.* and the contrary is in thee from other women in thy whoredoms, **בתתך אתנן** *Betitteca ethnan*, in that thou givest Ethnan (the word we speak of) a reward **לְאִתְּנָן לָךְ** *Veethnan lo nittan lac*, and no reward is given unto thee. This Israel are here likewise taxed for, in that like such a lewd woman by giving gifts hiring others to love her, they forsaking God whom, as by covenant of marriage, they ought faithfully to have adhered to, and on whom alone to have depended, they sought by gifts and presents to make friends of the *Assyrians*, or others, to help them in their idolatrous courses and rebellions against him, and so put themselves to that charge (as sinners usually do) in the service of sin, which in Gods service they need not to have been at. This he calls their hiring of lovers, or, (as in the margin ours put) ^o loves, the word being **אהבים** *Ahabim*, which properly signifies, loves. But it is a known kind of speaking, to take such Nouns as denote some quality, either for the subject or object in whom they are, or to whom directed, actively, or passively; and so loves may be, as the sense requireth, taken for such as are ^p loved, or for ^q lovers, and in this last way doth the Vulgar Latin and other Latin Versions take it. It will be all one whether of them be taken, their love being that which is sought, and the persons sought to for their love. And so Kimchi, retaining the proper signification of that word, **אמר כי אפרים התנו אהבים עם מצרים ואשור הי נתנים להם שוחר להיות כנרתם וכאהבתם** *He saith that Ephraim hired loves with Egypt and Assyria; they gave them gifts (or bribes) that they might be in their covenant and their love, (or in league and friendship with them.)* This seems a plain exposition of the words, according to that meaning which ours (whether in the Text or Margin) and most Latin Translations give, and we may well embrace it. Yet there are others different. *AbuWalid*, and *R. Tanchum*, accurate Grammarians, so render it, as to

^h Jun. Trem. i Qui sibi soli prospicit, nec aliorum salutem curat. Bochart. ^k Jonah 2. 8. ^l See c. 2. 12. ^m **هو ما يجادل للزانية من الجعل** *R. Tanchum.* ^v Though R. Tanch. will have **אתנה** to be derived from that. on c. 2. 12. ^o So Jun. and Trem. *amores.* ^p So the Chaldee **עממיא דרתי** *mo* The people whom they have loved. ^q *Figura loquendi non insolens.* Druf. So he and Trem. and Tarnov. take **אהבים** *Ahabim* for *Ohehim*, or **אנשי אהבים** *lovers, or men of loves.*

make אהבים Ahabim, *loves*, to be, not the thing that they hired, but the hire or price that they gave for obtaining what they desired from those to whom they gave it, leaving that to be understood, as *help*, and *succour*, or *favour*, or the like. So the first of them in his Dictionary, معناه عندي

بذلوا ودهم لاشور ودهبوت لهم i. e. I take the meaning to be, *They have bestowed their love on the Assyrians, and given it to them*; and the other in this place the like: which as to the scope is much the same with the former way, only making the Verb to signify, *to give for hire*, that which in that is, *to hire*, and the Noun to denote the *price*, which in that is made the thing for which the price is given. Abarbanel much agrees with them in the expounding it, *They have given gifts and presents to the King of Assyria by way of (or in token of) love*. The MS. Arabic goes not far from it, at least as to the meaning of the latter word

أفرهم أعادوا أحببات Ahabim, rendring אהבים Hithnu by أعادوا, *they have returned again, reiterated*, he seems to have taken it from a signification which the root חנן *Thanah* hath not, I think, in the Hebrew, but in the Chaldee and Arabic hath, viz. *iteravit, secundo fecit, to reiterate, to do a second time, or repeat*, which in the Hebrew would be written שנה *Shanah* with the letter ש *Shin*, which in those tongues is usually changed into ת *Th*.

The Chaldee goes something wider from the ordinary way, paraphrasing it, *Israel אתמטרו ביד עממיא ררחימו* are delivered into the hand of the people whom they have loved. Cappel conjectures, that he read *Huttenu*, as from נתן *Nathan*, to give, which should signify, *they have been given*, instead of *Hithnu, they have given*. But the learned Buxtorf considering that *Huttan* is a form not found in the Heb. Bible, rejects that conjecture, as thinking that he should rather have thought them to have read נתני *Nittenu*, *they are given*, but thinks that also needless, and that taking the liberty of a Paraphrast he so rendered it, looking on the words as founding, *They have given Ephraim to his loves, or lovers*, which, in not an unknown way of expression, will be as much as, *Ephraim is given up (by God) to his lovers, i. e. into their*

hands: or may we not think that this Paraphrast Jonathan looked on this to be the scope of the words as they literally sound? *their giving presents* to those whose love they would thereby purchase, being a sign or argument that they were given now already up into their power, and the Presents which they gave them being as tokens of their homage and subjection by them acknowledged and yielded to them, and by him therefore to that purpose by his paraphrastical liberty expressed.

The LXX go yet another way, changing the order of the words, and turning the Verb into a Noun, and the Noun into a Verb, and rendring δῶρα ἠγάπησαν, *have loved gifts*; which the printed Arabic also follow, أحبوا الرشا, and the Syriac also in this place, ܐܚܒܝܢ ܕܪܝܫܐܝܬܐ;

which makes some think that for *Hithnu* they read *Hithno*, and that to stand for *Hithnoth, gifts*, and then to have read for *Ahabim, loves*. Ohebim, *loving*, or *do love*, viz. in the Participle. But I know not by what authority but of mere conjecture this may be said. If we should make any thing a little irregular, it would come nearer the words to think that they took *Hithnu* for the Imperative mood, which regularly would be *Hithnu*, and then *Ahabim*, as the Participle, *Ohebim*, that so the words might sound, *they love give ye, or retaining it as a Noun, give ye, loves, (or is their loves,)* which then would agree with what we read above, c. 4. 18. אהבו הברך Ahabu hebu, *they love, give ye, i. e. they love gifts*; or else taking the words in their usual and proper signification, by a little different distinguishing and construction, may the same meaning be drawn from them, *They have given gifts; loves, i. e. if they hear that any have or will give gifts or bribes, these are that which they love*. But this is harsh, and their sense any way made out not well agreeing to the place; Israel's condition being at that time such, as that they should rather give gifts to obtain love and friendship, or help from others, than that they should expect that any others should give to them, and we therefore look on the first exposition, which agrees to our translation, as the plainest and clearest: according to which the whole verse shews the pains and costs that they were at in seeking for help, either from the *Assyrians*, or the *Egyptians*, or their *Idols*, which some will have also to be understood; and how in vain were all the pains they took, or costs they were at in so doing, the next words declare.

v. 10. Yea, though they have hired among the nations, now will I gather them,

Cappel. Crit. p. 327. s. Vindic. p. 721. Druf.

Tarnov.

and they shall sorrow a little for the burden of the Kings of Princes.

Very different are the rendrings and expositions which are by Interpreters given of this verse. To take the words in order, the first are **כִּי יִתְּנוּ כְּנוּיִם** Gam ci yithnu baggoim, by ours rendred, *yea though they have hired among the nations*. The two first Particles, Gam ci, are rendred by ours, *yea though*, and alike by others, *etiam si*, *although*, which that they so joynd signifie elsewhere also, ^w there is no doubt, as below c. 9. 16. **כִּי יִלְדֻן** Gam ci yeledun, *yea though they bring forth*; and I/. 1. 15. where ours render it, *yea when*, which is all one with, *yea though*, and might as well be so there read as here, and is in the Geneva English, *and though*; and with this is well agreeing here in the Vulgar Latin, *sed & cum*, and there, *& cum*, *yea and when*. It maybe also well rendred, *also because*, and is so by ^s some rendred. These two rendrings agree in this, that they shew a necessary consequence of what is after said shall follow on what is here said they did; though the first make the necessity of the consequence of it from the invalidity and unprofitableness of what they did for prevention sake; though they hoped by doing what they did to prevent it, it shall be in vain; for though they do this, hoping thereby to secure themselves, yet, *now will I gather them* &c. the second, from its being as a necessary consequent, or effect and issue of what they do, viz. *because they do thus* (hire among the nations,) *therefore now will I gather them*, &c. ^y Others render them, *Etiam quasi*, *yea they have as it were hired* &c. so making it as a farther aggravation of the sin in the foregoing words objected to them, by specifying those lovers from whom they hired loves, viz. that they were the nations or heathen people. It was a great sin to distrust God, and forsaking him to seek help from any other, but greater yet to seek it from the heathen nations. But I do not conceive this to be so proper a meaning or rendring, as either of the former. If it be followed, I should rather like this meaning of it, which ^z one suggests in his Paraphrase of the words, *They have as it were hired the nations against themselves*.

The next word **יִתְּנוּ** yithnu, being the Future tense of **הִתְּנוּ** Hithnu, which immediately before precedes, is by ours as by most others rendred in the same signification of hiring, viz. that they might come and help

them, but it is by some otherwise rendred. We before said that it sometimes signifies, *to recite*, *publish*, or *declare*; and by that notion would ^a R. Tanchum have it here expressed, though otherwise in the preceding words. His

words for explication of it are, **יִסְכּוּן**

מֵאֵלָהּ וּמֵאֵלָהּ They shall re-

port what condition they had been in, and what afterwards had befallen them; word for word, *Narrabunt in quos fuerunt, & quid deinde fuerit ipsis*; except his meaning should be, Though they brag of what they found among the na-

tions, and how it was there with them; for **כִּי**

is also *there*. His words seem not clear, but I suppose his meaning is, That though or when they running abroad to the nations should report among them what they had formerly been in their prosperity, and what case they were now in, seeking thereby to move them to help them, this should not profit or secure them, but he would do toward them what in the following words he saith he will do. He saith that others make

the meaning to be **יִסְכּוּן אֵי יִסְכּוּן**

חֲכָאָה לְלִמָּה, viz. passively, *though they*

be talked of, i.e. *be a talk*, (except we should render it, *they*, i. e. *men*, *shall talk of them*,) though they be the subject of talk among the nations, where they have dispersed themselves for making known their condition, seeking help: this is yet less clear.

The LXX likewise give here a different signification to the word, from what they gave in the former v. even that of *being delivered up*, which the Chaldee there gave to it, rendring, **יִתְּנוּ** יִתְּנוּ יִתְּנוּ יִתְּנוּ, *therefore shall they be delivered up among the nations*. So the printed Arabic, following them,

لَا جَلْ هَذَا يَسْأَلُونَ لِلْأَمَمِ, *For this shall they*

be delivered to the nations: The Syriac also as

to the signification of the Verb, **ܕܢܝܢܐ**

ܕܢܝܢܐ Though they

shall be delivered up among the nations; as to the

signification of the Verb, I say, but there is difference between them as to the rendring of the Particles, **כִּי** Gam ci, the one rendring, *therefore*, the other, *although*, which makes a great difference in the sense: *therefore*, making it a description of what should

^a Lively. ^x Tig. Jun. Trem. ^y Pag. Interlin. River. ^z Chr. à Castro, whose Paraphrase, taking in the former v. is, "They are gone to the Assyrians to seek help, that they might be free as a wild ass wandering in the wilderness to seek pasture, and have by Presents sought their friendship; but I will cause those very nations, whom they shall oblige by their presents, to come, as if they were hired with a reward, and to gather themselves against them." And so some ancient Rabbins, as Kimchi not s. in Radic.

befall them as a punishment for what they had been before said to do; the other giving to expect what might be contrary to their expectation in the condition they were, or should be in, *though &c. yet now will I &c.* ^b Some think the Greek therefore to have read here in the Hebrew, יתנו, not for *Yithnu*, but for יתנו *Yuttenu*, in a Passive form, from the word נתן *Nathun*, in the Conjugation Hophal, which elsewhere occurs. Whether they might so do, or what signification or use they thought the Verb תנה *Thanah*, from which *Yithnu* (as now read) is, to have, which moved them to render it Passively, as some ^c Verbs of Active form are sometimes used, I shall not now enquire; let it suffice to have set down what they give.

The MS. Arabic here retains the same signification which it gave to התנו *Hithnu*, in the preceding *v.* but paraphrastically renders it, inserting words, thus, יעורו ארצם ארצם אלי מחנה מצר ויצירו פי אלאחזאב אלן אנומעהם *Also when they shall turn again their love to Egypt, and shall be among the companies, or nations, now will I gather them &c.* taking it seems, as their going to *Assur* was mentioned in the foregoing *v.* so here to be meant their going to *Egypt* to seek help, and setting their affections on them. The Chaldee paraphraseth it, *If Israel would set my fear in their hearts, &c.* he seems to take יתנו *Yithnu* for, to give, or put, the rest he adds. But our chief intention is to find out a stricter meaning of the words; and among such as give that, none seem better to do it than our translation, which seems to make (as we have already intimated) this sense, in which some of the Jews also concur, *viz.* (to give it in *Abarbinel's* words) אף עלפי שיעשו הנאם עם מלכי הגוים ויתנו להם מתנות 'Though they shall make conditions with 'the Kings of the Nations, and give to them 'gifts, [*viz.* for making them their friends, 'and hiring their love,] yet לא יועילם כל זה 'all this shall not ^d profit them, nor secure 'them from Gods hand and punishment. For, as in the next words he saith, *he will gather them.*

עתה אקבצם *Attah akabbetsem, now will I gather them*; about which words is likewise no small difference betwixt Expositors. For our better discerning and judging of which, it will be convenient in the first place to take notice of the signification of the Verb אקבץ *Akabbetz*, rendred, *I will gather*. The Root signifies in general, *to gather*, but according to the end for which those that are gathered

are so gathered, it may be so used as to denote either ^e good or ^f bad thereby intended to them, being indifferently applicable to either kind, and is therefore here by some taken in the one way, by others in the other.

The Particle עתה *Attah*, *now*, put before it, will signifie the speedy performance of what is said shall be done, or the certainty of it in its due time, what is by God determined to be done, being with him and in his determination as present. But the Verb hath a Suffix joyned to it, *viz.* the letter מ *m*, which is the Pronoun of the third person plural signifying, *them*, the applying of which to the persons that it is referred to, is the occasion of such difference as we find among Expositors; while some will have it referred to *Israel* who went unto the Nations, others to the Nations, ^h whether *Assyrians*, *Egyptians*, or others to whom they went, the construction admitting both. First therefore some by, *them*, understand the Nations by the word גוים *Goyim*, immediately preceding, meant; among whom, according to our Translation, and those many others with which it agrees, it is said, *they hired lovers, or loves*; so that the meaning may be, That when they shall think themselves secured by their leagues made with them, they shall find themselves much deceived in their policy, for now, *i. e.* בקרוב *ere long*, or *speedily*, will I gather, even those very Nations against them, not for their help, as they thought they had procured them to be, but for their destruction, as if for that end they had been hired, and to execute Gods upon them, and להנלותם *to carry them captives*: so among the Jews *Kimchi* and *Abarbinel*, and among ⁱ Christians, several. And this may be illustrated by what is said *Ezek. 16. 37.* when God threatens *Jerusalem*, that he will gather all her lovers, and all them that she had loved, &c. round against her, &c.

But this exposition seemes something to trouble and interrupt the construction and the connexion of these words with the preceding and following, by change of the Persons to whom the Pronouns are referred, by referring (*they*) to *Israel*; secondly here, *them*, to the *Assyrians*, or such other nations as they dealt withall; and then thirdly, *she*, to gain to *Israel*; whereas they would run with an ^k evener tenor, if they were all referred to the same persons. And so therefore do ^l others refer them all to the *Israelites*, *they hire &c. and I will gather them, and they shall sorrow &c.* What is meant then in this way,

^b Druf. Cap. ^c Glass. Gram. num. marg. 301. and so on the preceding *v.* ^d מה תועלת להם *What shall it profit them that they have hired &c. for now &c.* ^e Kimc. and Pagn. inserts in his translation, *Non proderit.* ^f So If. 54. 7. Jer. 31. 10. and elsewhere. ^g Hof. 9. 6. ^h כבא עת *when the time for it shall come.* ⁱ R. Sal. ^j As first the *Assyrians*, then the *Egyptians* against them. ^k Rivet from Jun. ^l Trem. Vat. see Chr. ^m Castro. Petr. ⁿ Fig. Grot. Jun. ^o Mercer. ^p R. Sal. Ab. Ezra.

by his saying, *Now will I gather them.* Whence? whither? for what end? According to the Chaldee Paraphrast the answer would be, From the places in which they were dispersed to their own land, there to do good unto them, מְבִיֵּי עַמִּי אֶקְרִי From among the nations I will bring near (or back) their captivity, but he puts not this as an absolute promise; but on condition that they would have his fear in their hearts, as we have before seen his way of interpretation. But R. Salomo takes it as an absolute promise for good to them, expounding the words to this purpose, *Although they have done this, that they have lived loves among the nations, now will I gather them, viz. בָּבֶלָה עַתָּה נִלְחָמָם וְאֶעֱכַנְנָם* When the time of their redemption is come I will not regard it.

If this were the sense of these words, I should think R. Tanchum's exposition of the former better to agree with them, viz. although they be dispersed abroad among the nations, discoursing of their former condition, and condoling that which they are fallen to, yet now will I again gather them and restore them. That seems more to agree with this latter clause inferred from that former, than, *although they have lived, &c.* But I think neither of them well to agree to the scope of the words here, which seems manifestly to require that they be understood, not as a promise of good, but a threat of evil to them.

Calvin doth also set down a way, in which they may be understood of good; as that though they by running about among the nations to get their love, and find from them help and assistance, did disperse themselves, and expose themselves to danger and destruction, yet he would gather them, i.e. withhold or detain them for a while from that total destruction which they would pull on themselves; and that for that end which in the following words is shewed. But he mentions another way of exposition also, in which the words are a threat of evil to them; as namely, that though they had gone abroad and hired forces and succours, yet he would gather them together as into an heap for a general destruction to them, which he saith will well agree with the words: and to something to that purpose are they for the most part expounded, by those who by them do understand Ephraim, or Israel. *I will gather them in Egypt*, saith *Aben Ezra*, but gives nothing more for explaining of his meaning. I suppose he hath respect to what is said v. 13. *They shall return into Egypt*, and c. 9. 6. *Egypt*

shall gather them, Memphis shall bury them. I will gather them, ut simul vincti abducantur, that they being bound may be led away together captives, saith *Mercer*. So that this gathering of them under the hand of one conquerour, is but for farther dispersion, Put vinctos simul abducam, & postea inter gentes dispergam, that I may lead them away bound together, and after disperse them among the nations. Others to the same purpose; I will gather them together into Samaria, and their other cities, where they shall think to stand on their defence, that so they may be there taken all together, and led captives by their enemies. I will gather them, saith another late learned man, in sepulchrum, into the grave, viz. interimam eos, I will slay or destroy them. These all of this last way look, as we said, on the words as a commination of evil to Israel.

We shall better yet judge of these ways, when we shall have seen and considered the following words, what is the meaning of them, and so how they will stand in connexion with these. They are, יִהְיוּ מֵעַתָּה מִלֶּךְ מִלֶּשָׁה מֶלֶךְ שָׂרִים Veachellu meac mimmassa melec sarim. which ours render, *And they shall sorrow a little for the burden of the King of Princes*, but in the margin, instead of, *shall sorrow*, put, *begin*; which shews, that they looked on that word as having some difficulty in it, by reason of different significations that it is capable of, and were in doubt which to take. And that indeed occasions great variety of expositions among Interpreters, some referring the word to one root, some to another of different notions; and then differently applying in particular the following words, *burden, King, Princes*, though agreeing in the general signification of them.

As first we have that which is by many followed, and by ours put in the text, *they shall sorrow, &c.* In this way it is taken to be as from the root חוּל Chul, which signifies among other things, to grieve, to sorrow, and to fear, &c. And the Verb being so taken, and the following words joyned with it, the exposition is given by some, (taking it for granted that the Israelites complained and were grieved for the taxes or tribute which they were burthened with by their King and Princes, (as some will have מֶלֶךְ שָׂרִים Melec Sarim, King Princes, to be understood as if it were וְשָׂרִים Vesarim, King and Princes, by understanding the Copulative ו Ve) which were imposed on them that they might buy peace from the King of Princes, as others will have the words to sound, viz. the King of Assyria, who had many Kings and Princes

^m Rivet. Tarnov. ⁿ Trem. ^o Druf. Riv. ^p Tarnov. ^q Chr. à Castro. Menoch. ^r Lud. de Dieu. So Tirinus also: as قَبَضَ also in the Arabic, signifies, to lay hold on, and in the Passive voice, to dis, i.e. to be laid hold on by death. ^s Abarb. Zanch. Riv. ^t 2 Kin. 15. 20. and 17. 3. ^v R. Tanch. Kimchi.

under him) that when God should gather them, (or the nations against them, as some) they should *sorrow a little*, i. e. but a little for the burden at present imposed on them by their *King and Princes*, or the *King of Princes*, viz. it should then seem but a light matter to them, though they now looked on it as a grievous burden, in respect to what they should for the future suffer from the people amongst whom they should be hereafter captives, scorned, derided, afflicted, and oppressed by them; those greater evils should make them look on this burden as small and light. *Abarbinel's* words are plain to this purpose. 'I will now gather the nations against them to carry them captives; and whereas they are now much grieved for the burden of the King and Princes, which was imposed on them, behold then they shall sorrow and be grieved but a little for this, because their captivity shall be then heavy upon them, so far as that the burden of the King and Princes, which they sustained while they were in their own land, shall be in their eyes a small and little matter in respect to the affliction of their captivity; for so is the nature of the world, that while a man is at quiet, any little tribute which he pays seems heavy to him, but when affliction and distress comes upon him, then will that tribute, which he was before subject to, seem in his eyes but a light matter.

The word being taken in that signification, it may also according to Calvin be expounded, *They shall sorrow a little for the burden of the King and Princes*, i. e. they being gathered, or yet restrained, shall become^w tributaries before they be carried away captives. This, saith he, is meant by that *sorrowing a little*, and, according to his explication, this was in mercy, that by this punishment and lighter cause of sorrow he might bring them to a sense of their sins, and to turn to him by repentance for preventing their greater calamities and utter destruction, if they would have made that use of it. Castalio taking also this signification of the Verb, yet by a differing construction of the following words with, it gives this rendring of the whole clause, *Ego per gentes jam ita eos cogam, ut parum doleant pra Regis fato Proceres*, I will so gather them by (or among) the nations, that the Princes (or Nobles) shall grieve but a little in respect to what shall befall the King, i. e. as he explains his own words, will punish them so as that the King shall undergo much greater punishment than the Nobles. But if the words be so placed in construction, why

might they not be rendered, * and the Princes shall grieve a little for (or by reason of) the burden (or imposition) of the King. R. Salomo something differently from any of these, they shall be humbled a little in their captivity, through the fear of the burden of the King and Princes; viz. the yoke of the Kings of the Nations.

In the second place, others take the Verb יָחַל *Yachellu* in the signification of *resting*, or *ceasing*. So the Vulgar Latin, *Quiescent paulisper ab onere Regis & Principum*, which in the Doway English is, *and they shall rest a while from the burden of the King and the Princes*. The Syriac also in the same manner,

The LXX also

as to the signification of the Verb, though in
the other words differing, while they render,
κοπάσσει μικρὸν τὸ χρίεν βασιλεῖα καὶ ἀρχοντας, which
reading is confirmed by the printed Arabic,
يهدون قليلًا ليمسكوا ملكًا وروسًا, *They shall rest a little to anoint, & or*
that they may anoint, or, as others, from anoint-
ing, a King and Princes. Otherwise ² some
conjecture they wrote, not κοπάσσει, *they shall*
cease, but κοπάδουσι, *they shall labour.* And as
for the following words it is an easie con-
jecture to think, that for ממשא Mimmassā,
from the burden, they read ממשח Mimmshā-
ch, *from anointing.* Yet perhaps they did not
read so, but only put in mind by the nearness
of the words in writing, they chose so to ex-
press what they thought meant by that bur-
den; viz. the trouble that they were at in
those tumultuous times, (as appears in the hi-
story) by the often change of Kings, in put-
ting down one and setting up another, who
tyrannically ruled, and imposed on them hea-
vy taxes and burdens; which seems to fall in
with the expression of the Chaldee Paraphrast,
which is, *If they would but be wise a little I*
would take away from them the tyranny of Kings
and Princes.

^b Some think that those who take the Verb יחל *Yachellu* in this signification, look upon it as derived from יחל *Yichel*, which is, *expectare, quiescere, to stay, and to rest*, and that they do therein better than they who derive it from חל *Chal*. But there is no necessity of saying so; for besides that יחל *Yachellu*, with the letter doubled by the point Dageth, may more probably be deduced from the root חל *Chul*, in the Future of the Conjugation Hiphil, than it can from any thing which is from the root יחל *Yachal*, (and is

w. Dolebunt paulisper propter onera quæ reges Israelis eorumque præfecti illis imponent, ut pecuniam regi Assyriorum promissam appendant. Brenn. x See Tarnov. y So the Latin translat. *ut ungant*, but Mercer, *ab ungendo*. z Petr. à Fig. a Or perhaps, *within a little while, I would take away*, &c. b Grot.

by some referred to it, with some reasons given for the little irregularity of it by reason of that point, which regularly should shew it to be from a root in which the letter \aleph is doubled, viz. חלל *Chalal*,) it is manifest, that החל *Hechil*, or החל *Hechel* in *Hiphil*, from חול *Chul*, from which this must, according to those that refer it to that root, be, and the root it self in *Kal*, or the first Conjugation, doth signifie, *to stay*, and *to rest*, as well as יחל *Yachal* doth: as for example, *Gen.* 8. 10. $\text{ויחל עזר שבעת ימים}$ *And he stayed (or rested) yet other seven days*, which *Kimchi* refers to this root; and in this Prophecy, *c.* 11. 6. והלה הרב , *And the sword shall abide, or rest upon.*

To the same sense with these doth *R. Tanchum* also expound it, and that so as to take away that little scruple which is made by reason of that point which we speak of, reading יחלו *Yachellu*, with a double *l*, and referring it to the Theme חלל *Chalal*, from which most regularly it seems to be, and talking that in the signification of *easing*, *loosening*, or *having rest*, near unto that notion which it hath, *Num.* 30. 2. לא יחל רבדו , *He shall not loosen or slack his word*, which ours render, *he shall not break his word*, that so it may signifie the same as حل *Halla* doth in Arabic,

which doth signifie, *solvere*, *to loosen*, *untie*, or *slack*, (and, which would well fit our purpose here, *to remain*, and, *to rest*;) so that he expounds the words here, ويحلون ويخففون

$\text{ما عليهم من ثقل الملك وروسه الذي هم الآن مطالبون بها}$

They shall loosen and make light (or ease) that which is now upon them of the weight of the imposition of the King and Princes, which now they do exact from them, or, which is now exacted from them. The scope of his words seems plainly the same with that which we were speaking of, *Quiescent paulisper ab onere regis & principum, they shall rest a little while from the burden of the King and Princes.*

Of the words so rendered *Grotius* gives the meaning thus: "They complained greatly of those burdens which the Kings of *Israel* and their officers imposed on them, and therefore slew those Kings and their officers; but I will bring it to pass, that they shall no more pay any thing to those Kings or officers; to wit, when they shall live in a servile condition in the *Assyrians* countreys: and what he saith, *they shall rest a little*, is spoken

by way of derision; for that condition which is here foretold, should long continue. *Jerom's* exposition is, "Because they love to give presents to their enemies, therefore for a little while they shall obtain this benefit, that they shall not pay taxes to the King and Princes till they come among the *Assyrians*, where they shall no more pay tribute and taxes as free-men, but shall be brought in to the extremest servitude. *Lyra*: They shall rest a little from the burden of the King of the *Assyrians*, in whose Kingdom they shall be oppressed with hard servitude: as if he should say, The rest which they now enjoy, in that they do not yet serve the King of *Assyria*, shall last but a little while, for the time of their captivity is at hand. Another: "They shall rest indeed a little by the benefit of the burden or tribute which the Kings *Manabem* and *Osee* by the counsel of the Princes imposed on the *Israelites*, to redeem them from the molestation of the *Assyrians*, but this rest shall not endure long; for shortly they shall with new wars be assailed, overwhelmed, and cut off by them. Others, "They shall rest a little, they shall be lead into captivity, where they shall now no more have their natural Kings and Princes, to whom they may pay their tribute as they were wont to do, but yet they shall have imperious Lords, by whom they shall be more grievously burdened. I shall not stand to confer these explications between themselves, because I know not how far either of them is to be followed.

In the third place the Verb viz. יחלו *Yachellu*, is taken by many in that signification which ours have in the Margin, that is of, *beginning*, that so it may be from the root חלל *Chalal*, to which alone *Aben Ezra* saith it can regularly be referred, from which החל *Hechel*, the Future of which this is, is, *to begin* and תחלה *Techillah*, a *beginning*; so that the words will then literally sound, and they shall begin, (or, have began, as the Future form may be indifferently rendred, especially with the Particle ו *Ve*, conversive as well as copulative prefixed) *from*, or *for*, or *because of*, the burden of the King of Princes, or King and Princes. But this is but an imperfect speech, and therefore necessarily requires some other Verb to be supplied or understood, by which may be declared what they shall begin, or have began, to do, and so is by Expositors, using their liberty, accordingly understood and supplied. Some understand, *to complain*, and *to murmur*. So *Aben Ezra*, *Then shall they begin to murmur and complain for the burden of the Kings of Egypt and Assyria, and their princes*

^a Kimchi rad. and see Buxt. Thef. Gram. l. 1 c. 40. ^d Which yet is observed to be absent in many Editions. Buxt. there, and Druf. as it is in a MS. which I consulted. ^e Rad. חלל . ^f Petr. à Fig. ^g Tirin. ^h See in Chr. à Castro. ⁱ Liberum erit unicuique aliud verbum supplere, dummodo significatio conveniat; satis enim constat, imperfectam esse orationem ex ipsa constructione. Tiem.

And so Kimchi: *Now shortly will I gather against them the nations to carry them captives, but that in the beginning (or first place) they shall murmur and complain for the burden of the King and Princes, viz. of the nations, who should impose upon them the mulct of tribute.* Others to the same purpose, ^k *premi, to be oppressed; they shall begin a little, ab onere regis & principum premi, to be pressed by the burden of the King and princes.* Munster agreeing to the literal construction, yet turns the meaning thus; 'Both the King and Princes shall begin a little to burden them, viz. before their captivity, with exactions and taxes. ^l Others, *liberi esse, to be free from the burden of the Kings of Assyria and his Princes: for they shall cease a while from paying his tribute, trusting in help from the King of Egypt.* These render as in the Future tense, others taking it in the Pretertense make also like supplies, and they have, or, yea already they have begun, i. e. other nations whom I will gather against them, ^m *infesti esse, to be troublesome to them, by the tribute which they shall exact of them; understanding that which Shalmaneser imposed on Hoshea, 2 Kin. 17. 3.* ⁿ or, to be gathered together to require the hire promised to them for their help, so making the Nominative case governing the Verb to be the enemies. But others generally make the Israelites spoken of to be the Nominative case, and the persons which are said to have begun, and supply, ^o some, *mertede conducere, to hire such as should help them against the Assyrians, as King Hoshea did the Egyptians, 2 Kin. 17. 4.* Others, ^p *liberi esse, or, quiescere, yea they have begun to be free, or to rest, from the burden &c.* ^q Others, *queri, or, gravari, and they have already begun to complain or be grieved by reason of &c.* or, ^r *the Princes have a little begun to assemble themselves, and to complain of the burden of the King, i. e. the King of Assyria.* These seem to have taken the ground of their supplies from those others significations which are by others given to the Verb, of *sorrowing, grieving, resting, &c.* which we have seen, and accordingly will the meaning be made out, as it is by them. Others taking another way will have the signification of the preceding word, *I will gather them, to be repeated; yea they have already begun to be gathered, i. e. as Tremellius, coerceri, to be restrained, namely, by the burden of the taxes, by their King and Princes laid upon them for the paying of tribute to strangers; though this be but a little in respect of greater burdens or evils that shall follow: or, as Ludovicus de Dien, to much the same purpose, and they have begun a little, nempe colligi in sepulchrum, sive interimi, to be gathered into the grave, or, to be destroyed, ab onere regis principum, quo nempe pressit eos rex Assyriorum, from (or, by reason of) the burden of the King of of Princes, to wit that with which the King of Assyria hath oppressed them.* This last supply seems to come nearer the matter and the words than the other; yet is there another way, looking so on this Verb as denoting, *cæperunt*, which makes no need of any supply at all, and gives a good meaning, which is by taking the word מעט *Meat*, which all the rest look on as an Adverb, signifying, *a little, or, for a little while or time*, not so, but as an Infinitive mood, from the Verb מעט *Maat*, which signifies, *to be little, to be made little, or lessened, to be diminished, in the Form of מלך Melac, Gen. 36. 31.* that so the words may sound, *yea they have begun to be lessened, or diminished, or destroyed, by reason of &c.* This in the sense falls much in with the last foregoing, viz. that of *L. de Dien*, and will be confirmed by the MS. Arabick translation of the words, which hath (as in the copy which I have use of, it is written in Hebrew characters) ואתרו קלו מן חמל מלך אחרו, which in Arabick would be, وابتدوا قلوبا من حمل ملك الروساء, and

literally sound, *And (or, yea) they have begun, they have been (or, began to be) lessened (or, diminished) from (or, by reason of) the burden of the King of Princes.*

Thus have I set down at large what explications I find given of these words, and what at present I can think, yet could wish to find something clearer than what I have yet found. It seems to me a place of no small difficulty.

V. II. *Because Ephraim hath made many altars to sin, altars shall be unto him to sin.*

As Israel's folly, as well as their wickedness, was in the former words declared, in that, forsaking God, they sought and placed their confidence in help from men, which their confidence should prove not only vain, but occasion of much mischief to them; so is it farther in these, in that they thought to secure themselves by their great shews and pretences of religion and devotion in a false way; which is comprehended under the expression of *making many altars*. Great was their folly in thinking this should be for good to them, whereas it was indeed for multiplying and aggravating their sin, and increasing of it, and provoking justly God to send greater punishments on them; and their so doing cleared

^k Trem. in the text. ^l See in Chr. à Castro. ^m Pisc. ⁿ Brenn. ^o Jun. Trem. ^p Tig. in marg. Var. in 80. and see Rivet. ^q Mercer. ^r Tarnov.

his justice in inflicting them.

That we may better conceive the meaning of these words, and judge of such expositions of them as we shall meet with, it may be convenient to observe as concerning the word **לַחֲטֹא־לַחֲטֹא** *Lachato*, which is twice repeated, and in both places rendered, *to sin*, that as the root properly signifies, *to sin*, so it comprehends the notion of *expiating sin* also, and of *punishment* also for *sin*; so that if any in their expositions shall have respect to either of these, it may not seem strange or to be from the purpose.

To look then on what is to be said as to the meaning: **כִּי** *Chi*, *because*. So that Particle properly signifies, and so directs to the connection of these words with what hath gone before, according to what we have already said, and manifests that there is evident cause why God should threaten to them such things as he doth. *Some render it, *certainly*, or *assuredly*, as a Particle of asseveration. So the MS. Arabic perhaps took it, rendring it by

אֵל, which if we read it *Enna*, will be only a Particle of affirmation, *certainly*, or the like; yet may it be read, *Anna*, and then it will signify in that other way, *because*, or *else*, *En si*, *if*, *If they multiply altars to sin, altars shall be for sin to them*. This will make no difference, only that thereby in the first way, if rendered, *certainly*, the truth of both clauses is asserted by themselves, that they did multiply altars to sin, and that altars should be to them to sin; whereas in the other ways the former is made a cause of the latter, *because they did multiply altars to sin, therefore altars should be to them to sin*.

הִרְבָּה אֲפִרִים מִזְבְּחוֹת לַחֲטֹא *Hirbah Ephraim mizbechoth lachato*. *Ephraim hath multiplied altars to sin*: **רַבֵּי אֲפִרִים** *They of the house of Ephraim*, saith the Chaldee. That tribe seems peculiarly named, because the first author of such idolatrous doings as are spoken of, was of that tribe; namely *Jeroboam*, who made Israel to sin in that kind; and they, as having the first King, were looked on as chief among the ten which united to make a distinct Kingdom from *Judah*; yet, as oft before, under it look we on as comprehended the others that joyned with it, and so *Ephraim* to be as much as to say, *Israel*, as distinguished from *Judah*, *hath multiplied altars to sin*. It may seem harsh to say, that they did it for that end that they might purposely sin; they would rather say, they did it for a religious end, that they might thereon offer sacrifices for the expiation of their sins and appeas-

ing of God. But whatever they might pretend in so doing, they did that which to do was necessarily to sin, God having instituted and ordered only one Altar, and that now at his own temple in *Jerusalem*, on which those sacrifices, which he would be pleased with, and accept of, were to be offered. To make Altars at their own pleasure, and offer on them sacrifices under what pretence soever, was to sin, and openly to rebel against him in transgressing against his commandments and rules, by himself prescribed for his worship; so that the words will necessarily bear this sense, That in *Ephraim* to multiply Altars was to sin, even to multiply sin, one sin drawing on another; and seeing they did that which was a necessary occasion of sinning, God, as in the last clause, would impute it to them as a great sin.

So it follows in the next clause, *Altars shall be to them to sin*. **הָיָה לוֹ מִזְבְּחוֹת לַחֲטֹא** *Hayu lo mizbechoth lachato*, which, word for word, sounds, *Altars have been to him to sin*, which seems to give at first hearing this meaning; The Altars which they have multiplied have accordingly had that effect, and been occasion to them of sinning. For the Verb **הָיָה** *Hayu*, is indeed of the form of the Preterperfect tense, signifying, *they have been*, yet it is by Interpreters differently translated, not only by that, but by some in the Present tense, **sunt*, *are*, and by others, as by ours, in the Future, *erunt*, *shall be*, (as not unusually that tense is put for either of those, as the sense requires;) and this difference in rendring, though it make no great difference in the meaning, yet some it doth, giving us to look on those Altars not only as a necessary cause of their committing sin, but that the so multiplying of them was a great sin, and should for such be imputed to them. So the learned Mr. Lively, in *majorum condemnationem & reatum ei cedent*, *shall be for greater condemnation and guilt to them*. As of *Jeroboam's* setting up the golden Calves, it is said the 1 Ki. 12. 30. *this thing became a sin*, and c. 13. 34. and of his setting up the lowest of the people to be Priests, and *this thing became a sin unto the house of Jeroboam, even to cut it off, and to destroy it*. So should to these, the Altars that they multiplied, and thought perhaps in themselves to be a supererogatory work of devotion, be imputed for sin, a great unpardonable sin. The repeating the word in both clauses seems to import an aggravation, and to shew that it was looked on as no ordinary sin, and that their wickedness was thereby come to a great height. With this interpretation seems to suit the Syriac Version, though

* **חָטָא** *Chata*, *to sin*, *Chitte*, *to cleanse or purge from sin*; **חֲטָאתָ** *sin*, and, *a sacrifice for sin*, and *punishment for sin*: as Gen. 4. 7. and Zach. 14. 19. † *Zanchi* ‡ *Pareus*. † How great a sin it was thought of old to make any other, appears by what we read Jos. 22. 16. and 22. 23. * *Jun. Trem.* * *Trem.*

beloved Altars have been to him to, or for, sin, and that the word *for sin* is placed last in the words, so that it may not be thought to belong to the first clause; whereas in the Greek it might, and so it be rendred, *Because Ephraim hath multiplied Altars to (or, for) sins, Altars have been beloved by him*: as ^e they seem to think, who look on ἱερουργία as not added only of their own, but put in the place of לחטא Lechato, ad peccandum, to sin. But according to the Arab. לחטא Lechato, in the first place, will be omitted, and ἱερουργία, or beloved, added in the last. Why the Greek should so read, I do not find any reason conjectured at; perhaps they might think their multiplying Altars, to shew they much loved them, and so might think good to adde that, but why לחטא Lechato, to sin, being twice repeated in the Hebrew, they should put it but once, I know not. In some copies instead of ἱερουργία is observed to be read ^h ἐπλημμελίσματα, which would signifie *sinful*. ⁱ Some conjecture it might be read εἰς πλημμελείαν, to sin, and then there would be no difference, and the words εἰς ἀμαρτίας belong to the first clause.

The scope and summe of all these different explications may be well put together in one Paraphrastical explication, thus: Seeing they forsaking God and that one Altar, at which alone he required them to serve him, idolatrously multiplied Altars to themselves, Altars against his command, which to do was manifestly a sin in them, therefore should those their beloved Altars be accordingly occasions of great sin, sin upon sin, and for such impured to them to their condemnation; he would give them up to run on in their evil courses till their iniquity were full, and they ripe for destruction, and then deliver them into the hands of their enemies, who should compell them to do that service at, and to, their idolatrous Altars, which should appear a manifest punishment to them for those of their own, and the willing service that in their own countrey they made them for, and performed to their beloved Idols at them. So shall they be punished by what they offended in. It might seem strange that Israel, who was so well instructed in the law of God, and the only service which he required, should frame to themselves such ways, clean contrary thereto: but the reason is declared in the next words.

v. 11. *I have written to him the great things of my law, but they were counted as a strange thing.*

The words thus translated agree very well to the Original, and give a plain meaning, so as to shew what was the reason why the Isra-

elites so transgressed in multiplying Altars, and leaves them without excuse in so doing. God had written to them the great things of his law, things deservedly so called, and such as would by all that heard them be confessed so to be: all that heard of them could not but say of Israel, instructed in them, *Surely this great nation is a wise and understanding people*, Deut. 4. 6. *for what nation is there so great (saith he) that hath statutes and judgments so righteous as all this law which I set before you this day?* v. 8. Great may well be called those things which made them so great and so wise in the sight of all nations; but then that they might make them so, was to be attended to that which follows there, v. 9. *Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons and thy son's sons.* For they were written not only for the present occasion, and then to be laid aside as useless, but to be for continual use and direction to them through all generations, that so by observing them they might continue in Gods favour, and keep up their own greatness, and be still a wise and understanding people. Here then that which is taxed in them, as that by which they became so foolish, as forsaking God and the right way of his service to follow Idols, and to multiply to themselves Altars, is because they heeded not to those great things which God had written in his law, and delivered to them for a perpetual rule of his worship, but so far neglected them, as that they were counted to them as a strange thing, a thing that concerned them not, and they did not therefore regard. Their extravagancy in their worship was not for want of a rule to direct them better, but because they had not regard to that rule which God had given them, but became willingly and obstinately ignorant of it.

This translation of ours, and the meaning which it suggests, might we well acquiesce in, as perspicuous and obvious; yet because there are others who give something different interpretations, it will be convenient a little singly to take a view of some of the words in the Original, that we may see the grounds of such differences, and how they may be adjusted. The first words are אכתוב לו רובי תורתי *Eltob lo rubbe torati*, which ours render, *I have written to him the great things of my law*, where the first word אכתוב *Eltob*, rendred, *I have written*, is indeed of the Future tense, and would literally sound, *I will write*. But, as we have elsewhere seen, ^k that tense is indifferently used for any other, as to denote either what is past, or present, as well

^e River. ^h Delicta. Nobil. Druf. ⁱ Edit. Francf. ^k Petr. à Fig.

as what is future, as the place and matter spoken of require: and therefore in regard that the Law was long since written by *Moses*, do ours render it in the preterperfect tense, as of what had been done, therein agreeing with many others. So the Chaldee,

כתבתי, the Syriack, כתבתי, Pagnin,

scripsi, the MS. Arab, كتبت اذبح, I did write, in the signification of the Preterimperfect; and others, I had written, in the Preterpluperfect tense; all of them as of the time past. And so *Kimchi* notes, that כתבתי *Elo* here may be the same in sense as כתבתי *Ca* tabti, I have written. I have reprov'd them, and my statutes כתוביהם *לו* have been, or were, written to him, saith *Aben Ezra*. But the same tense also is not unusually put to signify a continued act and a custom of doing a thing, and therefore is by others rendred in the Present tense, scribo, I do write. He wrote them to them by *Moses*, not for that time only, but that they might be perpetually before their eyes, as if he were still writing. He continued also to write them by the Prophets, who daily put them in mind of them, and interpreted them to them, and themselves wrote also to them their own admonitions agreeable to them; although their preaching them to them may also be called writing them, in a larger acception of the word, in such a kind of speech as *St. Paul* useth, calling his preaching of *Christ* crucified to the *Galatians* a setting forth of him before their eyes crucified among them. Gal. 3. 1.

Others according to its form render it in the Future. So the *Vulgar Latin*, scribam ei multiplices leges meas, which the *Doway* translation renders, I will write to him my manifold laws. But the Verb following in the next clause, to wit, נחשבתי *Nechesabu*, have been accounted, and so therein rendred, qua reputata sunt, (by adding, quae) which have been accounted, doth seem to require that it should be spoken rather of something that he had already written, than of what he would after write. And therefore those who follow that translation, in their expositions for the giving the meaning of it, would have it read as by way of interrogation, or Ironically, with a kind of indignation, Shall or Should I write to them my manifold laws, seeing those that I have written have been so accounted as they are by them? To what purpose will it be that I should any more write such things to them? they will still be condemned by them.

Abarbinel gives much the same meaning, by understanding כן *Im*, if, and putting it

before the Verb, explaining it, "If the great things of the law and its commandments shall be written to him, they will be as new things to him, because they have been accounted as a stranger that never heard of them: and he notes, that others taking it in the Pretertense make the sense to be, עם היות שנכתבתי, although I have written. *Ruffinus* to avoid that difficulty, from the Verb being in the Future, solves it by giving another meaning to writing, than it is ordinarily taken in, understanding by it, I will execute on them those punishments in the law written. This is by some liked, by others looked upon as harsh. The Greek also and the printed Arabick retain the Future, but of that we shall take notice after we have first explained the next word, which is רבתי *Rubbe*, as by ours read, and in construction with the word תורת *Torati*, following it, translated, The great things of my law.

It is a known thing that the root or Verb רב *Rabab*, whence the Noun is, hath in it the signification both of magnitude, and multitude, to be great, and to be many; so that this Noun may accordingly signify either great things, or many things, and it is accordingly by some taken in the one sense, by others in the other. Ours we see take it in the first, and so do many others; for to this they seem all to have respect, who render it. eximia, magnalia, w pretiosa, x honorabilia, y precipua, z amplitudines, * documenta amplissima, * Axiomata, or by any like word denoting greatness or excellency. So *Kimchi* notes it here to import, גדלות ונכבדות *Great and honourable things out of my Law*. So also *R. Tanchum* ex-

פאדמה אי אסררה העזימה *Its great things, i. e. its*

وحقایقها الرفیعة *great mysteries and high truths*. And in this way

well answers to it what is spoken in respect to the things of the Gospel, as this in respect to the things of the Law, *μυστήρια τοῦ Θεοῦ*, Acts 12. 11. The great or wonderful things of God. Some think here to be had respect to a distinction of the things of the Law, among which there were some of more excellency and higher concernment than others; and so by our Saviour called the weightier matters of the law, Mat. 23. 23. as judgment, mercy, and faith, and the love of God, Luk. 11. &c. which, it seems, they, pretending to follow it in matters of lower account, (though by reason of Gods command to have been duly respected) as offering many sacrifices, or the like * neglected. But perhaps, as one thinks, it may

¹ Tig. Grot. Druf. ^m Trem. ⁿ See *Kimchi*. Capito. Merc. Jun. Tr. ^o *Kimch.* ^p Capito. ^q *Jerom.* *Lyra.* *Arias* *Mont.* *Oecolamp.* ^r *Riber.* ^s *River.* ^t Trem. ^v *Munf.* ^w *Calv.* ^x *Pagn.* *River.* ^y *Interlin.* ^z *Lively.* *Druf.* ^a *Jun.* *Pic.* ^b Tig. ^c *Capito.* *Oecol.* ^d *Mercer.* ^e See above c. 6. 6. ^f *Oecol.*

Others, many and of great authority, take it in the signification of *multitude*, or *multiplicity*. So the Chaldee, סְנִיּוֹת אִוְרִיתִי *the multiplicity, or manifoldness of my law*. The Syriac also, ܣܢܝܘܬܐ ܐܘܪܝܬܝ *the multitude of*

Here, by the way, seems to be to me a proof, that there were in their ancient Hebrew copies the vowels put, which they durst not to alter; else would he that put them, have fitted them to the letter written in the text, and not by reason of them have conjectured that the letter was written wrong, or that it was not so plain but that it might easily be mistaken, and therefore not daring to change anything to the least title or piece of a line, have given warning in the margin what letter it was to be taken for: for between the letter ו *v* and the letter ו *u*; there is no farther difference, than that the tail-line of one is shorter than of the other; and if the one be a little longer than it usually is, it might be mistaken for the other, and ^d on the contrary, though it were not so meant. And this word being so read, according to the direction of the vowel, is properly joyned in construction with the following word, תורת Torati, of my law, and with it makes up one clause. And so are the words joyned in our translation, and in most others. Only the Greek of the LXX, and the Arabic that is printed, following them, make a pause after רבי Rubbe, and refer תורת Torati to the latter part of the sentence, thus distinguishing and translating the whole; the Greek, καταρχῆν αὐτῷ πᾶσι τοῖς ἀδελφοῖς, καὶ τὰ νόμιμα αὐτῷ εἰς ἀλλότρια ἐλογίσθησαν. *I will delineate or write to him a multitude, and his legitimate things have been accounted for strange things*; and the Arabic, ادفع له كثيرة

c River. ^d As Elias nores concerning נפשי Naphsi, for נפשו Naphsho, Pf. 24. in his notes upon Kimchie's radices, ^e Or as some copies, *ωὗτε, his multitude*, as if they followed the Cetib.

وشرایدي

دو شرايعي حسبى غريبات which Arabic words sound, *I will (or do) specify, or distinctly set down, to him, (or, give to him in several kinds) a multitude, and my laws have been accounted strange.* The Latin translator there renders the first words, *Exagitabo multitudinem ejus*. I know not to what sense here; for though otherwise the word ادوع may have the notion of *agitation*, I see not how it will fit here: the other from دوع, a *species, or kind*, viz. to *specify, or distinguish, to give or describe in several kinds*, seems much more convenient.

Here, by the way, may be observed also, that the reading, which the Arabic followed, differs from the reading of the ordinary Greek copies, in which is read νομῶν αὐτοῦ, *his legal (or lawful) things*, it having it with the Pronoun of the first person, *my laws*: why they should so distinguish the clauses of the sentence, I know not. That which ours (I think with all others but them) follow, seems more convenient, and to make much a more perspicuous sense, viz. in making one clause to consist of these words, (as we said,) *I have written to him the great things of my law*, which shews what great and good things God did for them; and then another of the following, wherein their ill reception thereof is taxed, viz. *they were accounted as a strange thing to them*: for connecting which with the other, ours, with some others, supply, *but*; others put them as it were both in one by adding *Quæ, which have been accounted &c.* But concerning any such connexion by any made between them, and the conveniency thereof, or whether any such be requisite, it will be easie to judg when we shall have the meaning of the words themselves, which seems perspicuous enough according to our translation, and others that go the like way; namely, that *those great things of Gods law* which he wrote to them, and therefore ought to have been continually before their eyes, in their mind, and in their mouth, for direction of them in all their ways, (according to what he also commanded *Deut. 6. 7, 8, 9*) they did yet, notwithstanding the greatness of the things, and the concernment which they were of to them, so far neglect and disregard them, that they were to them as a strange thing, a thing that they had not heard of, much less observed or duly regarded.

In the history of the book of *Kings*,^h c. 22. and c. 23. we find, ⁱ that in *Josiah's* time the book of the Law which was found in the house of the Lord, was to the Jews as a thing

they had not seen; yet when it was read to them, they willingly stood to the covenant therein contained. But the phrase here, that the things which God had written were to *Ephraim* or the ten Tribes a *strange thing*, seems to import not a simple, but a willingly contracted ignorance, through disrespect and contempt of them, as things not concerning them, and therefore not regarded, but rejected by them, that they might without controule run on in their wicked idolatrous ways and devices, طرحوها كالغريب الذي لا يوجب الية

they cast them away as a stranger, (or, *strange thing*), to which no respect or regard is had, as R. Tanchum expounds it. And this is a plain exposition of the words according to ours and most translations, in which the Epithet זר Zar, *strange*, is referred to the things spoken of.

But there is another way taken by some, who refer it, not to the things, but to the persons to whom they were written, as if they were *strange, or strangers*. This the Chaldee takes, rendring ארמנו ארמנו *And they have been accounted as the [heathen] nations*, as if he should say, That though God had written the great things of his law to them, and therein made known himself and his will to them, and brought them into covenant with himself, that they should be a peculiar people to him; yet they so behaved themselves, as if they were as strange to him as *k* any of the heathens, ⁱ who had no knowledge of his laws, and were no better acquainted with him or his law than any of them.

Abarbinel in like manner takes it in his exposition of the words, besides what we have already seen out of him to that purpose. The complaint (saith he) of the Prophet is, that they being *Israelites*, נשנו כורים שלא שמעו דבר חורה מימיהם were accounted or esteemed as *strangers*, which never had heard the word of the law, so that when the chief of the words of the Law and the precepts thereof should be written to them, they would be as if they had not ever heard of them.

Among Christian Expositors also, *Capito* refers זר Zar, *strange, or, a stranger*, to the persons, expounding it, That they were by their neighbouring nations deservedly contemned as strangers, ut qui legem contemnunt, quæ observatores suos ornaret, atque admirabiles redderet, in as much as they contemned that law which would have made them to have been honoured and admired. But the former way, which refers it to the things, seems the plainer, and amongst such translations as we meet with, ours the most congruous, and the meaning as it hath

f Pifc. g Vulg. Lat. h And 2 Chron. 34. i Kimchi. k Petr. à Fig. l Pfc. 147. 20.

already been given, viz. that through their aversion from the great things of God's Law, which he had by *Moses* first written, and by his Prophets continually inculcated to them, and their willing neglect thereof, it was come to that pass, that those great things of the greatest concern that might be to them were as a strange thing to them, a thing that they neglected, yea even contemned and rejected, as if it did not at all concern them; and this being so, it must needs be that what they performed, though perhaps pretended to be according to the law, and learned out of it, should be looked upon by God as strange worship: as in the Law we read of קטרת זרה Ketoreth zarah, *strange incense*, &c. and אש זרה Esh zarah, *strange fire, which God commanded not*,^m Lev. 10. 1. which he would not acknowledge or accept of. This seems to be taken by *Jun.* and *Trem.* as the import of the words, while rendering them, *Quæ prescribo ei documentis amplissimis legis mee, tanquam res extra reputantur, Those things which I prescribe to them in the most ample documents of my Law, are accounted as a strange thing*, they adde this note, *Egorius & ceremonias externas isto rum omnes nihili facio, I make no account of all their rites and outward ceremonies*, as he speaks of such like • Is. 1. 11. &c. and c. 66. 3. This though we look not on it as the primary scope of the words, yet is that which by necessary consequence follows, on their accounting the great things of Gods law as a strange thing, viz. his looking on what they performed as strange things, and rejecting them. That so the case was, the next verse plainly shews.

v. 13. *They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt.*

The Margin hath, Or, in the sacrifices of mine offerings they &c. to wit, sacrifice flesh, and eat it; and that is more agreeable to the placing of the words in the Hebrew, in which the first words are, זבח הבאי Zibche hababai, which they render, *the sacrifices of mine offerings*, and supply in the text, for; in the Margin, in. For in the Hebrew it is without either, *The sacrifices* &c. which some think likewise to require something to be supplied, which they make to be, *Quod attinet ad*, rendering, *Quod attinet ad sacrificia donorum meorum, as for what concerns the sacrifices of my offerings*, or, *as for the sacrifices* &c. But the

main difficulty in the words seems to me to be from the word, הכהב הכהב Habbabai, rendered, *my offerings*, viz. what is the import and genuine signification of it, it being of an unusual form, and no where else occurring in Scripture, so that concerning the derivation and import thereof there is among the Jewish Doctors some difference. *Kimchi* in his notes on the place, saith it is from the root יכה Yakab, which signifies, *to give*, by doubling the two last letters, and so to import the same with מתנות Mattanothai, *my gifts, or offerings*; in which we see ours agree with him, and so do most Christian Expolitors: yet he addes, that others do give to it the notion of *roasting of flesh*, according as it is used in the writings of their ancient Rabbins for *burning, or scorching*; and therefore in his Dictionary puts as a root by it self, הכהב Habbab, which he saith signifies, *to burn, or scorch*, and confirms it, not onely by the use of it in the writings of the Rabbins, but in the Arabic tongue also, in which he saith, one that roseth is called הכהב Habbabi, and this way do more of the Jews take.

So *Solomo Farchi*, who expounds the words, זבחי עולותי שהם מהבהבים לפני באש זעור מוכהי The sacrifices of my whole burnt-offerings, which they burn before me with the fire which is on mine Altar: (his words I give out of a Manuscript copy, because in the printed ones they are not so plain, there being instead of באש Baesh, *in, or with the fire*, כאש Caesh, which caused an error in *Mercer's* Latin translation, who renders it, *sicut ignis, as fire*.) *R. Tanchum* also, who saith, that the signification of the word is القرايين التي

الذوقون شحمها لاسمي, such offerings, the fat of which they burn to (or, in) my name. For, saith he, the word הכהב Habbabai, signifies التشويط والشعوط والاحتراق

roasting, scorching, burning, according to what in the Rabbins is said, מהבהבים אותו באור, they scorch it with fire &c. From the same signification or the like is also what he saith, that some others will have the word to signifie (and himself puts it in his Dictionary called *Morsbed*), viz. الشواوين Resters, as he saith also that the Arabs call الطباخ الشوا Cook or Roster ههبي Habbabi, as likewise we find by *Abu Walid* before him affirmed He might have added, القصاب a Butcher,

^m And Num. 3. 4. • See Prov. 15. 8. and 21. 27. Jer. 6. 20. • Piff. Lud. de Dieu.

as the Author of ^p *Alkamus* saith it signifies, and *Abuvalid* appears to have been aware of, and accordingly makes the meaning to be, "That they rejecting the great things which God had written to them in his law, turn themselves to look after Butchers and Cooks for the eating of flesh. I should think it would be more apposite to say, that their sacrifices were no better than meat killed by Butchers and Cooks for ordinary eating, and had nothing of a true legal sacrifice in them, and were not directed to Gods service, but for serving their own bellies.

Another signification both of these Jews look on the word to have, agreeing to another signification of it in the Arabic tongue, which is of *swiftness*, and *hast*, so that it should signify continued, frequent, and often sacrifices, such as hastily follow one another.

The Chaldee seems to have looked on some other derivation or signification of the word, while he renders, *They sacrifice* מִן אִינֵס *Dimgabban min ones, such things as they gather by rapin (or exact by violence,) they kill flesh and eat it.* I should guess, if it be not too bold a conjecture, that in giving this signification to the word הִבְהִיב *Habbabai*, he had respect to what is said above, c. 4. 18. אֲהָבוּ הֵבּוּ *Ahabu hebu*, rendered, *they love Give ye*, as if *Habbabai* were such things as they got by exaction, and saying, הֵבּוּ הֵבּוּ *Hab hab, Give, give.* The Syriac seems to follow the Chaldee in giving the signification of the

words, rendring ܕܚܒܐ ܕܚܒܐ

ܕܚܒܐ ܕܚܒܐ

which the Latin Translator renders, *victimae selectas (sacificant, & carnem edunt, They kill (or sacrifice) select sacrifices, and eat flesh.* But its manifest it ought rather to be translated, *They sacrifice sacrifices with exactions, (or, of things exacted,) that so* ܕܚܒܐ

Gebyotho may agree with the Chaldee מִן אִינֵס *Megaban, they exact*, in that signification of the root, as it is used for gatherings, 1 Cor. 16. 2. and from the same root is ܕܚܒܐ

Gaboyo, an exactor, or collector, though otherwise it may signify, *select, chosen things*, the root ܕܚܒܐ

Gelo signifying both, *to choose*, and *to exact*. But if it be rendered, as he would have it here, *select, chosen*, as an Epithet to sacrifices, there is no regard had to the letter or Preposition

ܐ Be, signifying, *with*, or *of*, which there is no reason to omit; he must have at least have rendered it, *sacrifices with select things*, which I suppose is not so proper as the other agreeing with the Chaldee.

The LXX or Greek seems to have looked on the word as derived from another theme, viz. from אֲהָב *Ahab*, *to love*, & they rendering, *δυστάσιμα τὰ ἡγαπημένα δὲ τὰ ἐν δούλοις δοῦναι*, ἢ φάγουσι κρέα, κῶφι & προσδέξεται αὐτὰ, which the printed Arabic following reads,

الذابح من اجل انهم ان ذبحوا
ذبيحة فياكلون كما الرب لا يقبلها

Their beloved Altars, because if they sacrifice a sacrifice, and (or, they also) eat the flesh, the Lord will not accept them. Where * some conjecture the first words should be read, *δυστάσιμα τὰ ἡγαπημένα*, *their beloved sacrifices* &c. But I will not examine the translation farther than to shew, that they seem to have taken the word we speak of to be derived from, or to have in it the notion of אֲהָב *Ahab*, *to love*.

This being observed concerning the signification of the word, suggests to us another observation concerning the form of it; that according to some of the significations of the letter 'i', in the termination *ai* at the end of it, may be looked on as a Pronoun of the first Person affixed, to signify, *my*, or *mine*, as in ours it is put. And so we have seen it to be looked on by *Kimchi*, and by *R. Tanchum*, and so by several others; according to others of them it cannot be looked on as so. We may note therefore, that by some it is affirmed, that that letter makes up only the form of the Noun, without any signification in it self. So one *Japhet*, cited and approved by *R. Aben Ezra*, saith, that that letter, the word being from the root הִבְהִיב *Habbabai*, is נוסף, *addititious*. The like is also noted by the Author of the MS. Arab. translation viz. that it is زائدة, *a letter added to the radicals*, and therefore he translateth it only,

ذبايح الاعطايا, *the sacrifices of gifts* (or offerings,) though others he saith would have it rendered, عطايائي لثانائي, (as if it were an Affixe) *my gifts*, or offerings, to wit, التي برسم الله *which were by the prescript of God*. The form is not frequent of Nouns ending in that termination; yet such as there are

^p He saith also that مبهج signifies الذبيح *the killing*, for which in *Golius's* copy seems to have been الذبيح *the wind*; I think, ill: three good copies have الذبيح. See Prov. 30. 15. ^r Druf. ^s Though in the *Polyglot*, the first words be so put, as if they belonged to the preceding verse. * Bib. Francf. 1597.

examples of, and by both of them is for example brought, שׂדאי *Sadai*; which *Drusus* not liking, puts in place thereof גובאי *Gobai*, *Locusts*, in which the last letter is not for an Affixe, but only a termination of the plural number.

By what hath been said at large of this word, appears the chief ground of any such diversity of expositions of this clause which we meet with, there being no question made of the other words as to the signification of them. The greatest difference we find is in a different rendring of the Verbs as to the Tense, which being of the Future form, יזבחו *Yizbechu*, properly, *they shall, or will, sacrifice, or say*, and יאכלו *Yocelu*, *shall, or will, eat*, may yet according to what hath been elsewhere observed concerning the promiscuous use of that form, be indifferently rendred in, or used for, any other tense, as the sense shall seem to require; and therefore are here by Interpreters differently rendred, by some, *sacrificaverunt, and comederunt, They have sacrificed, and, they have eaten.* * Others, *They shall offer, they shall eat;* w others, *let them kill, (or, sacrifice,) and, let them eat, the flesh of those sacrifices which they offer unto me.* * Others, as ours, (which I think the plainest,) *they sacrifice, and eat.* Whatever difference be in this kind, (or also in what concerns the signification of the word before spoken of) the scope is still acknowledged to be the same, viz. to tax the Israelites for what they were before taxed for, viz. for multiplying Altars to sin, for not attending to those things which God had written to them in his law, or, that though they pretending to worship him, offered many sacrifices, yet they with such wrong intentions, and in so undue and unlegal manner, offered them, that they appeared to be, not as religious offerings to him, but as ordinary flesh killed by butchers and cooks, y with which they might, as it is intimated they chiefly intended to do, glut and feast themselves, but not appease or please him, as therefore he addes to shew them so to have really been in his sight, *but* (which Particle is by the translators supplied, not being in the Original) *the Lord accepteth them not.*

Here by the way may be made a question of whom he speaks this; whether of the ten tribes, (who seem before peculiarly spoken of,) or of *Judah* also. *Abarbinel*, taking the last letter to be an Affixe of the first person, signifying, *mine*, as we have seen ours and others to take it, thinks it to be a proof that *Judah* also is spoken to, as intimating such sacrifices as were offered on Gods Altar, and

therefore by him called, *mine offerings*, whereas those of *Israel* were not so, but on their Idols Altars; as if he said, Why do they offer them there? *they kill that flesh* (Cor. *they kill them for flesh*) *for themselves, and let them eat it, because God accepteth them not.* But I know not whether this proof have any validity in it: for besides that, as we have seen, many do deny it to be an Affixe here, so that it should appropriate the offering spoken of to God, if it be so taken, yet may they be so called, not because God owned them for his, but because they pretended them to be such as he in his law commanded, and that they offered them to him, halting, as it is said of them, between God and their Idols; so that they may be so called by him in regard to their pretended, though not sincere, intentions. So that we have nothing to move us to think it not to be meant of *Israel's* offerings, without *Judah*. Whose ever they were, being so performed as it appears they were, with a wicked mind, and in undue manner, he saith that he *will not accept them*, neither their offerings, nor them for them. They have their reward, and perhaps that which they chiefly intended. They eat flesh, but God is so far from being pleased with what they do, that he is greatly provoked, as appears by what he subjoyns, *Now will he remember their iniquity, and visit their sins.*

Now will he remember &c. This expression, if spoken of a man, would imply the calling to mind something which he had forgotten. But of God, to whom all things are always present, and who is not subject to any defect, alteration, or change, it cannot be so understood. His forgetting is only his forbearing to manifest by some visible act his knowing or taking notice of something, and the open execution of his purpose concerning it; which sometimes makes foolish men conceive, that he had either taken no notice of it, or had let it slip out of his mind again, and such execution of his purpose towards any is in Scripture-pharse, accommodated to the language and use of men, called his *remembering*, and his *visiting*. The words are both of them in this kind, often in Scripture used, both for good and for bad; when for good, they denote his open conferring on any, or doing for any, such good as for a while he suffered them to want or be without; when for evil, his bringing on them such evil of affliction or punishment, which though by them long (perhaps) before deserved, he hitherto deferred, as if he took not notice of their deeds. And in this way it is here taken.

* Pagnin. v Vulg. Lat. w Grot. Stokes, and see R. Salomo. * Var. Druf. Trem &c. y If they were whole burnt offerings, they ought not to have eaten of the flesh, if Eucharistical sacrifices, they had their share.

So R. Salomo. a Ea, vel eos Druf.

Though the Israelites had forsaken God for Idols, and also neglected his Law, that it was a strange thing to them, he had hitherto in his long-suffering forbore them; so that as they forgot him, they might think he had forgotten them, and took no notice of them and their evil doings; yet will he not still so do, he will *now*, i. e. shortly remember, i. e. call them to account for their iniquity, and * *visit*, i. e. punish them for their sins: which punishment seems in the next words partly declared to consist in this, that *they shall return into Egypt*, viz. forced by their distress thither to betake themselves to seek for help and refuge. It was laid on them as a command from God, that they should no more return into *Egypt*, Deut. 17. 16. but again threatened as a punishment on their disobedience, that *the Lord would bring them into Egypt again with ships, by the way whereof he spake unto them, Thou shalt see it no more again; and that there they should be sold unto their enemies for bondmen, and bondwomen, and no man should buy them*, Deut. 28. 68. It is also in this Prophet c. 9. 3. threatened as a punishment, that they should go into *Egypt*; *They shall not dwell in the Lord's land, but Ephraim shall return into Egypt*, &c. and again v. 6. *Lo, they are gone because of destruction, Egypt shall gather them up, Memphis shall bury them*. That they did go thither some of them, it is manifest from c. 7. 11. and c. 12. 11. where it is objected to them as a fault and folly, *They call to Egypt*; and in the history of them 2 *Kin.* 17. 4. we find that *Hoshea* King of *Israel* sent messengers to *So* King of *Egypt*, to back him in his conspiracy against the King of *Assyria*: this was before their destruction, and more than probable it is that when their land was taken, and their Kingdom destroyed by the *Assyrian*, many of them fled for refuge into *Egypt*, and dwelt there. Which may be confirmed from what is said below, speaking of their future deliverance, v. 11. 11. *They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria*; so that there also were of them as well as in *Assyria*, though not carried captives in an hostile manner, but going of their own accord.

Some having respect to the command prohibiting their going into *Egypt*, look upon their going thither as they did, diffiding in God, and relying on them to seek help against the *Assyrians*, with whom they had broken covenant, * to be the sin which God would now remember, and visit, or punish them for, or at least a cause of his remembrance and visiting

their sins. If it be so looked on, it may be read, *they do return*. But if we look on the words with respect to the curse denounced against them on their disobedience, that they should be forced back to *Egypt*, and consider what a misery it was through fear of imminent destruction to be forced so to do, to so little purpose as they did, as having no other hopes of refuge, and this bootless; then may we well, with y others, look on them as a specifying of that punishment with which he would visit them, and make good that curse upon them. And this seems the plainest exposition of them: although there be others who would save us the labour of enquiring how or when the Israelites returned into *Egypt*, and whither their going thither be spoken of as their sin, or as the punishment of their sin, or as a new made the punishment of other sins; while they look on these words as not importing their having gone, or future going into *Egypt* at all, † but their going for a punishment of their sins captives into *Assyria*, which should be to them as bad a condition as their fathers were formerly in in the *Egyptian* bondage. ‡ Others look upon it as spoken by way of derision, that when God should send out his judgments on them, they should go into *Egypt*, as hoping by that means to be secured against them, and to stand out against him. The plainest way seems to be, to look on it as a denunciation of punishment, and a description of the distress they should be brought to.

Kimchi thinks the words to have respect to the going of *Johanam* the son of *Caveah*, and those that went with him, into *Egypt*, against the word of God: *Jer.* 44. § but this would be a confounding of that which was done by the Jews, with what is here more peculiarly spoken of the Israelites of the ten tribes.

Here in some copies of the Greek and the printed Arabic is read, *they have returned into Egypt*, and then added, *and they shall eat unclean things in Assyria*. Those words do indeed occur in the 3^d v. of the next chapter, both in the Hebrew, and the Greek; but how they come here to be added in the Greek, being not in the Hebrew, I know not, except we shall think it was by the error or inanimadvertency of some Scribe anciently: which is confirmed, by that it is in other copies not found; and St. *Jerom* saith, it ought to be noted as superfluous.

v. 14. *For Israel hath forgotten his maker, and buildeth temples; and Ju-*

* Of this word see on chap. 1. 4. and 2. 13. † See Ab. Ezra. Jerom. Jun. Trem. Merc. Druf. Tarnov. Grot. y Oecol. Liveley, Rivet. ‡ Lyra, Piscat. Zanchi, and see Dutch notes. § Zanchi, Pare. see Rivet. † See Petr. a Fig. and Rivet. ‡ See Druf.

dah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

ישכח ישראל Vayishchach Israel, for *Israel*. That which is rendred, *for*, is the Conjunction ו *Ve*, which properly signifies, *and*, and is so by others rendred; yet no doubt may it be rendred well enough, ^a *for*, if the sense require it, and being so rendred seems to give such connexion between the preceding words and the following, as if what here follows were a farther reason why God would now remember their iniquity, and visit their sins, and cause them to return into *Egypt*; viz. because they had forgotten their maker, &c.

^e Some render it, *Denique*, lastly, as an inference of a conclusion of what he had said. Which way soever it be rendred, this verse farther declares both the fault of *Israel* and their punishment consequent thereon, taking in together *Judah*, which had not been before named, though, according to *Abarbinel*, comprehended. The fault or sin is, first, that *Israel* had forgotten his maker; which he may be well said to have done, in respect either to what hath been before said of them, as that of *their silver and gold they made them Idols*, and contrary to Gods institution *they multiplied Altars*, and in that they (*v. 12.*) so far neglected Gods law, that it was accounted as *a strange thing to them*; or else (which seemeth nearer) in regard to what here follows, that *they built temples, and multiplied fenced cities*. They that did these things contrary to Gods ordinance, whatever relation they would pretend to him, having him perhaps much in their mouths, and crying, *My God we know thee*, (as *v. 2.*) may deservedly be said to have forgotten him; it being not necessary that by forgetting God should be meant a total losing of all knowledge of him, but sufficient to make them to be said so to do, when they want that affection which ought to follow the memory of a true knowledge of him, as by what they are accused of before, and after, it appears they did. The Chaldee therefore well paraphraseth it, *bath left the service, or worship of &c.* The MS. Arabick, **اطح**, *bath cast off his maker*.

Their sin in forgetting God is aggravated by the title given him, **עשהו** *Osehu*, his maker. This title here seems so used as to put them in mind not onely of that benefit common to them all, viz. that God made them men, but of that peculiar prerogative, in that he made them *Israel*, viz. his peculiar

people, whom he had especial regard to, and by taking them into a nearer relation to himself than any other nation, ennobled them and exalted them above others, as owning himself for their God, and them for his people; yea his children, his first-born, whom he would have especial care of, and defend and protect by his mighty power from all evils, and bless with extraordinary blessings of all sorts; whom having redeemed out of *Egypt*, he framed into a great people, and seated in the land of promise. So *Kimchi* explains the word in that sense, in which he saith it is used *Deut. 32. 6. Is it not עשהו Hu asheca, he that hath made thee?* i. e. גרלך, *bath made thee great, or magnified thee?* In which it is used also where he saith, *God אשר את משה ואת אהרן* *who made Moses and Aaron*, i. e. *advanced*. So that it is well looked on by *Expositors* as comprehending all the great prerogatives that God gave to the seed of *Abraham*, whereby he distinguished them from other people, by the enjoyment of which they certainly were obliged to acknowledge him *their maker* in a more eminent manner; and the memory of these his benefits ought to have kept them in a greater love and fear of him, and stricter obedience to him, and sole and perpetual dependance on him; and great stupidity must it be in them to forget these things, for a perpetual putting them in mind of which, he used such care by calling on them in the law, and by the mouths of the Prophets, besides many other ways which he constituted to keep them in perpetual memory thereof; yet do they forget him, and leaving their duty to him, and dependance on him, not only forfeiting it by their disobedience, but obstinately casting it off, and despising it, do what follows, *Israel buildeth temples, and Judah hath multiplied cities*.

The word rendred; *temples*, is **היכלות** *He-caloth*, the plural from **היכל** *Hecal*, which is used elsewhere in Scripture both for a temple, and for a palace. It signifies, I suppose, any great, lofty, or magnificent building, as

היכל *Haicalo* in the Arabic is **البن**

المشرف *an high or lofty building*, as also

any great things, from the theme **היכל**

which signifies, *to be great and high*. If it be rendred, *temples*, then may it be understood (as by the Chaldee it is) of such as they built to their Idols, to worship them therein, (although to have built any even to God himself, besides that one at *Jerusalem*, had been utterly unlawful to them. If it should be

^a Et, pro Nam. Grot. ^e Jun. Trem. Tarnov. f River. Pare. * 1 Sam. 12. 6. where a MS. Arab. renders **اختار** and R. Tanchum **اصطفى** *who chose*. **הגריל** *Kimchi*. ^s Trem. River.

rendred *Palaces*, or the like, then of such strong buildings or forts (as * others) built for defence for themselves. And for such *Aben Ezra* thinks it here understood, and *Kimchi* also saith it may be convenient here to take it as it stands in conjunction with what *Judah* is taxed for, of building fenced cities. In either way taken it argues *Israel* to have forgotten their Maker, and not to have right thoughts of him, in that having rebelled against him, and hearing his threats against them for it, they turned not again by repentance to make peace with him that they might find still protection from him, but, to defend themselves against him their Maker, trusted either to Idols whom they thought to please by building temples to them, or to strong holds; both of their own making.

Judah seems here also taxed as guilty in the same kind with *Israel*, in that it is said, *and Judah hath multiplied fenced cities*, which is not so to be understood as if it were unlawful to build fenced cities or fortify themselves against their enemies by such advantageous means (as appears by what *Nehemiah* did, by Gods direction, and approbation) but that they do it not with forgetting God or casting off obedience to him, neglecting to put their trust in him, as if without he kept the city or country, it could by any the strongest fortifications be secured, or as if they without him could, or he without them could not, defend them. As guilty in this kind they are taxed *Isaiah* 22. 8. where reckoning up what care they took for fortifying their city, he adds, *but ye have not looked unto the Maker thereof, neither had respect unto him that fashioned it long ago*, v. 11. as elsewhere upbraiding them with their fenced cities, he shews to what end they built them, adding as an Epithet, *wherein they trusted*, *Jer.* 5. 17.

Thus then their sin being described, the ill consequent or punishment thereof follows, *But I will send a fire upon his cities, and it shall devour the Palaces thereof*, ושלחתי *Veshlachti*, *But I will send*, others, *And I*; ו *Ve* is *and*, but not improperly as the sense requires sometimes, as here by ours, translated, *But*; and so shews the vanity of their trust in the strength of those cities; *They multiply them*, but to what profit as long as they do it against God, as if by this means they could stand out against him? By excluding him they do but shut themselves up to that destruction which thereby provoked he will send on them, which is expressed by saying, *he will send a fire upon them to devour their cities and the pa-*

laces thereof; which may either be properly understood of fire by which they should be consumed, or of some^h other destruction which should be as great and terrible as if their cities and palaces were consumed by fire. But we may well literally understand it, reading in the history the *2 Kin.* 25. 8. concerning their chiefe city *Jerusalem*, that therein *Nebuzaradan* captain of that guard to *Nebuchadnezzar*, burnt the house of the Lord, and the Kings house, and all the houses of *Jerusalem*, and every great mans house burnt he with fire; and we may well think that the other cities were so dealt with; reading in *Isaiah*, *your country is desolate, your cities are burnt with fire*, *Isaiah* 1. 7. some refer it to what was done before by *Senacherib*, who came up against the fenced cities of *Judah* and took them, *2 Kings* 18. 13.

This Judgment was executed on them by the enemy, by him the fire was kindled and blown, yet doth God say that it is by his sending. If they had subsisted in their fenced cities and strong holds, their defence must have been imputed to God, who only is the rock the fortrefs and deliverer of his, from whom they may find salvation; that they cannot save or secure them, but are together with them, destroyed, is from him. All things, both for safety and destruction, are by him ordered, and he therefore never to be forgotten through vain hopes and confidence in any other. They have forgotten him, therefore shall all this evil come upon them, and their strong holds shall not secure them. There is here a little difference, concerning the persons whose cities and whose palaces are here spoken of, because literally בערי *bearau* will signify, *his cities*, and ארמנותיה *armenoteha*, *her palaces*. *R. Tanchum* saith it should be regularly ארמנותי *armenotau* in the masculine gender, *his palaces*, and so would they both agree to one viz. *Judah* and others think it solved by considering that proper names of people, as we have before seen, are indifferently put in either gender, and the affixe therefore in either may be referred to *Judah*,^l others think the first referred to *Judah* and the second to *Israel*: no doubt they are both threatned, as both peccant, and what should befall one, should befall the other; so that if spoken of one, it would give to conceive the same of the other, and there is no need of standing here on this Grammar nicety. *Aben Ezra* refers the latter, not to the people but to the cities viz. to the palaces of every one of their cities.

* Trem. ^h Kimchi. ⁱ and *2 Chron.* 36. 19. and *Jer.* 39. 8. ^k *Ps.* 18. 2. ^l *Sam.* 22. ^l *Abarb. Jun. Grot.*

CHAPTER IX.

VERSE 1. *Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every corn-floor.*

HE proceeds in this chapter, as before he had done, in taxing and reprov^{ing} Israel for their sins, and denouncing heavy judgments and punishments on them continuing therein. To make way to these, in the first place he seems to take notice of such behaviour as was in them, or at least, they were prone to, as argued them not duely sensible of either their sins, or the ill consequents of them, and the condition they were at present, and like to be, in, if they did not change their behaviour, and checks them for it or restrains them from it in the first words, *Rejoice not, O Israel, for joy as other people*: why such behavior would not become them, he then shews, in this 1. v. by laying first before them their sin; then by minding them of such judgments as hung over their heads, v. 2. both being reasons why they should not so behave themselves viz. not with that mirth and jollity, which were tokens of security and unconcernedness.

His forbidding them thus to rejoice and indulge themselves to unseasonable mirth, as it seems hence probable that they did, or would do, gives occasion of questioning and conjecturing when and why this was spoken to them by the Prophet. *Abarbanel* thinks it to concern their condition which they were, (or should be,) in, in their captivity after they were carried from their own country and dispersed there among other nations, counselling them how there to behave themselves; as if he should say, if God should give a blessing in the land of the nations and fulness of joy, so that the people should rejoice in their blessings and plentiful increase of all things, yet rejoice not thou O Israel, as they do; for thou hast gone a whoring from thy God after Idols whom thou hast served.

Among Christian expositors also *Arias Montanus* takes the same way, as if the meaning were, *Rejoice not O Israel, as other people, who yet retain the form of a people,* ^a seeing thou cease

to be a people, being dispersed among all nations.

But the departure from their own country being spoken of as a thing yet to come v. 3. and other circumstances of the words weighed, they seem to concern and respect their behavior while they were yet at home in their own land. Others therefore conjecture that they were spoken at such a time when Israel was in such a state and condition as that they seemed to themselves to be secure from such evils as were by the Prophets threatned to them and to have cause of rejoicing and indulging to more than ordinary joy, mirth and jollity, by reason of such good things as they enjoyed and hoped still to enjoy. ^b Some therefore think it might be spoken in the time of *Jeroboam* the second, under whom they obtained victories over their enemies and prospered 2 Kin. 14. 25, 26, 27. or in the time ^c of *Menahem* who made a league with *Pul* King of *Assyria* and for a while procured them peace 2 Kin. 15. 19. ^d Others think it more probably spoken under *Hosea* their last King, when their destruction was near at hand. But here being nothing concerning the time particularly express'd, it will be sufficient to conceive that the Prophet (or God, by the Prophet) seeing the insolvency of them in taking to themselves occasion of mirth and jollity from any false grounds, and so, securely running on in their idolatrous courses and sin without any remorse or fear, thus seasonably checks them, *Rejoice not, O Israel, &c.* the import of which seems to be, not so much a prohibition of all rejoicing to them, as a declaration that for their rejoicing they had now no grounds, and withall that their joy should not long last, his bidding *Rejoice not*, importing as much as, or including, thou hast O Israel, ^e no cause of rejoicing, and ^f thou shalt not rejoice, because of what thou dost and of what shall befall thee, as he had before threatned them c. 2. 11. *I will cause all her mirth to cease.*

But we shall the better judge of this, by taking into consideration the expressions here used, in order, *Rejoice not O Israel*, אל גיל, *El gil, for joy.* The like expression in the Hebrew is used Job. 3. 22. השמח אל גיל, *Hasemechim ele gil*, where ours render it, *who rejoice exceedingly*, which rendering seems

^a Menoch. ^b Merc. Rivet. Tarnov. ^c Zanchi, Rivet. ^d Jos. Hen. Urfin. ^e Zanchi. ^f Non lataberis, Brenn.

a little to differ from this here, to *rejoice* for joy seeming to import, because of occasion of joy presenting it self, or conceived; but to *rejoice exceedingly*, to express in outward gesture or signs of exultation the joy inwardly conceived on any such occasion, which is consequent on the other. The words in the original here do literally found *ad exultationem*, to *exultation* (or the like) which seems strictly more to agree with the latter expression than the former, but not so necessarily but that it admits of the former, and others also something different, through the various use of the particle ^a אל *El* not only for *ad* to, but for *apud* at, *super* or *propter* for *juxta* according to, and the like, tending much to the same purpose. The chiefe which we find besides that in our translation given are, First that which agrees with that which in *Job* as we said, they give, *ad exultationem*, to *exultation*, i. e. ^b *magnopere*, greatly, ⁱ *exultanter* so as to be transported to extraordinary expressions of joy, which some will have to be the import of the word אל *Gil*. Secondly that which others will have to be the import of *ad exultandum* or *ad exultationem*, to wit *ubi sese exultandi materia obtulerit*, when any matter of exulting or rejoicing shall offer it self, as if it should be rendered, at rejoicing, i. e. ^m at any time or occasion of joy; so Kimchi, *If there shall happen any matter of joy, as any wedding or the like, there is no reason for thee to rejoice*; and with this doth that in our text well agree and that which others render, ⁿ in *exultatione*. Thirdly that which they give who render אל *El*, by *secundum exultationem*, according to the exultation, viz. such as is that of other people, so making it a particle or note of similitude and so coupling it with the following words, that ^o they should not rejoice as other nations do exult.

Many of the ancient translators, for making what they thought to be meant the plainer, give it not literally by a Noun as it is in the Hebrew, but by a verb of like signification to the former or which adds something to the degree or outward expression of that rejoicing which it denotes, according to the import of the Hebrew Noun, and taking in the negative Particle as having influence on both; so the Chaldee לא תחיון רבין ישראל ולא תבוועין and the Syriack لا تفرح اسرائيل ولا تظرب.

The LXXII. μη χαίρετε ישראל μηδέ εὐφραίνεσθε. The printed Arab. لا تفرح اسرائيل ولا تفسر and the vulgar Latine, *Noli letari Israel, noli exultare*, all which agree in one common meaning *Rejoice not O Israel, nor exult thou*. Now

that the occasion of their unanimously so rendering the words, should be a reading, which they found different from that which we now have, it is not probable. If so many copies as they used did read otherwise then ours now do, it is strange that there should none be now found in which it is so. Yet Cappel, as to the Chaldee, Greek and Latin thinks they all for אל גיל *El Gil* did read, *al gil*, with the same negative Particle which is before תשמח *Tishmah*, at the beginning of the verse, as if it were here again repeated and אל גיל were not a Noun signifying, *Exultation*, but the Imperative Mood signifying *exult thou*. But the learned ^q Buxtorf shews how that reading which he would thence confirm, is an expression not known in the Hebrew tongue, in which that negative or prohibitive particle requires a Verb of the Future Tense to be joined with it, and is not found joined with an Imperative. I suppose it therefore better to think, that they did read no otherwise than we now do, but thought the meaning, in that language in which they were to give it, more plainly expressed by a Verb then a Noun, and not to have put a negative particle before it because they found any such in the Hebrew repeated, but because they looked on that in the beginning put, to influence the whole clause, which they thought in the language in which they wrote and the way of giving the meaning which they took, would be made plainer by repeating or again expressing, it, although without being expressed, it might be understood from the former words understood, as in the MS. Arabick translation in which the import of the Noun is expressed to the same sense by a Verb, yet without putting a negative before it; the author thereof rendering these words لا تفرح اسرائيل وتظرب *do not*

O Israel, rejoice, and exult, which is as much as what the other say, *do not rejoice, and do not exult*. But, not to make more scruples than need, the words are according to all, a prohibition to them of indulging themselves to mirth and jollity and expressions thereof, which seems to have in it the force of a declaration or giving warning to them that their condition if heeded to was such as made it altogether unseasonable for them to give themselves, on any ordinary occasion of rejoicing, to extraordinary mirth and jollity, but rather to grieve or mourn and be sorry, as under the expression of not rejoicing for joy, some observe to be implied and comprehended, and that for the reasons following.

But before we come to them there is an

^a See Shind. ^b Lively, River. ⁱ Druf. Tarn. ^k River. ^l Mercer. ^m Var. ⁿ Trem. ^o So Castalio, Ne letare Israelita ut ceteræ nationes exultant. ^q Vindic. p. 560. ^r Lively, figura quæ lirore dit-

expression concerning either the manner or occasion of such rejoycing which is prohibited to them, and that is in the word כעמים *Ca-min* as peoples; which to make plainer our Translators insert *other, as other people*, as any other people, who having occasion of rejoycing as for victory, peace, plenty, or any good befallen them, do usually express their joy in outward signs of mirth. The words are capable of being interpreted; either, in such manner as other people do, or, on such occasion as they do, and that either to signify that such things as to other people are occasions of rejoycing, ought not to be so to them; or else that they have not, or shall not have such occasions. If they be interpreted in respect to the manner, then will they seem to be a prohibition to them of any profane, carnall or exorbitant way of rejoycing such as among the heathen nations and people that had no right knowledge of God or rule of his law to direct and moderate them in their actions, was usually found; their rejoycing when any publick occasion of joy presented it self by reason of their ignorance in such kind, being commonly peccant; in respect to the cause, manner or measure, or the end: 1. That they make those worldly carnall good things from which they take occasion of joy, the highest in their aime and thoughts, without respect or consideration had of spirituall and heavenly good things which are the matter of true joy; not looking up with thankfulness to God the giver of those things, or acknowledging them as his gift, and bounty; 2. In that they usually therein transgress the rules of modesty, sobriety and temperance; 3. In that they do not direct their rejoycing to the praise and glory of him who hath given them that occasion, but for setting forth and extolling their own abilities, their own wisdom or power, or (as in those times) their false Gods in bringing to pass those things which so happily succeeded to them, and afforded them such occasions of mirth and gladness. But surely such rejoycing had been unlawful for both Israel and other nations at any time, that it might not seem needful to dehorte Israel in particular from it. The words considered with respect to the reason given of this prohibition, in the following, seem rather to shew that it was, as things now stood, unseasonable, for Israel to rejoyce with such joy as in other Nations might seem allowable, and therefore to have respect to the occasion rather than the manner, viz. to warn them that, being as they were, or having done as they had, they should not think that such things as were to other people lawfull and seasonable occasions of joy, ought to be so to them, but that there were greater

occasions of contrary behaviour to them; as in the next words he shews, subjoyning as a reason of this prohibition, *For thou hast gone a whoring from thy God &c.* 'ב Ci, *For, or because*; so ours render it, with many others, as beginning a new clause, wherein is, (as we said) contained a reason of what was said in the former; but there be who render it otherwise, to wit, 'quod scortaris or 'de eo quod scortatus sis &c. *that, or in that, thou goest a whoring from thy God*, so making the subjoynd words to constitute one cause with the former, and to express rather the matter of the forbidden joy, than the cause why it was forbidden to them, viz. That they should not rejoyce in that they had cast of Gods service, and followed after Idols, as if by doing so they were free from him and secure from his judgements, and might do what they list. w But this could not probably seem a matter of rejoycing to them, but certainly was a just reason to hinder them from it; and therefore we may well look upon it, as a causal pointing it out as a reason to them why they should refrain from it, even for this reason because they had gone a whoring from their God &c. And surely a weighty and forcible reason it is. How shall he that hath not God with him, or doth what necessarily excludes his favour, possibly find in any thing that he can mean while rejoyce in, find solid ground for true joy, or true rejoycing? In his favourable presence is fulness of joy, true, solid, lasting joy; but without it all mirth and jollity is quickly turned into sorrow, yea it self made a cause of grief and sorrow. It is but such at best as that in the preachers language described, Eccl. 2. 2. *I said of laughter it is mad, and of mirth what doth it?* and of which S. James speaking, (c. 4. 9.) saith to them that unlawfully indulge to it, *Let your laughter be turned to mourning and your joy to heaviness.* For if they do not themselves so turn it, by mature repentance, it shall be so turned by Gods vengeance to them, it shall not long endure, and the end thereof shall be *certain heaviness* Prov. 14. 13. Their forefathers are an example of this, who when they had gone a whoring after the golden calf in the wilderness, for a while (as now thinking all things should be well with them having gotten such a guide, seeing they had lost Moses or knew not what was become of him) rejoyced for joy, and indulged themselves, to eat and drink and play, Exod. 32. 1. 9. yet when they were brought to a better consideration of the matter, and heard what evil things God threatened against them for such their wickedness, that they might prevent and avert them, saw that another course was to be taken, and instead of their former rejoycing, they mourn-

s Rivet and see Capito. † Jun. Tr. Pisc. v Druf. Petr. a Fig. propterea quod fornicatus es à Deo tuo Tirin. quod fornicatus sis. w Tarnov.

ed, and no man did put on him his ornaments Ex. 33. 4. These their wicked posterity have- ing imitated them in their Idolatry and like- wise in their unlawful and exorbitant rejoyc- ing in their wicked waies, ought also, if they would have hearkened to the Prophets duly reprov- ing them and denouncing Gods heavy judgments against them, to imitate them in leaving off their heathenish rejoycing and turning it into penitent sorrow.

Thus *Kimchi*, for illustrating these words parallels this which they are here called on for, with what was done by their ancestors. Cer- tainly the same reason that they had then for changing their mirth and those exorbitant ex- pressions which were suitable to it, in regard that, on their forsaking God, he threatened to withdraw his presence from them, the same had these now, if they would but lay to heart how wickedly they had done in going a whoring from their God, and what great evils must necessarily come on it: and for this reason of their doings deservedly calls he on them not to rejoyce for joy, as other nations.

But was it not then unseasonable or unlaw- full for other nations also, who knew not God, to rejoyce on such occasions as were accounted to be joyous, as outward prosperity, and plentiful increase of the fruits of the earth, (which if we look unto the following words in this and the next verse, may seem that chiefly here pointed to) seeing they did not have that respect to God and his good- ness as they ought to have, for want of a right knowledge of him? This, besides what we have already seen concerning the meaning of this expression, may it be convenient to consider, that we may see the cogency of these words as a reason why Israel should not so rejoyce. To this therefore, according to what is by Expositors more generally agreed on, will be answered, that though such re- joycing were not so well ordered and di- rected by such nations as it ought to have been, by reason of their want of better knowledge of God, which they had never been rightly instructed in nor had means of, yet it was not unlawfull for them to make such common blessings of God occasions of rejoycing to themselves; nor sinned they in so making them to themselves; but what was both lawful and seasonable to them, was not so to Israel, in regard that they did or ought to have known God better than those did, and their offending in what they did, was worse than it was in the heathen nations. They did not rightly know and acknowledge God in his benefits, because they never had been taught so to do: but these had his law to in- struct them in a right knowledge of him, and their duty to him, and how to rejoyce aright in him and in the enjoyment of his blessings,

* River.

yet wilfully and obstinately contracted ig- norance, forsook him and went a whoring from him, ascribing to others what occasions of joy they received from him; and it was therefore a sin in them, at least unseasonable to them, to rejoyce therein as other people did, without being so much blamed for it or be- ing made obnoxious to punishment for it: which may be illustrated by what he saith *Amos* 3. 2. *You only have I known of all the families of the earth, therefore will I punish you for all your iniquity.* Their nearness to God made that in them to be an occasion of his severer dealing with them for deserting him, which in others whom he had never brought so near to himself, he would not so suddenly or severely punish. This the Jewish Expositors in their Expositions look on as the weight of this Expression. So R. Salomo, *Rejoyce not O Israel as other people who never received my law, nor came into my portion; and Aben-Ezra, if any other Nation rejoyce when occasion of joy cometh to them, it is but just; because none of them hath gone a whoring from their God as thou hast done, as he saith Jer. 2. 11. Hath a Nation changed their Gods which are no Gods? but my people hath changed their Glory for that which doth not profit. Jer. 2. 11. So Kimchi also (as hath been already partly imitated) If any matter of joy, as a marriage or ought of the like kind, happen to you, there is no reason for them rejoyce as other people do, because they have not forsaken their Gods, but thou hast gone a whoring from thy God, and worshipped the Gods of the Nations; therefore for this reason oughtest thou to mourn, and not to rejoyce for any joy, (or occasion of joy) as the generation of the Wilderness did after that Moses had reproved them in the matter of the Calf. So that the press- ing force of this reason why they should not rejoyce for joy as other people, according to them, lies in this, that their condition was worse and more sinfull than that of other nations who did not in such occasions of joy duly acknowledge God, nor ground their joy on the sense of his favour because they never knew him, because these had known him, but wilfully forgot and forsooke him, had been owned by him and enjoyed him as an husband, and as their God by a peculiar right above all other nations, but like a lewd drum- pet after all kindness shewed to them, and obligations by him laid upon them, yet went a whoring from him; so that though he might bear with other nations who did not duly acknowledge him, nor do what they did to his honor, yet they could not expect that he should long bear with them for their fallness in his covenant, as * a married Woman com- mitting adultery cannot but expect worse punishment than an unmarried Woman who never plighted her troth to any.*

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The expression here used, *thou hast gone a whoring from God*, cannot but be understood, by any who hath read what goes before in this y Prophecy, to signify their forsaking God and his service, to follow and serve Idols; and the Pronoun, *thy*, added, in, *thy God*, putting them in mind of that peculiar relation to himself which he had taken them into, greatly aggravates their sin, in farther description of which, and to shew their excess therein, he adds, *thou hast loved a reward upon every corn floor*; or as in the Margin, *in every corn floor*, which variety of reading they give because the proposition *by Al* in the Hebrew, which they so translate, is capable of different significations as the sense requires, and is therefore looked upon as^a causing some obscurity in these words, and is differently rendred by Interpreters as^b *cum*, *with*, *super*, *upon*, *in*, *propter*, *for*, *supra* or *plusquam*, *above* or *more than*: But all these I think, except the last, will be of like force in making the meaning; for the having of which it will be convenient to remember how c. 2. 12. this whorish Idolatrous Israel, not knowing (or not considering) that God gave her her corn and wine and oyle &c. (v. 8.) said of them that they were the *rewards that her lovers* (her Idols) *had given her*, and that therefore (v. 5.) *she would go after her lovers that gave her her bread and her water &c.* The word there rendred *rewards* is *עֹמָה* *Etnah* the same with *עֲתָנָה* *Ethnan* here, (of the signification of which, something is said there, and more on c. 8. 9.) The considering of those things said in that 2^d c. will help us in giving the meaning of what is said here, *thou hast loved a reward upon all corn floors*, viz. that they loved plenty and prosperity, and therefore where and whensoever they received in plenty the fruits of the Earth, as particularly, for instance, corn, (which according to the use of those Countries they gathered together to some floor where it was threshed or troden out to be put up into the repositories) there rejoicing with the joy of harvest, they did celebrate their Idols, (instituting yearly feasts to their honour) in all lewd waies of their worship, ascribing to them as a reward of their service, the good things which they had received, from a better giver. And what was this but a plain going a whoring from him, in the giving that honour and service which was due to him, to things most contrary to him, and which could not at all be profitable to them in any

such way? So that well might he even for this reason, because they so sinned in giving to Idols the praise for what he alone had given them, and could not but thereby provoke his displeasure against them, forbid them to rejoice for joy in the enjoyment of those good things which they so used, as to turn them in the end necessarily for hurt to themselves, by provoking his judgements and pulling on themselves a curse by the ungrateful abuse of them.

^k There be who take to be understood by this *reward*, not so much the good things which they looked on as a reward to them from their Idols, as what they gave to them in acknowledgement of them viz. those first fruits and tenths or tithes and oblations which they should have offered to God; which to others seems not so proper as to understand what they received, not what they gave, though^m both may be together well enough understood, and so they explain what was meant by their going a whoring from God. For making up this meaning or what is to the same purpose, will it be much one whether we say, *upon*, *in*, *with*, *for*, or *at*, every corn floor, they did what they did as acknowledging what was received to be from their Idols, and of them asking all in that kind. But what, as we saidⁿ some understand *supra*, *above*, or *more than*, all corn-floors, as if they loved what rewards they expected from their Idols, above all their plenty of corn and other fruits of the earth which God gave them, I think makes no such clear sense, though so also it would prove them to have gone a whoring from God, and so to have reason not to rejoice as other people which had, though they rejoiced for the same things as they did, yet not used such false dealing to Godward. The reason is such as certainly is of great force, if well laid to heart. What greater reason can there be to curb and check joy and mirth in men from any the greatest outward occasions, than to consider that they are at enmity with God, and have not his favor and blessing with it, without which there can be no true comfort in any thing, nor security of its continuance to do them good? Yet usually are not carnal men so much moved and brought to repentance with the sense of their sins as necessary causes of Gods curse and anger, as they are with the effects thereof, any outward punishment or affliction for them sent upon them. So it seems to have been with Idolatrous

y c. 1. 2. c. 4. 12. ^z So the Chaldee renders, for ye have erred, or departed from the service of your God; and so the MS. Arab. ^a Tarnov. ^b Druf. ^c Vulg. LXX. ^d Trem. ^e Tig. Pare. ^f See Capito. Druf. ^g The MS. Arab. renders it there *כִּרְמָה* *אלרי נדרני* and here *אלנרר* and so Eccl. 16. 33. as if it were such a thing as is given to deceive, and allure; Captura, Druf. ^h Isai. 9. 3. ⁱ So the Chaldee. ye have loved to serve Idols on all corn floors. ^k Aben Ez. Theophylact. Hall. ^l Mercer. Rivet. ^m Cum abundantia frugum esset eam acceptam referebas Diis tuis, quibus etiam mercedem solvebas, viz. deimas Deo debitas. Druf. ⁿ Capito, and see Druf. and De way translat.

Israel: and therefore if this be not sufficient to restrain them from rejoicing in their ways, to shew in how ill relation they stand with God, he improves this reason by adding to it another from those evils which their perverse behaviour shall necessarily and shortly pull up-them, in the words following,

v. 2. *The floor and the wine-press shall not feed them; and the new wine shall fail in her.*

The floor and the wine-press shall not feed them: Those good gifts of God which are common occasions, to all people who enjoy them, of rejoicing, as particularly abundance of the fruits of the earth, it appears, *Israel* made so to themselves, but in so perverse a manner (while they rejoiced in them, not as blessings of God with joy directed to his honor, and to express thankfulness to him, but as gifts and rewards from their Idols and encouragements to run on in serving them to the great dishonor of his name), that their sin in so doing was indeed, and ought to have been to them, greater occasion of sorrow to them than the greatest plenty of those good things could be of joy and rejoicing. The being warned of this by the Prophets seeming not sufficient to make them sensible of their error, that they might correct it, and by penitent sorrow to render themselves capable of right rejoicing, God here threatens them to use another method, whereby he will evidence his own power, the vanity of their Idols, and their folly in forsaking him who only gave those good things and could take them away at his pleasure, to follow those who neither gave them, nor could continue them to them, but would necessarily cause them to be taken from them, viz. by depriving them of all occasions of any such joy at all, which is in these words expressed, *The floor and the wine-press shall not feed* &c. which are things without which there can be no outward occasion of mirth and rejoicing; they are not consistent with hunger and thirst. To deprive them of the enjoyment of these is the same which he saith, c. 2. 11. *to cause their mirth to cease*; and these words are a plain threat of depriving them thereof or of reaping good thereby; so as that it may appear to whom they belong, and by whose sole power they are ordered to them as he shall see fit, either for good or for punishment to them.

For understanding the present words we may likewise compare with them what is

above said, c. 2. 9. *I will return and take away my corn in the time thereof, and my wine in the season thereof, and c. 4. 10. they shall eat and not have enough*, and again c. 8. 7. *It (i.e. their corn that they have sown, literally understanding the words as we have seen some to do) hath no stalk, the bud shall yield no meal; if so be it yield, the strangers shall swallow it up*. By which expressions we are given to wit of several ways by which God can effect what he here threatneth, that the floor and the wine-press shall not feed men: as first, by his hindring the fruits of the earth to spring up and grow, that they should have any hope of good from them. Secondly, if they do grow up so far as to give them good hopes, yet then blasting those hopes, by blasting the corn or vines, or by some means corrupting them, that they grow not to maturity, nor have in them kind meal or juice, for making bread and wine fit for nourishment. Thirdly, if they do come to maturity, and they seem to have in possession what they would expect from them, yet even then by laying his curse on them causing that they shall not yield them good nourishment or satisfy them, or else sending on them such enemies or spoilers, as shall take it out of their hands, so that they shall not enjoy it or be the better for it.

Any of these means, by God made use of, would be sufficient to bring to pass what he here threatneth, that *the floor and the wine-press should not feed them, and the new wine should fail in her*, viz. that there should be a failure of bread and wine or such things as conduced to a sufficient or comfortable livelihood, amongst which those are looked on as chiefe unto them. For if the corn, by any means hindred, do not grow up to have grain that may yield meal for bread, nor the vine bring forth grapes to maturity, of which being pressed wine may be made, so that there be no corn to be brought to the floor, nor grapes to the wine-press, it will thereby necessarily be brought to pass that neither the one nor the other can feed them, nor they find from the one or the other what may nourish and suffice them; or if they do grow to maturity, but in great scarcity, and such measure as is deficient; or else in greater measure, but without Gods blessing which may make them profitable to them; or else when they should make use of them the enemy should snatch them (as it were) out of their mouths: the issue will still be the same, the bread which they expected from the floor, the wine which from the wine press, shall not satisfy their desires; that will not feed them, this will certainly fail them.

• Compare Joel chap. 1. vers. 4. &c. and v. 11. 12.

By which of the forementioned ways God will bring it to pass that it shall so be with them, it is not specified but in general said that it shall be so brought to pass; yet because in the expression are mentioned *the floor* and *the wine-press*, (to which the corn and the grapes are not brought till they be ripe) not the field and vineyard where they grow, it is thought by some more convenient to be understood as a threat that even then, when they might think themselves secure of the enjoyment of those things, and as in the foregoing v. look on them as a reward by their Idols bestowed on them, God would deprive them of the use and enjoyment of them, by either subtracting his blessing from them, or else causing them by the enemy (the Assyrians) to be snatched from them. Mean while the scope of the words is evident viz. to shew that those good things as bread and wine and things of like nature which are to men the staff of life and necessary comforts thereof, are the gift of God alone, and, by his blessing only, made beneficial and profitable to them; so that the *Israelites* greatly erred in ascribing them to their Idols, as rewards of their service to them, and in looking on them as encouragements in serving them, and had therefore no reason while they so did, to joy and rejoice in them, which they should be made sensible of by being deprived of them, or of the comfort which they expected from them. To shew this dependence of these on those foregoing words, some therefore add or supply in the beginning *Propterea, Therefore.*

In the words is not much difficulty: some differences betwixt Interpreters concerning them we may take notice of. Whereas the first word גֹרֵן *Goren* by ours here rendred *floor*, and in the foregoing verse *corn-floor*, and so by others usually *area*, yet is by others, rendred, in both verses *horreum, a barn*. I suppose there is by all meant but the same thing, viz. a place to which the corn is brought together to be threshed or troden out that so it may be laid up and reserved for use; but, I suppose, in respect to the custom of those times and countries, the word *area* or *floor*, is the more proper, both here and in several other places in scripture, and so doth גֹרֵן and also אֲדָר in Arabick, by which *Abu-walid* explains the Hebrew גֹרֵן *Goren*.

The next word יָקֵב *Yekeb* ours in the text render, *the wine-press*, but in the margin put, Or, *wine-fat*, as if they took the word indifferently to signify either; and so it appears

they did, in as much, as though most usually they render it where it occurs by the more ordinary signification of *wine-press*, yet do also elsewhere render it by *fat*, as *Joel* 2. 24. and 3. 13. and that signification *Drusius* looks on as most befitting this place, viz. that it should denote the *fat* into which the wine being pressed out is received, and so taken for the wine it self, that is put therein according to what is in the following words explained, *The new wine shall fail her.* But *Kimchi* looks on it as rather denoting here such a fat or vessel as the grapes are put into, as looking on a double use of it viz. of receiving the grapes brought to be eaten, or the wine pressed out of them to be drank; so that he in this expression looks on it as containing the grapes gathered for the use of eating, because in the other there is a distinct mention of the חֵירוֹשׁ or liquor of them for drinking: but this I think is but a nicety and according to him חֵירוֹשׁ *Tirosh* it self is sometime put not only for the liquor after it is pressed out but for the grapes in which it is, and not yet pressed forth: the meaning will still be the same and so far extend it self that neither from the corn nor their grapes, their bread or wine or ought that the earth affords for nourishment (which may well be comprehended under these the cheif of them) they shall find what may suffice to satisfy them; which is expressed in the next word לֹא יָרְעֵם *lo yireem, shall not feed them.* The Chaldee Paraphrast for making the meaning plainer expresse h what is uttered in an active Verb, by a Passive, and so changing the case of the Noun accordingly, instead of, *the floor and wine-press shall not feed them*, putting, *From the floor and from the wine-press, (or wine-fat,) They shall not be fed, or nourished,* in which way the Syriack likewise follows him, and in like words, only for the last having

לֹא יִשְׂבֹּעוּ || *they shall not be satisfied;*

but this neither alters the meaning nor gives us to suspect any different reading, but the Greek doth, who rendring ἡ δὲ ἡ δὲ οὐκ ἔγνω αὐτοὺς *The floor and the wine-fat hath not known them*, make it to be thought that they did read, not יָרְעֵם *Yireem* in the Future Tense from רָעָה *to feed*, but יָדָעַם *Yadaam* in the Preterperfect from יָדַע *Yada to know*. How easy a mistake it is between the two letters ר *r* and ד *d*, in the Hebrew it is manifest, they being so like in figure that in several both written and printed copies, it is hard to distinguish them; and perhaps he that wrote that copy which they used, meant it for an *r* though they took it for a *d*, and rendred it

¶ See Rivet. 9 Pagnin. 1 Munster, Tig. Capiro. 5 See Capito. It is in the Rabbins also used for such vessels as they put olives in for the press, or the press it self, R. Tanch. in Morihed. 6 On Micah 6. 15.

as they did, looking on it as giving a good meaning, that they knew them not, i. e. did not yield themselves to be known or found of them, as agreeing with what follows which they render *and the wine* *לֹא יִסְפִּיק לָהֶם*, *hath lied unto them*. But what is here spoken, is evidently spoken as of the future, what should be, not of what had been: and Tremellius censures their reading that it is, *prorsus aliena, very strange and different from what it should be*. Though therefore the printed Arabick follow it, we have no reason so to do. *Not feed them*. They were spoken to in the second Person, and singular Number in the foregoing verse, but here spoken of in the third Person; such change of Persons, though still the same, is not unusual, as neither the change of Numbers and Genders where a people are spoken of, as hath been elsewhere observed.

And the new wine shall fail in her, חִירוֹשׁ *Tirosh* is usually taken to signify *wine*, and especially *new wine*, must; so that I know not why the Syriack should here render it *Meshcho* *ܡܫܚܐ* oyl, where usually elsewhere he renders it *ܡܫܚܐ* Chamro wine, except he should think the word to signify indifferently the liquor that is pressed as well out of the olive, as out of the grape, or because the three kinds of corn and wine and oyl are usually joined together, thought them to be here, so also, wine being under the name of *יֶקֶב* yekeb, *the wine-press or wine fat*, comprehended.

What is by ours rendred *shall fail in her*, being in Hebrew *יִכָּחֵשׁ בָּהּ* *ycachehsh bah*, may be rendred literally, *shall lie in her*, or *to her*, and is so rendred as by the Greek, as we have seen as to the Verb, and by the printed Arab. *كذبهم* so by the vulgar Latin *mentietur eis*, by the Syr. *ܡܢܬܝܬܘܪ ܐܝܬܝܗܘܢ*, and by others

agreeably *mentietur in ea*, or *isti*; but then in the original and in all them is *lying* no otherwise to be understood then for *failing*: as for the Hebrew, that use of it elsewhere is manifest as *Habb. 3. 17.* *כַּחַשׁ מַעֲשֵׂה זַיִת* *Cichehsh maaseh zait*, *the work of the olive shall lie*, as ours there have it in the margin, i. e. as in the text they put it, as here, *shall fail*, as the like use of the Verb *כָּזַב* *Cazab*, of like signification to this, is also made, *y Isai. 58. 11.* *whose waters fail not*, as ours in the text, but in the margin, *lie or deceive not*, and it is observed also that *mentiri*, *to lie*, and *mendux*, *lying*, have the same use in the Latin tongue, viz. to import *failing or not answering to hope or expectation*. As for the thing signi-

fied viz. the failing of what they might expect from the new wine, and the other profits of the earth, may be compared *Haggai 1. 6, 9. and c. 2. 17.* so that as to the sense it is well rendred by the Chaldee *יִסְפִּיק לָהֶם* *and the wine shall not suffice them*. The reason of that use of the Hebrew word which we have shewed R. Tanchum gives thus,

اصل کذب في معني الكذب &c. The root of the word *כָּחַשׁ* *Cachnash* is (or hath) the signification of *lying*, but is figuratively used to signify *failing*; because a lie is a thing that faileth, having no foundation.

There is another exposition of the words mentioned, though not so much approved by him viz. that some would have the words *יִכָּחֵשׁ בָּהּ* *Yecachehsh bah* to import, that others

should take the wine *ولا يعترفهم* *فكاذب*

as if it should, as it were, deny them and not acknowledge them, (by a notion like that of the LXX. on the former Verb.) This meaning *Aben Ezra* gives, and it is the same which the MS. Arab. hath *والعصير* *and the new wine shall deny them*:

so I render it because of what *Aben Ezra* and R. Tanchum say; otherwise it may be rendred *shall be little profitable to them*, or *fail them*, according to what *Abuwalid* observes of the use of *جحد* in Arabick to signify *one in whom is little good*: so that the meaning according to him is *they shall be frustrated of it*: well is it therefore by ours rendred, *shall fail in her*, or *fail her*, viz. either in quantity or quality, having not Gods blessing with it, or by reason of the enemy taking it away from them, or them from it, into captivity.

As for the Preposition with the affixe viz. *בָּהּ* *bah*, i. e. as ours render it literally, *in ea*, in her, or as others, *her*, or, *to her*; it denotes or points out the same persons that the affixe *בָּהֶם* *in yireem* signifying, *them*, in the Plural Number and Masculine Gender did, and is therefore by many ancient and more modern so rendred, which might make it seem probable that they so did read it here also, viz. *Bam*; especially because it is noted by the Masorites, that this is one of two places in which *בָּהּ* *Bah* written, is to be read or understood as *בָּם* *Bam*. R. Tanchum saith *הַרְגֵּז הַזֶּה* that it would regularly seem to require to be read *בָּם* *Bam*, and so under-

^v See chap. 4. 18. 19. ^w Interlin. ^x Jun. Trem. ^y They compare also Job. 41. 9. and Hof. 10. 13. Rivet. ^z Lively. Gror. Rivet. Druf. ^a And see above, c. 4. 10. and 8. 7. ^b Chaldee Par. Syr. LXX. Vulg. Lat. ^c The other is in 2 Kin. 3. 24. see Kimchi.

stood but adds his note, as ^a Kimchi also. That, when a nation or people is spoken to (or of) they sometimes put an affixe, (or Pronoun denoting the Person) in the ^e feminine Gender, as agreeing with the Noun ^{עדה} Edah signifying the Congregation, sometimes in the Masculine as agreeing with ^{עם} Am, people, and that, sometimes in the Singular Number, as all of them making one body, and sometimes in the ^f Plural, as consisting of several persons, and that they permit, or use, to pass from one of these kinds to another ^{في القول الواحد المتصل} in one continued speech ^{انكلا علي العرف في ذلك} relying on it as well known in it, or taking it for granted, who is meant. Abarbinel thinks it put in the feminine Gender as agreeing to ^{זונה} Zonah an harlot, to which he had compared Israel, ^g but the former rule may suffice.

^h Some think what is here threatned to refer to such scarcity as was among them about the time that Tiglath Pileser came up against them, (2 Kin. 15. 29.) or afterwards ⁱ when Shalmaneser so did, who besieged Samaria three years and took it, and carried away Israel into Assyria, c. 17. 5. 6. viz. ^k about the time of their captivity.

v. 3. *They shall not dwell in the Lords land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.*

They shall not dwell in the Lords land, but Ephraim shall return into Egypt &c. Here is a farther punishment of Israel for their Idolatrous courses and a farther reason, why they should not securely rejoice therein, viz. because they should for such wickedness not only be deprived of such good things of the good land of their abode, which they made occasions thereof to themselves, but even be cast out of that land it self, that they might no more in it have any such occasion: and that land is for aggravation of the punishment called, ^{ארץ יהוה} Erets Jehovah, (or as the Jews read it, Adonai) *the Lords land, The earth is the Lords and the fulness thereof, the world and they that dwell therein* (Ps. 24. 1.) all are his; yet as among all nations he had a people which he owned for his peculiar, viz. Israel, so also a land in which he placed them. Such peculiar privileges did he bestow on the one and the other, such peculiar blessings and favors and tokens of his continual care over them, and regard to them, that they were deservedly called *his* above all others, and the Chaldee therefore not unfitly renders it the

land ^{שכינתא} of the Shecinah or Majestic presence of God, and the Arabick MS.

^{ارض رب العالمين} the land of the Lord of the worlds. This was that land which he sware to their Fathers, to Abraham, to Isaac, and to Jacob, to give them (Deut. 30. 20.) and did accordingly give it to them, that they might have the use and possession of it, yet still with a reserve of the propriety of it to himself, according to what he saith, *The land shall not be sold for ever, for the land is mine, for ye are strangers and sojourners with me, Lev. 25. 23.* ^m And the land was given them by God, not by any right of their own acquired. For these, and the like reasons frequent in the Scripture, was the land of Canaan which the Israelites were in, called, above others, Gods land, to omit what ⁿ some add as a reason of its being so called because, Christ the Son of God was to be born in that land, though in it self material, yet perhaps not here had respect to so much as his taking it from others and giving it to them, with the reserve as we said, of the right thereof to himself as Lord or God of that land; as even those Idolaters acknowledged him, 2 Kings 17. 26. Now to them as usufructuaries had he given this land, on that condition that they should continue to be his faithful people, faithfully to serve him, and duly observe his laws and ordinances; No longer than they should continue his obedient people, had they right to his land, given them. So it was declared to them, when they were cautioned that they should not commit such abominations as the former inhabitants of that land had done Levit. 18. 26. *that the land spue not you out also when ye defile it, as it spued out the nations that were before you.* This title the Lords land, Kimchi restrains to Jerusalem which indeed had the privilege of being called the City of God; but Israel, the ten tribes, are here peculiarly spoken of, which dwelt not then at Jerusalem, nor had it in possession; and therefore much more reasonable, yea necessary is it to understand it of the whole land of Israel, as taken for the whole twelve tribes, the whole land of Canaan, which for the reasons above mentioned and the like, was justly called the Lords land. In this land it is threatned they should not continue long to dwell, and what harder thing could be threatned to them? Might they not even cry out with Cain, accursed to be a fugitive and vagabond in the earth, *My punishment is greater then I can bear, Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid &c.* For, to be cast

^a On c. 4. 19. ^e Capito, and Munster, therefore supply here gente. ^f This is wanting in the copy of R. Tanch. but supplied from Kimchi. ^g See Tarnov. ^h Grot. ⁱ Zanchi. ^k Rivet. ^l Leutr. 11. 12. ^m Deutr. 9. 6. ⁿ Petr. à Fig.

out of their own land must needs be a grievous thing to any people, and they will scarce enjoy themselves well any where else, though in a place as much owned by God as their former: but to be cast out of *the Lords land*, to which such promises of his blessing were annexed, what is it less than to be cast out of his presence, the sense of his favor, and protection, exposed to all evils, yea than to be threatened with the loss of the heavenly *Canaan* of which this earthly was as a type and pledge? ° How shall they if they might enjoy in a strange land the greatest plenty, (although this seems to imply the depriving of that also) rejoice for joy as other people, who were suffered to dwell in their own land, though but a mean one? The misery of this their condition is farther aggravated by the mention of those lands, whither being driven of *the Lords*, they shall go, and their condition there.

Two places are named, neither of which may seem probable of yielding much occasion of joy to them. The first is *Egypt*, the very mention of which out of the memory of that hard servitude, and grievous oppression that their forefathers there endured, might well be thought to be no way acceptable to them; much less seem a place that they should delight to go to: besides, it was a place that God had commanded that they should not return to, saying, *ye shall no more return that way*, *Deut.* 17. 16. yet again threatened as a punishment on their disobedience, that he would bring them into *Egypt* by the way whereof he spake unto them, *Thou shalt see it no more again*, *Deut.* 28. 68. They could not willingly forsaking *the Lords land*, go thither without sin and a breach of his command; and to be forced to go thither through fear or compulsion, not being suffered to dwell in *the Lords land*, the land that he had given them to dwell in, must needs argue them to be but in an ill condition, and be of ill consequence, and end in ill to them. That they went thither of their own accord though urged by fear, through distrust of God, is objected to them as a folly and sin, above *c.* 7. 11. this here, that they shall be compelled to leave their own land, return thither, will necessarily shew that that punishment of old threatened in the law is now come upon them: and that so it is, will appear by comparing *c.* 7. 16. and this *c.* v. 6. wherein is declared what shall there befall them.

This returning of theirs into *Egypt*, here spoken of, seems to be the going thither of several of them to avoid that destruction which was by the *Assyrian* brought on their Nation, when the rest were by him either slain or car-

ried captives from *the Lords land* into *Assyria* and other Countries under him where they were wanderers among the Nations, *v.* 17. and what by this their returning thither they gained, we may learn from the places cited out of the 7th *c.* and this, *viz.* to be derided by the *Egyptians* instead of finding succor, and to be gathered up to destruction and buried. This is all the occasion of joy that they shall there find, and the threatening of this may well curb their present exorbitant fejoycing, what ever occasion they might seem to have of it. Of their thus returning into *Egypt* there is no particular mention in the history of the Bible. Of many of the Jews who fled thither for fear of the Chaldees after *Jerusalem* was taken we read *2 Kin.* 25. 26. &c. *Jer.* 43. 7. but this seems peculiarly spoken to *Ephraim* or *Israel* of the ten tribes; yet God having said of them that they *i. e.* many of them should so do, ^p we cannot doubt but they ^q did so. The same that is here said, is above also said *c.* 8. 13. whither we may have recourse for illustrating these words.

The second place named is *Assyria*. We read above of their going to *Assyria* *c.* 5. 13. *c.* 7. 11. *c.* 8. 9. but that going, in those places mentioned, appears to be different from this here; for different ends and occasions: that was of their own accord that they might make friends of the *Assyrians* for help and succor against such evils as they suffered, and they are taxed for it as folly and rebellion against God, but this such as was by compulsion, being by the *Assyrians*, as an enemy into whose hand God had delivered them for their sins and rebellions, carried away captives into slavery against their will and forced. The words therefore seem a manifest denouncing of their insuing captivity, the history of which we have *2 Kin.* 17. 6. which with what very ill circumstances it shall be attended, is described by what is here said, that *they shall eat unclean things there*; a circumstance of very bad nature, implying that (than which really nothing can be thought worse) they who had long so obstinately run on in sinning against Gods law, should be delivered up to such a condition as that they should therein be even necessitated to live in a constant transgressing of the law, if they will live at all: If they will eat for sustaining of life, they must eat *unclean things*, which by the law they could not do without manifest sin and breach of Gods command, however necessity might seem to excuse what they did in such an external rite: yet must it needs be grievous to them to be forced to do what they knew to be contrary to the law. It

• Compare *Psal.* 137. 4. ^p Zanchi. ^q See *Abarb.*

could not but make them look on themselves as thrust from Gods table and communion with him.

By *חמץ* *Tame*, rendred *unclean things* (or *that which is unclean*, it being the Singular Number) we may understand things which however not unclean absolutely in themselves, yet were by the law made so to them, as many sorts of beasts and fowls, and such among those that it did permit to them, as yet by not being duly, according to the law, ordered as to the killing and dressing of them, were also made common and unclean as St. Peter calls such things *Acts* 10. 14. and saith that he had ever abstained from eating them, & Daniel though under the necessity of captivity also, and at the disposal of others thought he could not eat of, without defiling himself, and therefore, though to the putting himself to great hardship, resolved to abstain from, *Dan.* 1. 8, &c. and in the history of the *Maccabees* (2 *Macc.* 6. &c.) old Eleazar chose rather to undergo the severest torments and death, than to submit through any constraint to eat: as likewise the seven brethren and their mother in the next Chapter. It could not but be, the law for such distinction of meats being then in force, a grievous thing to these in their captivity to be necessitated to eat such things, and if they willingly did, a token that they were no more a peculiar people of God, but as profane as those with whom they did partake in so doing, and rejected by him. So is it threatned also as a punishment to the Jews *Ezek.* 4. 13. that they should *eat defiled bread among the Gentiles*. This was one of the miseries of their captivity. "For among the Gentiles, saith *Kimchi*, they could not be able to eat their bread with purity and cleanness. *Aben Ezra* seems to make it an effect of their willing breaking of the law in eating what was unclean or polluted by giving it to Idols, in their own country, the Lords land. And a commensurable punishment was it to their sin, the mentioning and threatning of which ought to have curbed that rejoicing and exulting, in the 1. v. forbidden: Seeing ye shall eat unclean things in *Affyria* *כִּי אֲרֻנִים קָשִׁים* under the hand of hard Lords, *אֵיךְ תִּשְׂמְחוּ* How shall ye rejoice and exult? So *Abbinel* makes the inference. w Some, look on this as intimating, as well, their extreme poverty by which they should be forced to it, as a constraint from those that had power over them. The vulgar Latin renders here the Verbs in the Preter Tense, *reversus est*,

hath returned, and *comedit*, *hath eaten*; but the * Expositors thereof usually interpret it as the Future. The LXX. also with the printed Arabick, which follows them, puts the first in the y Preter Tense but the last in the Future. But sure as the Hebrew in both bears the Future signification, so seems it most convenient to render them, what is spoken concerning what they should do after they were removed from dwelling in the Lords land, not what they had before done.

v. 4. *They shall not offer wine-offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners: all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord.*

They shall not offer wine-offerings to the Lord, neither shall they be pleasing unto him, their sacrifices shall be unto them as the bread of mourners, &c. The plainest way for having both the connexion and meaning of these words seems to be, to take them as a declaration of a farther adjunct or ill circumstance attending their expulsion out of the Lords land (their own country) in the preceding v. spoken of, namely, that they shall not then where they shall be, be in a capacity of having opportunity of offering any acceptable offering to the Lord, in offering of which, much of the outward part of their religion did then chiefly consist; and should be as it were quite cut off from any expression of relation to him or any means of reconciliation with him, all signs of grace; which certainly could not but be a great punishment and misery to them, as a manifest token of their being rejected by God, and estranged from him, and no more owned by him for his people.

This meaning will be made plain from the words particularly considered *לֹא יִסְעוּ לַיהוָה* lo yisseu Lajhovah (or as the Jews and divers others abstaining from reading Jehovah, *ladonai*) yain. *They shall not offer to the Lord nine*, i. e. *wine-offerings* (as our later version for explications sake add, *offerings*, being not expressed in the Hebrew but necessarily understood; the Geneva English having only *wine*,) the Chaldee as ours renders *offerings of wine*. The Verb *יִסְעוּ* Yisseu, is of the Future Tense, and therefore properly by ours so rendred,

* Trem. * So Tobit, Tob. 1. 10, &c. t And see Grot. " Capito. Meritum est flagellum, polluta dum in terra liberi egerunt, edere non sunt reveriti, dari sunt in necessitatem tantam, quæ polluta necreant ut edant inviti. w Rivet. x Menoch. Tirin. Petr. à Fig. &c. y *Κατακρησσει* as if they had read *יִשְׁבּוּ* *ysabbu* for *וְשָׁב* *veshab*. Trem. z Trem. Zanchi. a Rivet.

as of what was then to come. A word it is of frequent use in the Scripture, and from the Notion that it hath, of *b pouring out* applyed to those wine offerings, which were commanded by the Lord to be offered with their sacrifices or poured on the altar with them: which offerings are therefore called נסך *nesec*, from the same Verb and by ours usually rendered *drink offering*, we have both the Verb and the Noun joyned together *Gen. 35. 14. נסך ויטך עליה Vayassec aleha nesec and he poured a drink offering thereon. And Exod. 30. 10. and elsewhere. The word is used as well for such as are offered or poured out to ^c Idols, as to God, but the name of the Lord here added, determines it to such as were offered to him, according to his command, the rites and manner, and necessity of which the law in sundry places (as *Num. 15. 5, &c. and Num. 28. 7, &c.*) sheweth, and how they were suited to other offerings, and required necessarily with them; so that to say they should not offer these, is as much as to say, what is above said *c. 3. 4.* that they should be without sacrifice.*

The next words likewise, *neither shall they be pleasing unto him*, well answer to the Hebrew לֹא יַעֲרֹבוּ לוֹ *lo yaerebu lo*, in which the Verb is still of the Future Tense, as speaking of what was to come. But mean while it is left ambiguous in both, as likewise in the Greek and Vulgar Latin, who, or what, whether Persons or things, shall not be pleasing, neither being expressed, but left to be understood. It is an easy way of construction to understand it, of the same persons who it is said *shall not offer wine offerings*; and so ^d some take it to be understood or at least ^e think it may be so; but perhaps the word will not be elsewhere found applied to persons, though to such things as belong unto them, as their meditation *Psal. 104. 34.* their sacrifices and offerings *Jer. 6. 20. Malac. 3. 4.* And why may it not be said of the persons themselves being sweet or pleasing unto the Lord? But others, and those the most, think it understood of the things offered, *viz.* their wine offerings, though there be not expressed the Noun in the Plural Number, but only *wine* in the Singular. And that there may not be left any scruple to the Reader, ^f some do join to this in their translations the next word which ours join with the following clause, זִבְחֵיהֶם *Zibchehem*, *their sacrifices*, and then in the next clause ^g again understand or supply it or something equivalent. So the Geneva English, *neither shall their sacrifices be pleasing unto the Lord, but they shall be as, &c.* but because

the accent in the Hebrew after לוֹ *lo* to him, shews that word rather to belong to the following, others leaving it so, do here supply their ^h *libamina* or *wine offerings*, following therein the Chaldee Paraphrast, who supplies *Their offerings shall not be accepted with well pleasing; and then proceeds, their sacrifices &c.* It will be all one as to the matter whether we say *They (with their wine offerings) shall not be pleasing or accepted, or, their offerings shall not be pleasing unto the Lord.* But then, it having been said, *They shall not offer wine offerings*, it must necessarily be understood, ^k *if they should offer them, they shall not be pleasing unto him.*

But all scruple in this kind would be taken away if we shall take the word יַעֲרֹבוּ *yaerebu*, as the Reverend *Lud. de Dieu* doth, in another signification which it hath, *viz.* of mingling, that so it might be rendered, *neither shall they mingle to the Lord, viz.* any such wine offering with their sacrifices; which will be but as a repeating of what is said in the former word. This way of rendering, he confirms in that from the notion of mingling, the same offerings which are called נִסְכִּים *nesachim*, *libamina*, *pourings out*, are also called מִמְסַךְ *mim-sac*, *mingling*, or *mixture* *Is. 65. 11.* there by ours rendered, *the drinke-offering*. I know not what may be objected against his conjecture, only that he, for ought I finde, was the first that thought of it, and it hath not obtained a common consent or reception. The Syriac version goes something differing from all that we have seen, rendring

וְלֹא יַעֲרֹבוּ לֵאלֹהֵיהֶם וְלֹא יַעֲרֹבוּ לֵאלֹהֵיהֶם 1 *neither shall they make sweet therewith their sacrifices, coming nearest in meaning to the last mentioned, though otherwise distinguishing the words.*

If they cannot offer *drink offerings* acceptably, then certainly, no other oblations or sacrifices; and so he proceeds to shew, saying *their sacrifices shall be unto them as the Bread of Mourner.* The word לֶחֶם *Lechem* which is looked on as properly signifying, *Bread*, yet is more generally taken for *Food*, or *Meat*, of any sort, and the flesh of sacrifices duly offered, is called the ^m *Bread of the Lord*. It is here said, that theirs, they being such, and where, and in such condition, as they were, out of the *Lords land*, should not or could not be such to them, but as polluted bread of mourners which was not fit or lawful to be brought into the house of the Lord. כֹּלֶם אֹנִים *Calechem onim*, *as the bread of mourners*, or *mournings*, for the word *Onim*, is capable of being rendered either way, and the matter will be all one, it signify-

^b יַעֲרֹבוּ וְזִבְחֵיהֶם Kimchi rad. ^c *Isai. 57. 6. Jer. 7. 18.* ^d *Sa.* ^e *Zanchi.* and see *Calv.* and *Rivet.* ^f *Trem.* see the several Translations, in *Zanchi & Pagnin.* ^g See *Trem.* ^h *L. de Dieu.* ⁱ *Jun. Tr. Glafs. Gram. p. 712.* ^k See *Pisc. Zanchi.* ^l *Negue condient Lat.* ^m *Levit. 3. 11. and 21. 6. 17. 22. Num. 28. 2. Ezech. 44. 7.* ⁿ *Lud. de Dieu.*

ing how unfit it was to be offered unto the Lord; all that belonged to mourners, or in the time and place of their mourning for the dead, being legally unclean to them, so that all that eat of such their meat should be polluted. So saith R. Tanchum that by לחם אונים *Lechem Onim*, is meant طعام الاحزان *the meat of sorrows*, the word *Onim* being the plural of what is sayd לא אכלתי באוני ממנו *Dent. 26. 15.* concerning the confession of him that brought his third yeares Tithes, *I have not eaten thereof in my mourning, &c.* and what he saies, *all that eat thereof shall be polluted*, is by him explained,

لاجلان الاملان علي الاكثر
هم واوديعهم ثمنهم اما بملامسة الميت او
بمساقفة او بلمس من لمسه

because that mourners (for the dead) for the most part they and their vessels are polluted, either by touching of the dead, or being covered under the same robe with him, or by touching some that touched him. So those that are busied about the dead, and mourne for them, and look after their burying, are said to be defiled, *Levit. 21. 1. &c.* and how far pollution from the dead extended it selfe to all that came into the same tent or were in it, &c. is declared *Num. 19. 14, 15, 16.* So that it could not be but that their bread, or food, was legally unclean, and all that eat thereof for the time then in the Law prescribed, (*viz.* seven daies) polluted. And here they had nothing to offer for sacrifice but what was continually such, and therefore not fit to come for an offering into the house of the Lord.

Abarbinel observes, that his saying, *their Sacrifices* (shall be) unto them as the bread of mourners, doth not import that they shall have sacrifices in their captivity, but that instead of the sacrifices which they formerly had, they shall now have only bread of mourners. And so the meaning of these words and the preceding, according to him is; after that they shall goe into captivity, they shall not make (or offer) wine-offerings, neither shall the ° Mincha or oblation of Judah and Jerusalem be sweet unto him, as in ancient daies and former years when they were there. Their sacrifices shall be as the bread of mourners, to them; that is to say, in place of those sacrifices which they had in Jerusalem, there is (or shall be) to them the bread of mourners which cannot be eaten with cleanness, but all that eat thereof shall be polluted. It is that meaning of the words which we before made out from others; but with this difference that he applies to Judah and Je-

rusalem, what we think is to be applied more properly, to the ten Tribes.

Besides that signification which we have seen the word אונים *Onim* to have, of *mourners*, or *mournings*, it hath also another, which is the notion of *force*, and so * *violence* or *oppression*. And in that would some have it here taken. So R. Solomo farchi כלחם גילה הבא על ידי כח ואונים *like bread of rapine, (or robbery) that cometh, (or is gotten) by force and violence*; and so the MS. Arab. Version hath it طعام الغصب *meat of violence*, which, as to shew the illegality of their sacrifices, would come much to one pass. The Lord hating גזל *Gazel, Robbery* for a burnt offering, (*Isai. 61. 8.*) as well as any other thing otherwise polluted. But the most take the other signification, and we may well follow them in it.

The following Expression, for their bread for their Soul shall not come into the house of the Lord, hath some difficulty in it, and is diversly translated, and expounded. That לחםם לנפשם *Lachmam Lenapsham*, doth literally sound as ours render it, *their bread for their Soul*, is no doubt, נפש *Nepheš* properly signifying a Soul. But it is also used for a dead Body or Carcase, when the Soul is departed from it, as plainly *Levit. 21. 1. &c. Numb. 6. 6. Hagg. 2. 13.* and elsewhere: and in that sense, some here taking it, render *promortuo iporum for their dead*, (which others think very inconvenient) or panis de cadavere i.e. ad cadaver pertinens, such Bread as belonged to a dead body, such as was eaten at Funerals, such being necessarily unclean and so not fit or lawful to be offered unto God in his house. Others take it in its more proper signification of Soule or Person, yet so also differ, some taking it for such Bread, i.e. such oblations, which they offered for making atonement or expiation for their Souls; signifying that they neither should have opportunity of presenting such in the house of the Lord, neither by reason of the uncleanness of all that they had, had any which, if they had had opportunity, was fit thither to come or should be acceptable to God.

Others understand by Bread for their Soule, such as is for preserving the Soule, or sustaining and keeping them alive, and so the meaning will be *their Bread*, (and what is comprehended under that name) shall be for their eating, but shall not come into the house of the Lord, or be fit to be offered to him. So Abarbinel, it is as much as to say, that all their Bread shall be for their Soule, (i.e. their selves) but shall not come into the house of the Lord to be offered to him, which is perhaps as good a meaning as any and may well agree to the LXX.

° Mal. 3. 4. * K. rad. P Jun. Tr. Lively. Tarnov. Rivet. L. de Dieu. s So are offerings called bread. Mal. 1. 7. Vatab. v It may be for carnal food, to them as ordinary bread, but not for Spiritual as Sacrifices duly offered would have been, saith Zanchi.

and the printed Arab. the Latin translation of which expressly hath, *panes enim eorum pro ipsis sunt, non ingredientur domum Domini*; and so Grotius takes it to mean, *Cibus ipsorum ipsis erit, &c.* Their meat shall be to themselves, it shall only serve for their own use, they cannot send any of it to the Temple, which they neglected to do when they might have done it; now it shall be too far off from them, and shall hereafter, be quite taken from them. Or that last clause we may understand that it should not be admitted into the house of the Lord, from them being in that state of Legal pollution as they should then necessarily be in. * Others understanding that bread for their Souls in like manner, expound it, *Though they should offer the bread which is for their own sustenance, it should not be accepted.*

By what hath been said, is made out a plain meaning of the words, taken as we said, for a description of such ill consequences and ill circumstances as should attend their expulsion from their own country called the Lords land, and going into Egypt and Assyria and there forced to eat unclean things, viz. that they should there be cut off from any capacity of performing such outward services as the law then required, to God, and so be without any visible symbols or signs of relation to him, and without hope, at least those outward means then prescribed, for expiating of their sins and making atonement for them, and of being reconciled to God. And there are two causes suggested evidently by the words, by which they should be incapacitated so to do. First because they should be out of the Lords land, and far removed from his temple, to which the performances of such services was then so far tied, that it was not lawful for them to offer them elsewhere, nor should they, if they did, be accepted, but it would be rather a transgression to them. 2ly. In respect to the condition which they should be in in that place, viz. even under a necessity of legal pollution, both they and all that they had legally unclean; so that neither they should be fit to offer, nor the things that they had fit to be offered for sacrifices to the Lord, if the place had been fit for them to have offered in, they being in a perpetual state of mourning and anxiety, whereas, those that might acceptably performe such services, ought to have performed them with joy and cheerfulness as in the cited place, *Deut. 12. 7. & 12. and c. 26. 14.* appears. Some add a third reason, viz. Their poverty or want which should be such, as they should not have what to offer. Which though we may easily assent to, as a necessary consequent on that state of captivity which they should be in, yet I think is not the import of the words.

Contrary to this, seems that of Jerome, who thinks by the words, that they should not offer a drink offering to the Lord, and that their Bread should be to their own selves, to be intimated that they should indulge themselves to luxury and glutting themselves, and not look after that which should be offered to the Lord. But I see not, how this may well agree with the words if looked on as a description of the misery of the future condition they should be in, though it might be fitted to such or her exposition of the words as makes it a declaration of their present condition.

For there are others who do not look on them as describing the condition they should be in, after their Expulsion from the Lords land, but as declaring that which they did being yet in it, and these also go different waies. Some, so as to describe the unprofitableness of those services if they should now performe them; others so as to shew their wrong performing of them while they pretended to performe them. The first of these Kimchi takes, whose Exposition is to this purpose *למה להם עתה להביא נסכים בירי כי לא יערכו לו* why do, (or should) they now bring drink offerings into the house of the Lord? for they shall not be pleasant to him, seeing they transgressed his commandments and his laws. Their sacrifices which they bring into my presence shall be imputed to them as the bread of mourners which is polluted, seeing they are polluted by the dead. All that eat of the bread of mourners are polluted, and so their sacrifices polluted. For their bread for their Soule, the offering which they bring for their Soule, i. e. for the expiation of their Soule, shall not come into the house of the Lord; for there shall be no profit in it, neither shall it expiate for them, seeing they presumptuously sinne, and when they bring an offering, do not turne from their sinne. The connexion and scope of the words according to this interpretation of his seemes to be, that God having threatened them with Expulsion out of his land and captivity, it will be in vain for them to think to avert the determined judgment by any sacrifices, they having been and continuing to be, so wicked as they were, and persisting in those Idolatrous and Rebellious courses for which the decree was irrevocably gone forth against them. According to this way therefore some would have the first Verb translated not by the future Tense, but by the imperative Mood, *ne libent Domino, let them not offer wine-offerings to the Lord, for their sacrifices shall not be pleasing unto him.*

They that take the other way render it in the preterperfect Tense. So the LXXII. render it *ἐκ ἐστεινεν τῶν ποσίων αὐτοῦ ὅτι ἐκ ἐστεινεν αὐτοῦ.* and so the printed Arab. they have not poured out

* Sanctius. y Menoch. Tarnov. and see Merc. Petr. à Fig. cites as out of Ab. Ezra. propter sterilitatem nec ad libandum quidem Domino habebunt, but I find it not in the ordinary Copies of Ab. Ez. 2 See c. 8. 13.
a See the Chaldee. b Draf. and see Petr. à Fig.

wine unto the Lord neither have they been pleasing to him. So Capito, *Non libaverunt Domino vinum, neque oblatamento fuerunt*, so making that which our first way made a consequent on their Expulsion from the Lords land, to be a cause of it. So he last mentioned, *The cause why they shall returne into Egypt, and why they shall eat polluted bread in Egypt; because although they poured out the fourth part of an Hin (of wine) according to the law, yet they poured it not out unto the Lord, although they did it in the Temple.* For in this they were not pleasing to the Lord. Why so? because their sacrifices were as the bread of mourners, of which they that eat are esteemed to be polluted, and so they that partake of their sacrifices are polluted. Wine a symbol of chearfulness, being powred on the sacrifice, is a signe that the heart of those who partake of the holy service is powred out in love towards God, with which affection they were not touched, to wit, being sorrowful and unwilling to all things of the law. He esteemes that polluted bread, and a defiled sacrifice which is performed in vain, and without the study or desire of Gods glory. So in *Malachi* the Priests offered polluted bread. Whatsoever therefore is designed in Hypocrisy and not from the heart, is polluted. For God is truth, and loveth and accepteth them only who worship him in spirit and truth. For their bread, &c. He denies that their Corban and offering which was brought for expiation sake should be admitted into the house of the Lord; i.e. they should not obtain pardon for their finnes. I have rendred his words at large because I think the book is not very common.

Calvin seems in much to follow this, or rather to joyn these two last waies, and to prefer them before the first; while he looks on the words as spoken of the time betwixt these threats and their captivity (in which they were frequent in their offerings and sacrifices) to shew that all they did was in vain, as not done in due manner, nor with right hearts, and therefore not at all acceptable to the Lord, nor profitable to themselves. His meaning I suppose Zanchi summes up, while he saith that some will have this v. to be understood not of the punishment of their sin, but of the sin it self, and that he meetes with the Hypocrisy of the Israelites who bragged of their sacrifices, saying they do but lose their labour in what they do, because their sacrifices are not offered to God, neither are accepted by him, whereas both they and their offerings are unclean; And so libabunt shall offer to be understood for libant do offer, as much as if he said, they do not offer their sacrifices to God, but to

Idols, and therefore they are not pleasing or acceptable to God. But though these waies, as to the matter, be true and give a good meaning, and we may well look on their wrong offerings formerly to be a cause that they shall be henceforth deprived of all capacity or opportunity of offering acceptable offerings to the Lord: yet the first keeps an everer tenor and series of connexion without interruption, while it takes these words as spoken of the same time to which we have seen the preceding to be referred, and shall find also the following to be, and that in the same respect, viz. their departure out of the Lords land into captivity, and the ill condition they shall be then in, so that they shall not have occasion to rejoyce for joy as other people, as v. 1. he shews they had not nor should have.

v. 5. *What will ye do in the solemn day, and in the day of the feast of the Lord?*

This v. is a farther Explication of the sad condition which the Israelites should be brought to in their expulsion from the Lords land, by putting to them, spoken to in the second person the more to move them with the apprehension of it, what in the former was said of them, and so hath a plain connexion with it according to the first and plainest exposition that we gave of it. If it shall be so that you shall not be in a capacity or have opportunity of performing ordinary service to God in offering ordinary daily sacrifices to him, which must needs be a cause of continual sorrow to you, how will ye do in the solemn festivals appointed in the law for you to rejoyce in, as the Passover, &c. how shall ye have opportunity of offering in them הקרבנות והמוספ' שרמי חגיגה ושלמי שמחה the extraordinary offerings for that end required in them (as Abarbanel, here taking this way of exposition, sums them up) offerings, antaries, peace-offerings of the feast, and peace-offerings of joy? Surely these they could not in a strange country, and in a state of captivity, have capacity or opportunity of offering and rejoicing over them, and their being cut off from them must needs be an addition of grief to them, when they called to minde with what joy they formerly celebrated them. For though it may be said that before, even in their own land, they could not duely perform such services after that they had separated themselves from the tribe of Judah, and had not free recourse to Jerusalem and the Temple, where they were according to the law to be performed, yet more than probably, they did still retain as many feasts as

^e And so Oecal. ^d De tempore intermedio. and Tremell. to the like purpose. ^e Called therefore daies of their gladness. Numb. 10. 10. ^f See Maimon. Chagigah c. 1. ^g River.

places it renders it.) And so the MS. Arab. renders *لان هوذا قد مضوا من جهة النهب*

for so they are gone by reason of spoil (or from the place of spoiling; the Syriack

حاصل They are gone, in^a or for, spoil. Kimchi restrains the word here to that destruction which is by famine, so saith he, that שחך Shoch here

הוא הרעב is the same that רעב Raab, that is, Famine, and then so taking it, he gives a different meaning of the words from that which we have mentioned, taking the verb הלכו Halecu not as

spoken of what was then to come, but of what had been, and so to have respect to the preceding words, thus; They went to Egypt by reason of the grievousness of Famine, viz. heretofore when Famine oppressed them, and found relief;

but now in the day of desolation what will they do? or to this purpose, they have already fled out of their country for famine and sword, and how shall they stand, or whither shall they flee for refuge in the day of that

utter destruction and desolation which shall come upon them? whither will they flee for help? If into Egypt, they shall now find it there otherwise. This seems his meaning; where-

in I know not why we should agree with him in either, but rather take the Noun in a more general signification of destruction, and the Verb as we said in the Future signification, as a prediction of what was not yet come, but should

certainly and shortly be, and so what is said will be a prediction that when, (as shortly) the Assyrians should invade their land, and spoil and lay waste all things and bring destruction on them, several of the Israelites to escape

that which at home would certainly befall them, and did befall those that stayed there, some of them being slain, the rest carried captives, shou'd (and doubtless accordingly did, though perhaps no express relation of it be

given in the history of the Scriptures) flee into Egypt hoping there to find refuge and safety, and probably promising to themselves that

after their staying there for a time, they might, the Enemy being departed, return again to their own land and habitation. But how contrary to their expectation things should be to

them in Egypt, and that destruction which they thought by flying thither to escape, should there overtake them, and how vain their hopes of returning home were, the next

words shew, Egypt shall gather them, &c.

תקבצם Tecabbetsem shall gather them. Of the signification and use of this word something hath been said on c. 8. 10. and that, either

good or bad to men may be thereby denoted, according to the end for which they are said to be gathered. Here it is manifestly a threat of evil, ^b ad paenam, say some, it shall gather them for punishment to them, ^c others perhaps

(more conveniently though Tarnovius thinks otherwise) ad sepulcrum, to burial, that so the following words Moph shall bury them, may be the ^d explication of what is meant by this.

In that sense it is used Jer. 8. 2. They shall not be gathered nor buried, and Ezek. 29. 5. They shall not be brought together, nor gathered. Or Egypt shall gather, i. e. ^e be as a grave to them

in which they shall be shut up and detained or else (which will be to the same purpose) may be understood, to death or destruction, according to that notion in which ^f قبض Kobeda

(answering to this root in Hebrew, signifies to die or be dead. So that the meaning will be, in Egypt whither they flee for safety, they ^h shall die or be seized on by death, and there

be buried and never return into their own land. For Moph is taken for a chief city or Metropolis of Egypt, the same that elsewhere is called ⁱ Noph, as ^k Isaiah 10. 13. Jer. 2. 16. Ezek. 30. 13. &c. In other languages Mem-

phis; the Chaldee and Syriac here call it Maphis. Whither it were, the place now ^l called Cairo, as some think, or near it, it is not to the purpose

nicely to enquire; sufficient is it to observe that by one chief City named, where it shall be so as he saith with them, ^m it may be understood what shall be the issue of their going

into Egypt, and what they shall find in any part thereof, though to that place probably most of them betook themselves.

The story of Israel's going thither, and so faring there, being not particularly (as we said) recorded in the Scripture, is the occasion I suppose, that some of the Jewish Expositors

apply what is here said to some of the Jews at the destruction of Jerusalem, to whom and to what they then did, and what befel them, the words would in themselves, well agree.

So R. Solomo understands their going away from spoil or destruction, of their flight by reason of the multitude of spoilers that came upon them

with Nebuchadnezzar; and Abarbinel, Egypt's gathering of them, of the gathering together of a great multitude of them at Alexandria, who

were there destroyed by the Romans, or thinks Moph to be the name of some place במערב in the West, whither diverse of the Jews fled both after the destruction of the first and second Temples. But manifestly what is here

spoken concerns peculiarly those of the ten

^a The Chaldee מן קדם כוזין from Spoilers. See more of this word on c. 7. 13. ^b Tarnov. ^c Druf. ^d Pifc. ^e Lively. Grot. ^f Calv. Pare. Zanchi. ^g From قبض to lay hold on or apprehend. ^h Kimchi.

There shall they dy by Famine or Sword. ⁱ R. Tanch. Kimchi. ^k On which place see Junius. ^l Chr. à Caffro River, ^m Trem. Zanchi.

Tribes, and doubtless was fulfilled in them; and to such of them as fled into Egypt when the Assyrians came on the land, and against Samaria, so thinking to escape those judgments by God threatened against them, is by the words all hope cut off, of again returning into their own country and repossessing of it, and least they should hope that though they in their own persons did not, yet their Children and posterity might, thither return, and inhabit their cities and houses as before, these hopes are also prevented and cut off by the following words, shewing that not only the present persons, but even their habitations themselves should be destroyed and laid waste, so that they should no more be fit to be inhabited.

The pleasant places for their Silver nettles shall possess them. So ours in the Text; but in the Margin, *their silver shall be desired, the nettle, &c.* or else *the desire, &c.* The word rendred in the one reading, *pleasant places*, in the other, *shall be desired*, is **מחמד** *Machmad*; the Root of which, viz. the verb **חמד** *Chamad*, signifieth to desire, which in both is had respect to, *pleasant places* being all one with *desireable places*; but the form of the Noun being as it is with addition of the letter **מ** *m* before the root, gives occasion of this variety of renderings, and others such like as we find in other translations, though all having respect to the same notion, and all tending to the same scope. It may be taken simply for *desire*, as elsewhere it is, and that understood for what is *desireable* or *desired* as 1 Kings 20. 6. **כל מחמד עיניך** *Col machmad Eineca* all the desire of thine eyes: which others there render, *whatsoever is pleasant in thine eyes*, and in the Margin, *desireable*; and Ezek. 24. 16. **מחמד עיניך** *the desire of thine eyes*, and so v. 21. and 25. and to omit other places, v. 16. of this c. *the desires of the womb*, as ours have in the Margin, but in the text, *the beloved fruit of their womb*. In this signification the Syriac literally renders **ܡܚܡܕܐܢܝܐ**; *the desire of their silver*, which the Latin transliator renders *exquisitum argentum eorum*, and in this way the vulgar Latin seems to have taken it, rendring it *desiderabile argentum eorum*, which as Rivet observes, *more in scripturis usurpato*, in a way usual in the Scriptures, is but a plainer exposition of *desiderium argenti eorum*, as the Interlineary hath it, *the desire of their Silver*, or as it might be more literally rendered, if it will make a convenient sense, *argento eorum*, to (or for) *their silver* by reason of the letter or Prepo-

sition **ל** *le*, prefixed in **ܠܡܚܡܕܐܢܝܐ** *Lecaspam* and so the meaning may be, *the desire of their silver* i.e. those things which they so desired as by their Silver to procure them to themselves, or through desire of them laid out their money for purchasing them, or adorning them, as goodly houses, furniture, lands or any like costly things, even their Silver Images shall be so utterly spoiled by their Enemies, that in the place where they formerly enjoyed them, there shall be found nettles and thorns. In like sense *Abarbinel* seems to have taken those words, expounding them **חמדתם וכספם** *Their desire, their wish and their Silver*. Nor doth *Castilio* seem to go otherwise, rendring them *eorum pecunia elegantiam*, adding his note, *possessionum elegantissimas, the most elegant of their possessions*; these all shall be, &c. By all these is **מחמד** *Machmad* taken simply for *the desire*, and seems no otherwise taken in that other rendering, which ours put in the Margin, viz. *Their silver shall be desired*. For to make this out, the literal construction of the words will be, with a necessary supply (*there shall be*) *desire to (or of) their silver*, viz. (as *Pisc.*) by their enemies, who shall deprive them thereof, so that there shall be nothing there left to them, but instead thereof, nettles and thorns; or as others, by themselves, *Desiderium erit ipsis Israelitis ad suum argentum, The Israelites themselves shall have desire to (or after) their Silver which they left in their country, when they fled (or were carried away,) they being, where they were, poor and miserable*. In this way the first words make a clause by themselves, which in the other way make but one with the following.

But besides that the word **מחמד** *Machmad* is so used simply for *desire*, or *what is desired* or *desireable*, according to its form, which we mentioned, it may include together the notion of the place, and signify; *the place of desire, pleasant desireable place*, which is desired for something that is in it: and so do ours in the Text render it, *the pleasant places for their silver*; and so divers others of good authority. So the MS. Arab. version expressly **موضع تمنى فضتهم** *The place of the desire of their Silver*, and so manifestly the Chaldee takes it, rendering it, **בית חמדת כסף** *The house of the desire*, or, as the Latin renders it, *in domo desiderabili, in the desirable house of their Silver*, and so *Kimchi* expounds it **בתי חמדתם שהיו אוצרות כסף** *The houses of their desire (or desirable houses) which were the treasures, (or repositories of their Silver,) and much the*

ⁿ A note of the Dative case, or signifying, *to or for*, and may, as the place requires, be rendred *of*, as equivalent to the Genitive case, as *Psalmus Le David, a Psalm to, i.e. of David* ^o *Jerom. Sa. Menoc. Tirin. Grot. Rivet.* ^p *Tarnov.* ^q *Zanchi.* ^r So both in the Hebrew and Arabic Tongues, doth that letter added in the beginning, often import. ^s In the Polyglot Mercer, in elegantibus & sumptuosiorum aedibus. *Petr. à Fig. in domo optabili ac pretiosa argenti ipsorum.*

same R. Solomo, *the houses of the desire of the treasures, (or which were the treasures) of their silver.* In these and the like, its plain the Noun is looked on as *nomen locale a non importing place*, and so the meaning of it may be as in these Jews named, such places or houses as they were wont to keep store of money in, or fill with Silver plate and vessels, or to hide their treasures, or otherwise richly to adorn and overlay with Silver.

As for these houses, he saith, *nettles (or the nettle) shall inherit them*; for so according to our reading in the Text, *quod attinet, i. e. as for the pleasant and desirable places*, must be understood, that so the affixe *מחמך* Em, *them*, in the Verb *יירשם* Yirashem may answer thereto, to shew that they are the things that shall be inherited. But then the Noun *מחמך* Machmad, being the singular number must be taken collectively so as to import more; to wit, all such places, that so the affixe which is of the plural number may be applied to it: otherwise there will be an incongruity, which to avoid, some altogether omit that affixe, rendering, as Pagnin, *domos desiderabiles argenti sui urtica hæreditatio jure accipiet*, and the Geneva English, *The nettles shall possess the pleasant places of their Silver.* But others having more regard to it, avoid the incongruity by referring the affixe, not to that noun denoting the place or thing but to the persons spoken of, *hæreditatio jure possidebit eos, shall by rights of inheritance possess them*; the men, but by *them* understanding, *their houses and desirable places*, by a ² Metonymy. Or thus the meaning may be made out, *In the desirable (or pleasant) places, for their Silver, the nettle shall inherit them, i. e. succeed them*, as the same word is in the like meaning, and with the like affixe, * referring to the persons, elsewhere also used, as *Deut. 2. 13.* and the Children of *Esa* *יירשום* Yirashum, i. e. literally, *inherited them* (as ours have in the Margin) that is, as they put in the Text, *succeeded them.* And again there *v. 21.* the Lord destroyed them before them *ויירשום* Vayirashum, and they succeeded them. And indeed this meaning of the words seemes most convenient, in all the waies of Expounding the former words which we have seen, except that of theirs which putting the word by which they render *מחמך* Machmad, in the accusative case, quite omit the affixe, which whether it ought to be omitted may be considered. And for the supplying of in the Chaldee will direct, who renders this verb with its affixe *ישרון ביהן* shall dwell in them (though

he put it in the last place, but we supply it at the beginning. This may be observed for regulating the construction of the words, though the meaning according to all be much the same, viz. to express an utter desolation and laying waste of such places as are spoken of, *the pleasant places for their Silver and their Tabernacles*, by such things as are evident tokens thereof; namely the growing of nettles and thornes there, which do not use to grow in inhabited houses, but in rubbish and neglected places, as also the like expression is elsewhere to the same purpose used, as *Isa. 32. 13.* *Upon the land of my people shall come up thornes and briars, yea upon all the houses of joy in the joyfull City; because the places shall be forsaken, &c.* and again *c. 34. 13.* *And thornes shall come up in her Palaces, nettles and brambles in the fortresses.* Where for nettles and brambles are the same words that are here rendered *nettles and thornes*, viz. *קימוש* Kimosh and *חוח* Choach the first of which (I think) is no where else found but in this place, and that, except we joyn with it *קמשונים* Kimmeshonim, *Prov. 24. 31.* where it is rendered, *thornes*, there being joyned with it *חרלים* Charullim, which signifies *nettles*. There also the growing of them being put to signify a place or a field that is neglected.

As to the signification of the words here both *קימוש* Kimosh and *חוח* Choach, *R. Tanchum* saith of them that they are *دوع من الشوك* a kinde of thornes and that *Kimosh* by some is said to be, *القريص*

a nettle. *Kimchi* likewise, that they are *מיני קוצים* Sorts of thornes; and so perhaps will it be better to rest in a general notion of such prickly weeds and plants (^a the names probably being common to more) which grow in uncultivated places, than nicely to apply them to such particulars as are usually known in these parts to us: nor need it trouble us if we find Interpreters to differ in the specifying of them, while they tend to the same scope in naming such ^b the growth of which in places where houses or tents stood, is a token that those houses are now destroyed and laid waste, and those tents removed, though perhaps they be not the very same with those that grew in those parts.

The words however, are looked upon generally as denoting some kind of prickly weeds (as nettles, burres, thistles or the like) or plants as some sort of thornes or briars; but the Chaldee renders them *קרסלין* Karullin and *חרולין* Chasulin which *R. Solomo* and *Kim*

^a Jun. Trem, who render it, desideratissima tentoria ad argentum eorum. Domos desiderabiles propter argentum eorum Munst. ^b Domos inauratas, Zanchi. Danæ. ^c See in Poole from Mor. ^d Meicer. ^e As Jun. Tr. ^f Metonymia adjuncti Pisc. and see Dutch notes. ^g as allso *دوع* in Arabic, by which the Arab. MS. here renders it, *يرثهم* a Rivet. ^h Tarnov.

chi say are בני הית *sorts of wild beasts*. And likewise the desolation of houses or places is elsewhere expressed by the inhabiting of several kinds of such beasts or birds there, as well as by the growing of weeds or thornes, as in the forecited *Isai.* 34. 11. 13, 14, 15. But what sort of beasts they are, they do not tell us, nor shall we easily find. The last word *Chatulin* is usually taken for *cats*, the first קרסולין or קרסולין (which is like it in sound only with ק T. for ס S.) I find not for the name of a beast, but for a c fowl with long legs, which standeth in the water and preyeth upon Fish. Among such fowls as are named in the forecited *Isai.* 34. 11. are such as are by ours rendered the *Cormorant* and the *Bittern*, but we can have no certainty of it; and I know not whither he might not put them for names of plants: the first of them is usually rendered by translators as so, *urticæ nettles*, and whither the later from its scratching might not have the same name with a *Cat*, I know not, neither do I know why the Syriac should render the first כבן *Strangers*, (or perhaps, *strange things*) The latter he renders as others כבן *Thornes*. The word באהליהם *beololehem*, properly signifying in their tents, the Chaldee renders בכרניתיהם in their palaces; the ancient manner of dwelling having been in tents, that name may well enough be attributed to any dwelling places or houses, however built, and however magnificent. Some observe by the verb ירש *Tirash*, to be noted the continuance of the desolation threatned them. It is not said that they shall only spring up in those places, but shall hereditario jure possidere, *possess them at their inheritance*; so that there shall be no hope to the former inhabitants of recovering them again.

These ways which we have seen, though in some things differing among themselves, yet none of them differ so farre as the Greek and printed Arabick following it, do, in respect both of their punctuation or distinction of the words, and in the acception of some of them. They thus render διὰ τὸ τοῦτο ἰδοὺ πορεύσονται ἐν ταλαιπωρίᾳ Αἰγύπτου καὶ ἐκδύσεται αὐτοὺς Μίμρις καὶ θάψει αὐτοὺς Μαχμάς. τὸ ἀργύριον αὐτῶν ὁλοῦτος κληρονομήσει αὐτοὶ, καὶ ἀνασθῶν ἐν τοῖς σκηνώμασιν αὐτῶν. *I therefore behold they shall go from the calamity of Egypt, and Memphis shall receive them, and Machmas shall bury them, their Silver, destruction shall inherit it, and thornes in their Tabernacles*. In which besides their different pointing as we said, it is observable that the word *Machmad* which is translated *pleasant places or desire, or what is desired, or*

desirable, as *Jerome* observes all others to have rendered *desiderabile*, i. e. τὸ ἐπιπόθητον τὸ ἀγαπῆν, they make to be the proper name of a City or place, which they took to be in Egypt; and he thinks it plain, falsos eos esse similitudine literarum, *that they were deceived by the likeness of the letters*. *Drusius* thinks it to have been corrupted from μαχμάς. (perhaps because μαχμάς is elsewhere the name of a place, though not in Egypt, as 1 Sam. 13. 2. and *Isai.* 10. 28.) *Tremellius* censures them for so taking it, as guilty of a gross mistake, saying nimium crassus est error quod ex nomine communi, proprium nomen loci faciunt. Again that קיבוש rendered a *nettle*, they render by ὀλεθρος *destruction*; which why they should do, the same *Tremellius* saith that no man can easily divine. But for this perhaps it may be said that for that which was the sign or consequent, they put the thing signified, or the cause, viz. The growing of Nettles being a sign or consequent of desolation or destruction, they instead of what signified them, put the name of that which they were a token of, to wit, *destruction*.

According to these also, the scope of the words is still the same, viz. A threat of destruction or desolation to Israel, and their country, which evil day least they should put, as hitherto it appears they had done, far from them, and look upon the judgments by him, or other of Gods Prophets denounced, as things threatned to affright them, but either not at all to come, at least not yet awhile, so that they need not for fear thereof to make any great halt to break of their evil courses, but might still securely enjoy themselves in them, to awaken them from this their security, he assures them in the next words that the time wherein they shall be made good on them is at hand, as surely, and that suddenly, to come as if already begun, and therefore speaks of it as already come, in the next v.

v. 7. The daies of visitation are come, The daies of recompence are come, Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

v. 7. The daies of visitation are come, the daies of recompence are come, Israel shall know it, &c. The Lord is long-suffering and of great mercy, giving to sinful people time to repent, yet by no means clearing the guilty, who refusing to make right use of that time do not therein turn to him by repentance. For such

^a R. Tarch. in his dictionary Morshed. ^d River. ^e Bibl. Frankf. ^f Although in the ordinary Copies of *Jerome* the e is a manifest mistake in putting those letters, viz. 7 and 7 which should rather be d, for 7 hath there no place. ^g Num. 14. 18.

he hath a time determined wherein to take account of them, and to punish them for all their iniquity. This time he assures the rebellious Israelites, who refusing to hearken to the voice of his prophets calling on them by repentance to prevent it put it far from them, to be now instant and at hand, and that it should certainly seize on them, and therefore (as we said) speaks of it as already come, and he expresseth it under the name of the daies of הפקודה Happekudah *visitation*, and of השלם Hathsillom *recompence*, both which notions of *visiting* and *recompence*, are indifferently used for good and for evil. Of the first in the notion of Gods taking notice or being mindful of any for good, and for doing them good which he had refrained before from doing to them, examples we have as in other places, so Gen. 20. 10. where it is said, *The Lord visited Sarah*; and Gen. 5. 25. when Joseph saith to his brethren, *God will surely visit you*: and on the contrary, it is to take notice of for evil, to call to an account or punish for such sins as he had hitherto forbore, as very frequently elsewhere, so before in this Prophecy, c. 1. 4. where ours in the Text render it *avenge*, for explications sake, but in the Margin, *visit*, and c. 2. 13. and 8. 13. And that the second word is used in both waies, to omit other example, that one place in Job. 34. 11. shews. The work of a man ישלם Yeshallom lo, *shall be render*, (or *recompence*) *unto him, and cause every man to finde according to his way, viz.* If his work be good, he shall recompence him with good, if evil, with evil: both are called *recompence*. Here it is manifest they both import evil, and what the effect of this visitation and recompence for evil shall be, the following words declare.

Israel shall know it. The last word *it*, is supplied, the Original having only ידעי Yedeu Israel, *Israel shall know*, and there ours with others make a stop, that what is said may be referred to what precedes, and what follows may be a new sentence. In these times, *Israel shall know*. What? that now is in good earnest come upon them, what being before threatened to them by the Prophets that it should come, they would not know, believe, nor take notice of, so as to seek to prevent it by forsaking those evil waies which it was said should bring it upon them. It shall now, being verified upon them, teach them by sad experience to know both the justice and veracity of God, and that his messages sent to them by his Prophets were not vain threats, nor they

false messengers. To this purpose are these words expounded by those who here so make the distinction as to refer them to the precedent, and to make one clause with them, separated from the following; Which some think most agreeable to the Hebrew, by reason of the distinctive article in that place where it is, but others (not disapproved by some of these) without regard to that, do joyn them with the following so as that they should denote that which it is said, *they should know*, and not what went before.

* Others think them so placed as to have respect to both, and to be, therefore, though once expressed, yet twice repeated as to import, *Israel shall know that the times of visitation, the times of recompence are come*, and again *Israel shall know, the Prophet is (or) that the prophet is, or was, a fool, &c.* There will be no great difference, as to the sense, which ever of these waies of distinction be taken, as we shall see by looking into the meaning of the following words.

Among those that referre them to, and joyn them with the following words, is *Jerome*, or the vulgar Latin which hath, *Scitote Israel stultum prophetam, &c. know ye O Israel, the foolish Prophet, or the Prophet to be a fool, &c.* But in him is to be observed in the first place that he changeth the Verbe from the Future of the third person Plural signifying, *they shall know*, into the second person of the Imperative Mood, *scitote, know ye*; for no other reason I suppose, than that he thought it to add some emphasis if the person were spoken to, and bid to do that which is said, *they will, or shall do*. And with him, as to that *viz.* that it should be understood as a command to them, agrees the MS. Arab. but without change of the Person, rendring قله اسرائيل

let therefore Israel know that, &c. I think therefore that there is no reason why some should think that the Author of that vulgar Latin did read otherwise than is now commonly read, *viz. ידעי Yedeu, and know ye*, instead of ידעו Yedeu, *they shall know*. For then he must have put in *Et* and, to answer to the conjunction *Ve*, which he doth not, but only thinking that which he thought was spoken by way of command, would, as we said, be more Emphatically expressed in the second Person, so put it, *viz. scitote, know ye O Israel*, and perhaps the rather because the affixe in the following words, *thy iniquity* is in the second person. But others who thus joyn the word with the following, commonly ren-

^a Abarb. ⁱ Calv. Zanchi. Druf. Pare. Tarnov. ^k Trem. and see Jun. Trem. version. ^l Which some by an error, as Lyra observes, read as two words, *Scito te.* ^m Ribera. C. à Castro. Jerom. himf. saith no such thing, but rather the contrary.

der it more closely to the original, *scient*, *Israel shall know*: namely that which follows, *The prophet is a fool*, &c.

But in the giving the meaning of that we shall find again difference of expolitions, some taking by the *Prophet* and *spiritual man*, or *the man of the spirit*, as ours in the Margin put it, literally answering to the Hebrew *אִישׁ הָרוּחַ* *Ish harruach*, to be meant false Prophets, others to be meant the true Prophets. Of those who take it in the first way (which perhaps is the plainest and by most followed) are among the Jews, the Author of the MS. Arab. version, who renders הנביא *Hannabi*, the Prophet by المدعي نبوة *he that attributes to himself prophecy*, or *pretends to be a prophet*; and Kimchi who explains it by נביא' השקר *lying or false Prophets*. Yet do not these agree in the whole construction of the words, the MS. Arab. thus rendring them, let *Israel* therefore know *ان الكاهل*

that the fool who pretends to be a prophet, is a man that is possessed with, or acted by an evil spirit, where he either comprehends the word *רוח* *Ruach* Spirit, under the word *موسوس* by which he renders *משוע* *Mesbugah* which ours translate *mad*, or else it is omitted by him or the Scribe. But Kimchi expounds it more clearly, *Then shall Israel know and confess, and say, concerning their false Prophets which deceived them, and said to them peace, peace, then, I say, shall they say of them, The prophet is a fool, the man of the spirit, is mad.* And he is by many of the Christian Expositors in this followed, making this the meaning, that *Israel*, when those evils shall come upon them, should know that those whom they took to be Prophets, and who pretended to the Spirit, and they thought to be acted by the spirit, and therefore believed them promising them security in their evil courses, and bidding them not to fear the coming of those evils which God by his true prophets threatned, were indeed nothing less, but on the contrary, fooles and mad men, mere fanatical impostors, walking in the spirit and falsehood as he speaks *Mich.*

2. 11.

In the same sense *Abarbinel* takes it, *Therefore, by the coming of those times, necessarily shall all Israel know that the prophet or dreamer of dreams who made them to be secure, was a fool and a mad man, for behold visitation and recompence shall come, &c.* Meanwhile between those that so far agree, there is some difference in

rendring & explaining these words which ours render, *the spiritual man*, or *man of spirit*; ° (which is all one with a Prophet) which in the Hebrew is *אִישׁ הָרוּחַ* *Ish harruach*. For, in as much as, *רוח* *Ruach* in the Hebrew signifies both *Spirit*, and *Winde* some here render it, looking on it as spoken of one that had not the spirit of God in him, but a false prophet, *Virum venti a man of winde*, or, *windy man*, so *Jun.* and *Trem.* *viros ventosos esse to be windy men*, such as had nothing of truth and reality in them, but were vainly puffed up with their own conceit. But though the word may well so signify, and it be true that the false Prophets to whom they had hitherto hearkened were such, yet *others* think it better to take it in that signification of a *man of the spirit*, as where it is understood of a true spirit, such as were true Prophets, to wit by way of concession, because they pretended to the spirit of God, and were by the people looked on as inspired with it, and not with that evil spirit which really set them on worke; though in whichsoever of these respects he be looked on as so called, the scope will be much one, and the Epithet of *Foole* and *Mad*, be that which by the things that have succeeded contrary to his prediction, will be manifested really to belong to him, and he shall no more be thought, what before he was thought, to be a prophet or spiritual man.

According to this way the following words may be looked on as containing a reason of what hath been said, should be, *viz.* for the multitude of their iniquity, &c. and by some are looked on as so, in respect to the first words of the *v.* to wit, that these times of visitation and recompence should come upon them for these two causes, *viz.* the multitude of their iniquity, and the great hatred, so *Jun.* *Trem.* *By others*, more in respect to the immediatly foregoing, *viz.* the prophet is a fool, the spiritual man is mad: namely as a reason why God should suffer such prophets to be amongst them and to delude them which cannot certainly be looked on but as a very great judgement on, and punishment of, them, that it was, for the multitude of their iniquity and the great hatred. So the Arab. MS. expresseth the connexion by supplying *ذلك بسبب كثرة ذنوبك وكثرة الحقد* and that because of the multitude of thy Sinnes, and the multitude of hatred. But it will so have influence on both, *viz.* on the visitation and recompence spoken of, as being occasioned or hastned by

° Which signifies one that speaks inwardly to himself, or by the suggestion of the Devil. *Kamus.* ° Liveley. *Pagn.* Interlin. ° See *Tarnov.* who seemes to approve of it as the best. ° *Calv.* *Zanchi.* *Rivet.* see *Riber.* As the name of God is given to Idols, of Prophets to false Prophets, *Liveley.* *Rivet.* *Trem.* *Rivet.* *Tarnov.*

their

their false prophets deceiving them; and to this way also may the words make according to another rendering which some give, *the prophet is a fool*, &c. for the multitude of thine iniquity there is also much hatred, or making a distinction, for the multitude of thine iniquity; therefore is there much hatred, viz. ^{of God to them}. But they are not by all looked on as a reason of the preceding, but by some as rather an effect or product of the false persuasions of those foolish prophets and mad men of the spirit, so Grotius seems to take them who so couples them with those preceding, as to shew the pretended inspiration of those impostors to have been used only for the multiplying of their iniquity and augmenting hatred against the good.

These, by the prophet, all understood false prophets, and that the Syriack translator did also, appears by his adding an epithet more than what is in the Hebrew; his translation of the words being *ישראל כחל* which sound, *Israel shall know the mad prophet is a fool*, (or the fool is a mad prophet) the man that is invested with, or, on whom is, the spirit of madness, for the multitude of thine iniquity thy wantonness is increased, for so I think it better rendered than it is by the Latin translation, Agnosce Israel demens prophetam stultum, &c. *mad Israel shall know the foolish prophet*, &c. and as we render it, it will much agree with the MS. Arab. But others as we said understand it of true prophets.

But before we come to give their meaning it may be convenient by reason of the Syriack rendering of the last word, by wantonness, or lasciviousness (for so the word *משטמה* *Mahtemah* in that Language usually signifies) to speak something of the signification of the Hebrew word, which will be of equal concernment to both waies. The word is *משטמה* *Mahtemah* by most, as by ours, rendered *hatred*, or, *aversion*. The ancient Latin indeed renders it *amentia* *madness*. The circumstances of the places where that theme occurs do necessarily seeme to require the notion of *hatred*, *aversion*, *bearing a grudge*, *anger* or *enmity* or the like, as *Gen. 27. 41.* where it is said *עקוב את יעקוב* *Vayishom Esau* *et Jacob*, and *Esau hated Jacob*, and the like in other places where it occurs; wherefore ^{some} that they may make *amentia* *madness*, agree with it, strive to shew that to have

in it such a notion as may import such a madness or passion in the minde as is raised by sense of, or griefe for some injury received, and makes a man refuse to be reconciled to him that hath done it. In this sense it beares well enough to say that one is mad against such a man. *Aburvalid* and other Hebrew Grammarians expound it by *العداوة* and *אִיְבָה* *Enmity*, and the MS. Arab. by *حق*

Ill will hatred; why then the Syriack should render it *Lasciviousness* I know not what reason can be given.

But then it being taken in its proper signification of *hatred* or the like, what hatred shall be meant; what or of whom? or toward whom? whether of their hatred among themselves one of another, or of their hatred to God or his Prophets, or good men? or of Gods hating them? for as to this, Expositors are not of one minde. *Intestine hatred one to another*, say some; *Jan.* and *Trem.* looke on it as so unquestionable that they put it into the text of their translation, rendering for the greatness of thine iniquity *Et amplum intestinum odium, and the great intestine hatred which is among you*, adding for explication sake in their note, *ex quibus tam multi reges pauco tempore, in Israele extiterunt, by which it came to pass that in a little space of time, there were so many Kings in Israel.* Others understand it of their hatred with God or against God, and his word and true prophets or good men: others of Gods hatred to them for the multitude of their iniquities, or with which God hated their deeds, as *R. Salomo*, and *Kimchi* whose words are, *for the multitude of their iniquity was this שנאת ^a that thou wentest aside, after false prophets and forsakest the true, לפיכך רבה משטמת האל ית עליכם* therefore is the hatred of God great against you. And of this will it be almost necessary to understand it according to his Exposition, and the rendering which he suggests, viz. *Therefore is there also much hatred*; he seems to make the reason of their being given up to be deluded by false Prophets to be the greatness of their iniquity, because thereby Gods hatred towards them was made great, but according to the rendering by ours given and the others which we have scene, and the Expositions of them given, it will be indifferent which of the kinds of hatred which have been mentioned, be taken.

But against the last seeme some exceptions taken as if the word *משטמה* *Mahtemah*, rendered by ours and others *hatred*, by

^a Kimchi. Merc. Druf. w. Petr. à Fig. ^{*} Kimchi. ^y Accordingly Castal, simultatis magnitudinem. ^z Pisc. Cr. à Castro. Pare. ^a Gualt. Merc. ^b Dan. Grot. ^c Abarb. Zanchi. ^d So I thinke rather than as Mercier renders it, *quia*, because thou wentest.

the vulgar Latin *amentia*, *madness*, as we have seen, denoted such a passion as it is not fit to attribute to God. So *Petr. à Fig.* neque placet ut tale odium aut dementia ad Deum referatur, cum R. David & Solomone, sed potius ad ipsos Israelitas qui Deum & prophetas ejus odio implacabili prosequantur, *It pleaseth me not that such hatred or madness should be referred to God, as R. David Kimchi and R. Solomo Jarchi referre it, but rather to the Israelites themselves who have implacable hatred to God and his Prophets.* But this scruple, though it be attributed to God himself, will be taken away, if by Gods great hatred, we understand not any such passion in him, but the great hatefulness of their wickedness to him, or their many Sinnes such as ⁱ were an hate to him, as he hated, or whereby they justly deserved his hatred, as the learned Mr. Lively observes, *odium* or hatred in other Languages also to be used, to signify, that which one hateth, or which is hateful to him, and for illustration he puts that of Prov. 11. 1. *A false balance is abomination to the Lord.* So that the sense will be, that God suffered it to be so with them as it was, because of the multitude of their iniquity and the great wickedness, by which they provoked his hatred; or because by reason of the multitude of their iniquities they were become very hateful to God, therefore he both brought on them those severe times of visitation, and suffered them also to be deluded by those false prophets who made them negligent in preventing them, which now they shall too late know and perceive.

The other way of understanding by the prophet and spiritual man, mentioned, the true prophets, viz. as if that were the thing objected to them, that when God sent unto them any true Prophet, or man speaking as he was moved by his Spirit, they said of him that he was a foole and mad, will require something to be supplied after *Israel shall know*, for connexion of the words, as that they did ill in saying the prophet is a foole, &c. or they shall know whether the prophet were a foole, &c. So St. Jerome who Expounds it, now, *O Israel, know thy words, who callest the prophet who spake true things to thee, and prophesied by the holy spirit, a foole and a mad man; &c. know that not my Prophets, but thou, art mad through the multitude of thine iniquities, in which thou hast long raged, intending to tread under foot my words.* Aben Ezra among the Jewes takes this way, and thus expounds the words making them a

reason why the times of visitation and recompence should come upon them; *Because God will repay unto you what ye said of the Lords prophet, that he was a foole and of the man in whome was the spirit of God, that he was mad, and by hatred in the last place he understands, that hatred which was in every one of their hearts.* I suppose he meanes, against God and his word, and prophets or their message. R. Tanchum also thus explains it, that then, viz. when those times are come, they shall know the measure of (or what they did in) their deriding the Prophets and calling them by those names (of fooles and mad men,) as in what we read, wherefore came this mad fellow to thee, 2 King. 9. 11. They said also concerning Jeremiah; for every mad man and that maketh himself a Prophet, Jer. 29. 26. How farre he approves of this way he tells not. For without shewing which he preferres, he gives another explication, according to the former way, thus, *It is by others said that the meaning is, that they shall then know, that those whom they believed to have been endued with prophecy as the false prophets which promised to them good, and soothed them up with persuasions that they should continue in their condition, were indeed fooles and madmen.* He addes also, a third Explication given by some, viz. that this which is said is a threat that there should arise a certain person who should pretend to prophecy, without any truth, but in a way contrary to reason and telling of things in which there is no reality. But of this Exposition he saith that it is, ^h farre from what the scope of the place directs to. And I thinke much the like may be said of what R. Solomo Jarchi saith looking on it so as to import that some of their true prophets should turn fooles as Ananiah the sone of Azur, who at the beginning was a true prophet. But I findenot any that follows him in this.

The Chaldee Paraphrast seemeth to have respect to both the former waies, viz. that of those who understand by the prophet, false prophets, and of them that understand true prophets, while he renders the whole thus, *The daies of visitation are come, the daies of recompence for sinnes. They of the house of Israel shall know that the true prophets prophesied to them (viz. right things) (or as others render, that the prophets prophesied to them truth,) and (or but) the false prophets, made them mad, that they might multiply (or because they have multiplied) thine iniquities and strengthened thy Sinnes, or according to another rendering, because their iniquities have been multiplied, and thy sinnes*

^e And see Tarnov. ^f As especially Idolatry which some think here particularly meant, so Mercer. ^g שיש כלל כל אדם but Abarbinel cites or explains him thus, אשר לכל אחד מכם עם השם which is to every one of you with God. ^h *فيما بعد من سباقه معني الملائكة* Mercers à Petr. à

Fig. translation. ^a For there is observed here a double reading in the Chaldee, דאנאין and דאנאין *Petr. strengthened,*

^a Fig and Coddeus.

strengthened, or been great. That which others put, as if the meaning were, * *They shall know that Israel was to himself a foolish prophet and a madman who despised the true prophets, and promised to himself prosperity, seems but taken out of St. Jerome.*

From all these which we have reckoned up, the Greek and the printed Arabick following them, are yet different, *ἔχουσιν αἱ ἡμέραι τῆς ἐκδικήσεως, ἔχουσιν αἱ ἡμέραι τῆς ἀντιποδοσεως σου, ἢ χαλεθίσεται ἰσραὴλ ὡς περ ὁ παρρησιακὸς ἄνθρωπος ὁ πνευματοφθὺς ὑπὸ τῷ πλῆθους τῶν ἀδικιῶν σου ἐπληθύνθη μαρία σου* i. e. *The daies of vengeance are come, the daies of recompence to thee are come, and Israel shall be afflicted (or ill treated, as a (or the) prophet that is besides himself, a man^m transported by the spirit; Because of the multitude of thine iniquities, thy madness is multiplied.* Of which words so rendered what sense the Greek fathers give, we shall not here enquire, but only take notice of the translation and especially that what is in the Hebrew *יָדָעוּ* Yedeu *shall know*, they render *χαλεθίσεται shall be afflicted, or ill treated.* Hence some conjecture that they read otherwise than we now read, viz. *יָדָעוּ* or the like, from *יָדָעוּ* Ra, Evil: St. Jerome so thinks and looks on it as a mistake of theirs in taking the letter *ד* for *ר*, and so do others think. But though it be a very easy conjecture, yet I think there is no necessity why we should think them so to have read. For if the word *יָדָעוּ* Yada, seemed antiently to them to have that signification which some more moderne attribute to it, not only of *knowing*, but of *punishing, chastising, excising* and the like, then would they give the sense well enough, by *they shall know*, understanding *they shall be made to know* by the evils which shall be inflicted on them, which is agreeable to the scope of the place, wherein such great evils are threatned to them. It is observable also how for making out their meaning they add after it the particle *ὡς περ* (Ar. *مثلاً*) *as*, which is not in the Hebrew but withal leave out some other word which may answer to *אֵייל* Evil, *foole*; wherefore *Drusius* seems to think that at first it might be written *ἄφρων* which would so signify, and answer to the Hebrew, however it came to be by the Scribe changed into *ὡς περ* the word of similitude, as if it were to denote^a that they and their prophet, such as is described, should both perish alike in the same manner, or together; then, how they something change the order which others follow in the con-

struction of the words, though retaining the same signification of them, and that they make a stop after, *man of the spirit*, which several others also as we have seen do; and then that in the last place, they render *Mathetnah, hatred*, by, *μαρία madness*, as we have seen the ancient Latin to do: and what we have said on that occasion of the word *madness*, and how some would bring it to be reere in signification with *hatred*, may be in respect to this also taken notice of, as being confirmed by the use of that word where St. Paul saith of himselfe how he had been *περισσὸς ἑμμανύμενος exceedingly mad* against those that beleived in Christ, *Act. 26. 11.* and by what the Psalmist saith of his enemies that they were *mad against him*, *Psf. 102.*

8. yet the Arab. rendering it by *وسواس* which signifies *frantickness*, seems to have taken it for another sort of madness, viz. such as is from a *fanatick spirit* acting them and so is by *Cyril* taken for *ψευδομαντεία false pretending to prophecy.*

After all this heaped together by reason of the different opinions of Expositors, the plainest meaning and agreeable to our translation, will be, that though the *Israelites* made light of those threats by Gods prophets denounced against them for bringing them to speedy repentance, by which they might prevent the execution thereof, and the prophets were slighted and contemned by them, yet certainly the daies were at hand which should make them sensible, that not a word of God should want its effect, and that his prophets were true prophets, but their false prophets to which they, contemning them, hearkened, were indeed the *fooles and madmen*. And that this should come to pass for the multitude of their iniquity whereby they shewed themselves to hate God, and made themselves odious and hateful to him: A learned man gives his note on this verse that it is, especially that latter part, *locus obscuritate insignis.*

v. 8. *The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his waies, and hatred in the house of his God.*

The watchman of Ephraim (was) with my God: (but) the prophet is a snare, &c. This v. seems to contain a farther declaration of what was said of the condition of the pro-

* C. à Castro. ¹ Ar. *يتادى* ^m Ar. *اللايس الروح* ⁿ Trem. Druf. Cappel. ^o See R. Nathans Concord and Schindl. see Jud. 8. 16. and R. Tanch. there who renders *יָדָעוּ* he taught, or as our Margin, he made to know, by *עָקַב עֲזַב וְאָב* punished, tormented, chastised. ^p Trem. ^q Cyril. and see Tremel. ^r By which word the MS. Arab. renders *משוגע* Meishugga, preceding. (I. H. Urfin)

phet spoken of in the preceding. The connexion will better appear when we shall have looked into the meaning of the words. The language of it in the Hebrew is very concise, there being not one Verb in the whole verse for regulating the construction of the words one with another expressed, but left to be supplied or understood, which causeth obscurity and gives occasion of different Expositions; and therefore of Interpreters not a few usher in their Exposition with a preface warning of the great obscurity of it, which hath caused great diversities among them. Concerning the meaning of the words singly there is no great difference; and there is no doubt that they have in the Hebrew, all that are of them, that signification which is in our translation given them, as צופה *Tsopheh*, a *watch-man*, עַם אֱלֹהַי *Im Elohai* *with my God*, in the first clause in which is the greatest difference; and so the following. But concerning the application of them to the person, or thing spoken of, in a fit notion, and the construction of them, one with another, and what is to be supplied for joyning them together, and the like circumstances, there is such variety of opinions, as hath produced as many different Expositions, as one can well think the words should be capable of. I know not how we shall avoid tediousness in looking into some of them, that we may see the grounds on which they go, and so judge which it will be most reason to joyn with.

The first word צופה *Tsopheh*, from the roote, צפה *Tsaphah*, to *look about*, to *observe*, to *spie*, being taken as a noun, is usually rendered a *watch-man*, denoting such a one as is set in some convenient place to look about and spie what is of concerne to warne the people of; as in time of War, of the approach of the enemy, or the like, but is transferred also to signify *such who are over others*, and ought to *oversee them* and have inspection of them and their affairs, and to warn them and direct them, and is therefore attributed to Prophets, as *Ezek. 3. 17.* and *33. 7.* and by like reason may it be given to others also who are in such place as requires them to have oversight and care of people to warne them and direct them to what is good, and keep them from evil, as Princes and Magistrates; and so *Jerome* here taking it, understands by the *watch-man* here spoken of, *Jeroboam*, who instead of keeping them in obedience to God, withdrew them from him by his wiles, and set up the hateful Idol of the Calfe in *Bethel*, which

signifies *the house of God*, and he thinks to be here meant. And there be some, not only more ancient Latin Expositors usually cited, but more moderne also which approve of it; yet is it by *others, and I think justly, excepted against, and it is therefore evidently understood by others in respect to the propheticall office; but by these again differently, in respect to those circumstances above mentioned, as will appear by a view of them, as first and (without regard to order of time) of that which our last translation gives, which hath (that we may compare the others with it) *The watchman of Ephraim was with my God, the prophet is a snare of a fowler in all his waies and hatred in* (Or against, as the Margin hath it,) *the house of his God.* Where is to be observed that taking *Tsopheh* for the Nominative, and *Ephraim* for the Genitive governed of it, in the first clause, (for the last words we shall leave in the last place to be compared with others and examined) they supply or add for making the construction, the Verbe, *was*, as speaking of what was past, so that the meaning of the words in connexion with the following would be, that the prophet whome God sent to them (as *Hosea* himselfe, or any other formerly sent and by them rejected) was *with God*, a true prophet of his and did his business, delivered his message, and sought to bring them to him, that he might prevent those Evils which their sinns would bring on them by working timely repentance in them, but those foolish prophets which they now had, who soothed them up in their wicked courses by promising them prosperity, were as a snare of a fowler to them, &c. And for shewing the opposition between them, they supply the particle *but*, which also is not in the Hebrew. Or thus, * The prophets which heretofore there were among them, were with God, on his side, and sincerely delivered his word, but the prophets that they now imbrace, are otherwise, viz. a snare, &c. If instead of *was* there be put *is*, the sense will be much the same, affirming only that of the present time, which the others referre to what was formerly, supposing that there is now a prophet with them who is such as we said.

21^o Others instead of *was*, supplying *should be*, read, *The watchman of Ephraim should be with my God, but the prophet is the snare of a fowler, &c.* This a former English translation usually called the *Geneva Bible*, hath, and in the Margin adds this note, *The prophets duty is to bring men to God, and not to be a snare to pull them from God*, so making the

* See on *Micha. 7. 4.* † *Petr. à Fig.* * *Chr. à Castro.* † See in *Calv. Trem. Tarnov. &c.* * See in *Calv. and Trem. Speculator Ephraim olim sequebatur Deum meum, ac nunc propheta est laqueus in omnibus viis suis, &c. Mercer.* † In *Trem. and Zanchi.*

words to be a distinction between a true prophet and a false, that they might know what sort of Prophets they were which they now followed. 3^{ly}. Calvin supplying the same, yet adding before it also *which*, makes again a little difference, *The watchman of Ephraim which should be with my God*, to wit, their prophet, *is a snare*, &c. In which way the watchman will not be understood of a true prophet, as in the former, but of a false one who only pretended to be a prophet, or whome they took for such. 4th Tremellius gives two others; a first *The Watchman of Ephraim is* *עם אלהי* Im Elohai, *against my God*, using the same way of construction, and supplying, *is*, but rendering *עם* not, *with*, but, *against*, as he saith it is elsewhere used, ^a as for instance, oft in *Levit. 26*. It is so used also, *Ex. 17. 8*. then came Amalek and fought *עם* Im with, i. e. against Israel; and *Deut. 8. 7*. *ye have been rebellious* *עם יְהוָה* Im with, i. e. as ours there reader, *against the Lord*. And the second, not much different, to this purpose. He that pretends to the degree of a watchman and Prophet in Gods name among the Israelites, is rather as a fowler with his net intangling them and setting them against God and his house and worship. This falls in almost with that of Calvin mentioned.

The Reverend Diodati, though following the same construction, and giving a like rendering, *The watchman of Ephraim is with my God*, yet gives a far different meaning, Expounding is *with my God*, by, *is dead*, or, by God taken to himself. *The prophet*, (i. e. the false prophets that are at present with them) *is the snare of a fowler over all his waies*, &c. In all these the word *צופה* Tsopheh is taken as a Noun (signifying a watchman) and the Nominative case, and then Ephraim as the Genitive case, governed of it, and so also are they in another way by ^b some learned men taken, who do not supply the Verb *is* or *was*, as these do between them and the following words, *with my God*, but thus joyn them together, *The watchman of Ephraim with my God*, understanding something before them, and taking them to sound, *Quod ad eum attinet qui speculator Ephraim est cum Deo meo, hoc est, fideliter & pie suo officio fungitur. Quod inquam ad prophetam attinet, verum scilicet & Spiritu Dei prædicitum, &c.* As for what concerns him who is the watchman of Ephraim with my God, i. e. who faithfully and piously performs his duty, for what, I say, concerns the prophet, to wit, the true prophet who is indued with the spirit of God, in all his waies snares are set to intangle him, by the wicked contemners of Gods word.

So was Jeremy dealt withal, *Jer. 18. 22*. and agreeable is what is said *Isai. 29. 21*. *they lay a snare for him that reproveth in the gate*. In which Exposition, by the way, we may observe, that though it agree with the former in rendering, *the watchman of Ephraim* (as we said) yet it differs from them all, not only in that which he supplies as understood but in the distinguishing the words also, in that he makes *נָבִי* Nabi the prophet, to be the same with the watchman, and to be understood of a true prophet; whereas the others for the most part understand it of a false prophet; however some of them, take by the watchman, to be meant a true prophet, others a false and only pretended prophet. With which falls in also that of *Drusius*, *propheta speculans Ephraim cum Deo*, if any prophet joyned with my God, do his office of a watchman, they lay snares for him, &c. And the same is the result of another by him mentioned, *Speculatur Ephraim cum Deo meo? Is Ephraim, i. e. any of Ephraim, as a watchman or prophet with my God? if so, they lay every where snares for him*. And this way prevents an objection to which the former seem liable. For against all those who as we said, make *Tsopheh the watchman*, to be the Nominative case, and *Ephraim* the Genitive governed of it, and to sound, of *Ephraim*, may be made an objection from the nicety of a Grammar rule, according to which if *Tsopheh* did so govern the Now *Ephraim*, it should be written with a different Vowel, in Hebrew, viz. *Tsere* as they call it, and not with *Segol*, as now it is, the first of which is a long Vowel, the second a short, though both sounding *e*. And this however a small matter and by those whome we have yet mentioned, not thought worth taking notice of, yet may seem to have given occasion to others of taking such waves which by this may be avoided, and that again with no little variety.

Some supply such a Verb as may make *Tsopheh the watchman* to be the Accusative case governed of it, and *Ephraim* the Nominative governing it, or some equivalent construction, as *Ephraim delegit hath chosen*, or constituted, *hath set up to himself a watchman with God; but that prophet is*, &c. This way take several of the Jewes; so R. Solomo, *הם מעמידים להם נביאים* They set up to themselves their prophets which draw them aside to their Idols. But then the word prophet following, he understands of the true prophet for whome they laid snares. So also *Aben Ezra*, that *Ephraim* who accounted (as in the foregoing v) Gods prophet a fool and mad-

^a See also in Zanchi. He will speak with God, when he speaks, but contrary to what he speaks. Tarnov. ^a See more examples in Noldins Concord. ^b Lively, and see Drus. ^c Mercer. de Dieu.

man, עושה מעצמו צופה he makes of himselfe a watch-man, (viz. a prophet who should see what is to come) but this false prophet, is a snare of a fowler, &c. So agreeing with the former in the first words but otherwise understanding the prophet, viz. of the false prophet which the set up to themselves, so agreeably Kimchi שם לו צופה עם אלהי Ephraim hath set up to himselfe a watch-man with his God, (or as a MS. אלהי my God) and he is a false prophet who uttereth his prophecy in the name of his God (or again as the MS. hath it, of my God.) That prophet is to Ephraim in all his waies, as a snare of a fowler which taketh birds; so are Ephraim taken by the words of their prophets. Equivalent to this expression, hath set up to himselfe, is that other by which Abarbinel expresseth it, as well as he doth use it also it selfe, viz. צופה ישל אפרים עם אלהי understanding the letter ל before Ephraim^a There is to Ephraim a watchman with his God, i. e. Ephraim hath a watchman. He also otherwise interprets it, עשה צופה עם אלהי hath made a watchman with God, viz. To tell what God will do with them, and that is his false prophet, and that prophet is or hath been a snare of a fowler in all the waies of Ephraim, and hatred in the house of his God. Some that follow this way of construction, think better to supply, putabat se habere, Ephraim thought that he had a watchman and a prophet sent from God, and he it is that insnared them by making them secure, and to persist in their wicked waies and stirred up the hatred of God against his house.

Others yet take another way, yet so as to make both the words צופה Tzopheh watchman, and, Ephraim, the Nominative case, Ephraim is a watchman with God. To this may be referred the version of the LXXII. Σωτηρ Ephraim μετὰ θεοῦ, and the printed Arab. following him افرام رقيب مع الله the Syriac also, all sounding Ephraim is a watchman with my God. And so also may the vulgar Latin, *speculator Ephraim cum Deo meo*, there being nothing to shew that Ephraim is in it to be taken in the Genitive case, though in the Doway Translation so rendred of Ephraim, and by others so understood. Then follows in that way, instead of, The prophet is a snare of a fowler, in the Greek and printed Arab. a crooked snare; in the Syriac **ܡܕܘܠܐ**, of offence, in the Latine *ruina*, of ruine, (all respecting more the matter then the literal signification) upon all his waies. To these Jun. and Trem. go much contrary, making Ephraim the Accusative case governed of Tzopheh,

looking on it not as a Noun, but as a Participle, which in the Hebrew hath the signification and force in construction of the present Tense of the Verb, and thus render and explain, *Speculator Ephraim conjunctum Deo meo*, &c. He i. e. the spiritual man (the false prophet in the former v.) watcheth Ephraim that is joyned to my God, (i. e. such of the Ephraimites as yet cleave to God that he may seduce them) there is in all the waies of this prophet as the snare of a fowler, intestine hatred in the house of his God, (or as Piscator) as for the false Prophet he is as the snare of a fowler in all his waies, i. e. the waies of those of Ephraim, that cleave to God, and *adversatio*, i. e. *adversans*, one that sheweth crossness or enmity: though Junius seemes rather to understand, that they were stirrers up of hatred to them among themselves, by which they might as by snares intrap them, and do them mischief under shew of religion. This rendring of theirs is by some censured as too much wasted.

To these preceding may we refer also the MS. Arab. افرام مديب مع الاهي المدعي Ephraim watcheth (or performeth the office of a watchman) with my God; He that pretendeth to prophecy is as a snare cast over all his waies, hatred in the house of his Lord. He seems to take Tzopheh as a Participle rather then a Noun (viz. *speculans* or *speculatore agens*,) though as to the sense it is still the same as *speculator est*, is a watchman. And so a late learned man thinks it may conveniently be taken, for avoyding the scruple from the Vowel of the word, which we mentioned, saying it may be thus rendred, *speculator Ephraimus apud Deum meum*, Ephraim watcheth, (or spieeth, or is as a watchman or spie) with my God, then expounding it, Ephraim will not seeme quite to have fallen from God, but makes a shew of adhering still to my God, but *solummodo speculator apud ipsum*, doth only spie (or observe) with him, or what is with him) looks what may be profitable to himselfe (from him) whence comes to pass what follows, that every prophet of his is a snare of a fowler in all his waies, viz. his own waies or else Gods waies; that so the sense may be That Ephraim while he seemes to be willing to adhere to God, doth but yet play the spie, apud eum, with or towards or in what concernes him, and the prophet while he seemes as if he would persist in the waies of God, and while he would seeme to delight in the house of his

^a This way doth Drus. also mention as good, and Var. also Chr. à Castro Paraphrase and Commentary. See it explained by Piscator. ^b Tarnov. ^c The noun being مديب or مديبان L. de Dieu.

God, is, mera aduersatio, mere resistance or hatred in it. He adds likewise another way of construction, which would make the word to sound, *There is a watchman*, O Ephraim with my God. So that they should follow on what is said in the foregoing v. that the Prophet is a fool and the spiritual man mad, thus, but with my God, O Ephraim, there is a true watchman which doth well perceive thy hatred, and the madness of thy prophets; but he prefers the first of these two waies. But his Exposition of them in that way is different from what those, with whom we look on him as agreeing for the manner of construction, are by others thought to mean. Of the ordinary Latin. *Ruffinus* seemes to make the import to be, that *Ephraim* would make himselfe to know as much as the Prophet by God sent, and they would put it to the experiment, whither should come to pass the evil which the Prophet threatned, or the good which they promised themselves; and that the following words were by them spoken by way of vilefying Gods Prophet, viz. that he was but a snare, &c.

The meaning of the Greek, *Ephraim is a watchman with my God*, is by some of the Greek Fathers thought to be, that *Ephraim* was so instructed by God in the knowledge of his Laws that he should have been as a watchman, a guide and director, to the rest of *Israel*, and other Nations; but he, on the contrary, by his wickedness became as a snare to them all. Others think this meaning to be implied in it, that they had as many Prophets as they had Gods with or besides the true God, and his true Prophets, which prophets of their own were as a snare, &c. The words so rendred I think may sound that *Ephraim* not content with what God directed him to by his true watchman or, prophet would be together a watchman with God, to himself, and have prophets of his own whom he would follow. But thus he was a prophet to himself, and had such of his own setting up as were a snare in all his waies, &c. Which falls in with that other above mentioned, *Ephraim hath chosen, or set up, to himself a watchman with my God*.

The Chaldee paraphrast seemes likewise to have taken צופה *Tzopheh* as a Participle, while he taking the liberty of a paraphrast thus giveth the sense ישראל *Israel* &c. *They of the house of Israel, prospicentes or prospiciunt, look about that (or how) the worship of Idols may be established to them, they lay snares for their Prophets over (or in) all their waies, they multiply snares in the house of the Sanctuary of their God*.

Which of these interpretations *Grotius* took

notice of, or of what others, I know not, but his censure is general, duræ sunt omnes huius loci expositiones, all the expositions of this place are hard, and he offers therefore one which he thinks easier. To wit, that instead of עמ *Im*, with, might be read עמ *Am* the people of my God, that so the sense should be, The watchman of Ephraim which was the people of God, i. e. the Prophet, to wit, he that saith himself to be such, is become a snare for ruine in all his waies, through hatred against the house of his God, viz. the Temple of Jerusalem for those false Prophets laid snares in all the waies for such good men as would go up to the Temple, see c. 6. 9. Thus that learned man; but what he calls easier, seemes more harsh and forced than any of the rest, while it offers violence to the reading in the original, without the warrant either of any copie thereof, or any other translation that ever did so read it. So that we may better content our selves with any Exposition that makes any tolerable meaning than adventure to make so bold with the Text.

I shall add one more way which seemes to me to have not much of harshness in it, viz. That of *R. Tanchum*, who only understanding the letter ב *b*, signifying, in, or ל *l*, to, as be prefixed to the noun *Ephraim*, as some others of them whom we have seene do, and which is no unusual thing in that language, and reading it, as he thinks well to agree with the series of the words with an ^m interrogation, makes this the meaning, as if the prophet should say, Is there in (or to) *Ephraim* (i. e. hath *Ephraim*) a watchman or true prophet, with God? Behold their prophets do in-snare men by their deceit and there is malice and strife between them, in their places of worship. That saith he, which is said פח יקוש על כל רכביו משטמה בבית אלהיו *The snare of a fowler is in all his waies, hatred in the house of his God*.

These, and such like different waies are taken in the expounding this verse, so many, that it is hard to rank them in any good order, and I must therefore crave the readers pardon, if I seeme not methodically enough to have done it. Yet in all this which hath been said, respect may seeme chiefly to have been had, to the first part of it, so that it will be almost necessary to make some reflection on the latter words, though how they are by the most joyned with the former, hath been already seen in the citing of their Expositions.

The words in the Original are נביא פח יקוש על כל רכביו משטמה בבית אלהיו *nabi pach jakush al col deracan, maestmah be-beit elokau*, which word for word sound, A,

¹ Theophylact. ¹ Cyril. ^m And Draf. also thinks it may be read. ⁿ والكيد والشور دينهم في معايدهم

(or *the*) prophet the snare of a fowler over (or in) all his waies, *hated in the house of his God.* In all which there being not a Verb expressed, as neither in the foregoing, there must of necessity some be understood for regulating the meaning that shall be given, and according to that meaning placed in the order of the words. The word *prophet*, is, as we have seen, by some joyned in apposition with the word *watchman*, foregoing, and so makes one clause with the former words, by others joyned with the following so as to make, as it were a new clause with them. It is also by some taken for a true prophet, by others for a false, and by both is the Verb is supplied after it, though in differing order: If it be taken for a true prophet, then by supplying the Verb, *is*, after the word *snare*, it will thus run, *a snare of a fowler is in all his waies, i. e. there is a snare as of a fowler laid by them in all his waies, to catch him and intrap him; If for a false prophet, then it being immediately subjoyned to the word prophet, thus, The prophet is a snare of a fowler in all his waies, which way our translators take, and for the making it more plain as to the construction premise to the Noun the discrete particle, but, to distinguish the quality of this prophet from that of the watchman before mentioned, but the prophet, viz. which they now have, or without that, as others put it, (understanding by both false prophets) being still taken for such, it will be in respect of what is affirmed still the same, viz. *that he is the snare of a fowler, viz. by whome and whose words, and dealings, as a bird is caught and intangled in the net by a fowler laid for him, so they shall be intrapred and drawn away from the truth, and the waies of God, and that in all his waies, whether we understand it with some, of the waies of the prophet, viz. That in all his doings he useth deceit, and that by all means he seeketh to seduce men, and directeth all that he doth to that end; or whether with others the waies of Ephraim, viz. that he can no where go or turne himself but that he shall meet with the snares of this false Prophet, indeavouring and taking all occasions to draw him away from God, or hindering him from serving him, and by his waies, therefore, some also understand the waies of God, or as others of the true prophets, but all comes to one purpose it being evident that the false prophet would direct all his own waies to corrupt them in all theirs, and seduce them and hinder them from all the waies of God, and from going to his Tem-**

ple and to seek to take out of the way the true Prophet.

The following words *hated in the house of his God*, are by ours by supply of the conjunction, *and*, coupled to the foregoing, and for what they read in the Text, in the Margin they put, *against the house of his God.* As for the signification of the word *מאס* *Masemah*, rendered, *hated*, we have spoken of it on the foregoing v. and what was there said may be here taken notice of without adding how the Greek, and printed Arabic, Latin and Syriack, (of the ground of whose so rendering it as he doth, the next v. will afford probable conjecture,) render it here as they did there. Then in the following words as to what should be meant by *the house of his God*, may be again said, what was above said on c. 8. 1. viz. that *the house of God* is a title that may, as the place where it is used shall require, be attributed to the Temple at Jerusalem. 2. By way of concession or speaking in the language of those who called their Idols, Gods, to the place wherein they worshiped Idols, as at Bethel, which signifies the house of God, and is by some thought here more particularly meant, and in like places. 3ly, To the people of Israel themselves who may and are as we then shewed, called the house of God, and some do understand it here of one of these, some of another, and so accordingly are there of these words also, as they bear respect to the prophet before mentioned, different Expositions, some taking by prophet to be understood a true prophet, that they laid snares for him out of hatred to (or against) the house of his God, Gods Temple and worship; which will also hold if it be understood of the false prophet, that he did what he did, out of spite to (or against as in the Margin of our Bibles) the Temple of his God, (his God) for so God by right still was, though not by him so acknowledged.

* Others likewise understanding it of the true prophet, for whome they laid snares, look on these words as an Epithet of him, and by *the Temple of his God* understand the people of Israel, as much as to say, they so seek to intrap him as being *hated* among them i. e. hated by them; * or else if it be looked on as spoken of a false prophet, that then by way of apposition with what precedes, it may be meant that the false prophet who is a snare in all his waies, is also *hated*, i. e. an hateful an abominable thing in the house of his God, y hating him and hated by him. Others look on it as denoting

* Kimchi. * Merc. Jon. propheta ipfius. * Abarb. Rivet. Tarn. à Castro, &c. * L. de Dieu. (Lively. * Jerom. Calvin. and see Zanchi. * Druf. w Rivet. * id. y Sent adversarii, i. e. adversantur Deo suis mendaciis vel populum adversum faciunt. Pare.

the false prophet to be hatred in the house of his God, *i. e.* a cause of hatred between God and *Israel*, either ^a causing him to hate them (as some will) or as ^b others, inducing them to hate him, and in this way *Kimchi* seems to make it indifferent whether by the house of God be understood the Temple of the true God, which they ^b drew men from, or the house of their Idols where they prophesied and which they enticed them to. Others understand it of the hatred and dissensions which were between them, by their false prophets stirred up and occasioned in the house of their Idols, as we have seen in *R. Tanchum*, who seems to make them as it were a distinct clause from the former. *Junius* also as we have seen, here understands them of such mutual hatred as they stirred up among the people for mischief to them, but explaining not what he understands by *domo Dei* *Petrus*, in the house of his God. The affixe of the third person in *אלהיו* *Elohan*, of his God, seeming to stand in opposition to *אלהי* *elohai* with the affixe of the first person, in the first clause of the verse, seems to ^c favour that way which understands it of the house of Idols. Others yet think these last words may be read by themselves by way of ^d exclamation or admiration, *hatred in the house of his God. i. e.* O what a hateful thing is this in the house of God! *R. Solomo* thinks this is to be referred to their killing of *Zechariah* in the house of the Sanctuary, and their seeking to kill *Jeremiah* as being an *hatred* to them, *Jer. 26. 11*. But *Kimchi* citing this out of the *Midrash* sheweth that it cannot be so meant, because that was done at *Jerusalem* by the Jews, but here *Ephraim* (or the ten Tribes) are spoken of.

The LXX. add here after the word *μολύναν*, (by which they render *משמנו*) *ἐν οἴκῳ θεοῦ* the Verb *κατέπεσαν* which the Latin translation renders *confixerunt*. In some copies it is observed to be read *μολία*, and so it is manifest that the Author of the printed Arabick read it in the Copy ^e he followed, and distinguished the words otherwise, while he renders it so as that he puts *وسواس* by which he renders it, in the Nominative case, and there making a stop, puts as a distinct clause *اذلوا في بيت الله* which answers to *ἐν οἴκῳ θεοῦ κατέπεσαν*, so that the Latin translator renders *super omnes vias ejus adest amentia: descendere fecerunt, in domo Domini*. That Verb its manifest is taken from the beginning of the next *v.* and answers to the Hebrew העמיקו *Heemiku* in that, for which it is also

put *c. 5. 2.* and if it were so here placed, as in the Hebrew it is, as the beginning of that *v.* and not in this, it would make this rendering by ^f some given *μολία ἐν οἴκῳ θεοῦ, κατέπεσαν, ἐπιδέχοντες, madress in the house of God, They have fixed, they be corrupt*, which is agreeable to the Hebrew.

This great variety of Expositions ranked under several heads, as well as we could, according to the ground of them, with which we have presented the reader, justifies that note which we said, is by many set on these words that they are obscure. Very plain, I doubt not, they were when first spoken, and to those that heard them, and knew the Language, Customs, and the manners and transactions of that present age, and what was pointed to, and described in them, but in after ages when the particular knowledge and memory of those things was lost, and men left much to conjecture, no marvel if obscure. Meanwhile the several conjectures of several Doctors being set before him he hath freedom of his own also, and liberty of choyce, greater perhaps than he would wish. It will be perhaps too great a boldness to determine to him which among so many he shall confine himself to. I see that ^h those who have most critically considered them, venture not to do it, but rather leave men in suspense. In my judgment, I think that if he shall take the first exposition which we have given of the first words, agreeable to our translation and joyn to it such of the last as he shall see best to fit with either the reading of ours in the Text or that in the Margin, or else the last, that of *R. Tanchum*, which for the first and greatest part of the verse falls wholly in with it, as to the sense, he may well rest satisfied as having a good meaning against which nothing may be objected.

Things being thus then in *Ephraim* needs must there be great wickedness among them, which in the following words is farther declared, in what he saith.

v. 9. They have deeply corrupted themselves, as in the daies of Gibeah: therefore he will remember their iniquity, he will visit their sins.

They have deeply corrupted themselves as in the daies of Gibeah, &c. In the Geneva English translation it is, *they are deeply set, they are corrupt, &c.* The Hebrew words are העמיקו *Heemiku* *Sichetu* with two

^a Kimchi. Abarb. ^b Petr. à Fig. ^c Merc. ^d See Zanchi. ^e See Zanchi, and Rivet. ^f In the court of the house of the Lord, 2 Chron 25. 21. ^g Some copies have *κατέπεσαν*. See Bib. Wechel. and Druf. ^h Var. Læd. in Bib. Frankf. Wekel. ⁱ Trem. Druf. L. de Dieu.

Verbs *They are deep*, (or *have gone deep*;) *they have corrupted*; but it is observed that where two Verbs are so joyned the force of them may be well expressed by an Adverb, and therefore do ours so here express it, *they have deeply corrupted*, viz. *themselves*, as they well supply; or as ^a others vias suas *their waies*, or alii alios, *some of them the others* which the vulgar Latin expresseth by *profunde peccaverunt*, *they have deeply sinned*. Nor is there any difference made in the sense by rendering it passively as in that antienter English version, which we mentioned, *They are corrupt*. That we may know what the force of the word העמיקו *Heemiku* *profundaverunt* *They have been deep*, or *gone deep*, is in this and like expressions we may look back and compare what is above said c. 5. 2. where the same word is used, and by ours rendered *are profound*, and *Isai. 1. 6.* where העמיקו סרה *profundaverunt defectionem*, is by ours rendered, *have deeply revolted*. By which and by the notion in which profound and deep is in other languages, as the Latin and ours also sometimes used, will appear that it notes, or is taken to express, *excess*, *great* or *high degree* in that which it is spoken of, that it is very much, or great, or firm, and fixed. So that to say *they have been deep and corrupted*, or *deeply corrupted themselves*, will be as much as to say, that they are deeply engaged, much immersed and ^m rooted in wickedness, or wickedness is deeply rooted and fixed in them so that they are hardly to be drawn from it, that it doth not consist in some inconsiderate outward actions only, but is committed by them with deliberation, resolution and purpose of heart, so that they make it their business and seek out means to effect and prosecute it; to which purpose some also render *callidum inierunt consilium*, *they have taken crafty counsel*, which consisting in secret plottings and contriving, comes also under the notion of *going* or *being deep*; by which meanes it comes to pass that their Sins are as very great and obstinate, so many also; that root of bitterness, deeply fixed in their hearts, continually springing up and shewing forth its corrupt fruits in the whole frame of their actions, which are accordingly very much, yea wholly corrupt, and the same in great number, as the Chaldee paraphrast looks on the word to import, he rendering it אסנוי להכבא *multiplicaverunt corruptionem*, *they have multiplied corruption* which is by *Mercer* in his translation well expressed by *Quam corruptissimi sunt*, *They are in the highest degree corrupt*, &c.

That such was then the condition of *Israel*, and they so deeply corrupted, he further shews by comparison of their manners to those in the daies ^p of *Gibeah*, they are now as lewd and wicked, as corrupt in their manners as those of *Gibeah* and *Benjamin* of old were in their daies, when that foul fact was committed in *Gibeah*, against the Levite and his Concubine, the History of which is recorded in the 19. and 20. Chapters of the book of *Judges*, greater wickedness and villany than which we no where in Scripture find mentioned, they seeming to exceed even that of *Sodom*. The fact though committed only by some Children of *Belial* in *Gibeah*, yet being justified and defended not only by those of that City, but by all the tribe of *Benjamin* made them all guilty, and shewed them all to be deeply corrupted in their manners. Wherefore as they were all by this means partakers of the wickedness, so were they also of the punishment, God giving them up to be destroyed, all the whole Tribe except six hundred men alone. And so therefore these of the ten Tribes being like them generally and deeply corrupted in their worship and waies, as he then gave them up to condigne punishment, so will he now shew that they may not think to fare better than they did, as if God would now approve or allow of in them, that against which in those he shewed his just indignation; he threatens therefore them also with proportionable punishment though with great long suffering he hath hitherto forbore them, causing his prophet to tell them, *Therefore he will remember their iniquity he will visit their Sins*. The illative *therefore* being not in the original is supplied for connexion sake, and making the sense plainer the other expressions of *remembering* and *visiting* attributed to God are of known use in Scripture, and need not farther be explained than hath been already done where the same words have before occurred in this prophecy, as they do both together, c. 8. 13. and of *visiting* see v. 7. of this c.

However by his deferring them so long they might think him to neglect, or forget, or take no notice of their doings, or that he absented himself from them, he will now, by calling them to an account for their sins, and executing on them agreeable judgments, shew that he *remembers* them all, and by punishing will he *visit* them.

We shall not need to examine any other translations than our one, and what we have seen on this v. in as much as though they may be given in something differing expres-

¹ Lively. ² Druf. ³ The Verb שחבת *shichet* though of active forme, yet by reason of themselves, waies, manners or the like, understood in it, will so sound. ^m Geneva note. ⁿ Pagnin. ^o Petr. 3 Fig. ^p See c. 10. 9. fions,

sions, yet they concur in the meaning and Expositors well agree in it. *R. Tancham* well thus expresseth it *عمقوا في الشرور والفساد* *They have gone deep in wickedness and corruption i. e. they have come to the extreme in it*; Only, concerning the times of *Gibeab* *St. Jerome* and *R. Solomo* tell us of such who think they may be meant of that act of the peoples rebelling against God in choosing *Saul*, who was of *Gibeab*, King. And *Jerome* seems not to dislike it, but certainly the other seems more apposite and agreeable.

The LXX. here do not express the name of *Gibeab* but instead of it put *τὰς ἡμέρας τῆς βουλῆς* the dais of the hill. Which is indeed a Translation of *גבעה* *Gibeab*, if not taken as a proper name; for it signifies a hill, and the City seems to have borrowed its name from its situation, but when it is spoken of as a proper name, *Drusus* well thinks that for avoiding confusion it were better retained in its Hebrew form and sound, than translated according to the notion of its roote, or whither might not *βουῆς* it self in those times in the Greek be looked on as a proper name of that hill country? So some of the Greek Fathers do look upon it as by that meant, and referr the words to that history which we mentioned. The Syriack also puts here for it *ܕܡܬܐ*, *Romtho*, which signifies an hill or high place, and is likewise the proper name of a City not far distant from *Gibeab*. Their wickedness thus described is aggravated from the great ingratitude with which it was accompanied, or the continuance of hereditary rebellion among them.

v. 10. *I found Israel like grapes in the wilderness: I saw your fathers as the first-ripe in the fig-tree at her first time: but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.*

I found Israel like grapes in the wilderness, &c. *Abarinel* takes these words to be the beginning of a new section, the fifth prophecy, according to his division. Having, he saith, in that before reprov'd them for two sorts of whoredome, carnal and spiritual, he begins this again with reproof of them for adultery or carnal uncleanness, which makes way for the other and induceth to it. But I suppose that connexion which we have intimated, between these and the preceding words may suffice. That we may the better perceive the

scope of this verse, it will be convenient in the first place to enquire who are the persons spoken of in it under the name of *Israel*, whome God saith *he found*, and the fathers whome *he saw*, to be such as he describeth.

St. Jerome seems to understand by them *Abraham*, *Isaac* and *Jacob*, in whome or whose loynes the people *Israel* then was, and others follow him in it. But certainly the name of *Israel* was not known till it was given to *Jacob*, and no people were then so called, though God had promised that their seed should be a great people, and what follows as spoken of the same persons cannot be said of them. They never fell away from God. We may easier therefore assent to others who by *Israel* and the fathers, will have us to understand, not *Abraham*, *Isaac* and *Jacob*, but such of their ancestors as he brought by the hand of *Moses* out of *Egypt*, and framed into a peculiar people, (whome he set his love on) unto himself, and led through the wilderness to bring them to that land, flowing with milk and honey, which he had promised to them, doing in the way all those great things for them which are in the Scripture recorded. But how can it be said *he found them there*, viz. in the wilderness, when he did not light on them being there, but himself brought them thither? This question *Abarinel* starts, or gives occasion to make, and it may be taken notice of that we may have a right meaning and import of the word *מצאתי* *Matfati*, *I found*, in this place. It is manifest therefore that it cannot import that God found them there, so as when a man findes a thing in a place which he knew not of, or expected not there to find, but must in some other way be understood, as it is also when we say a man, on proof or tryal, finds such a one to be so; viz. not in respect of the place where he is, but in respect of his behaviour and conditions; and so may it be understood that God found them to be such in respect of their conditions as made them like, or to deserve to be esteemed or looked on as such things to which he compares them. Or else to much like purpose, it may be understood of such affection as a man finds raised in himself, by or towards such or such things, as they please or displease him; so that Gods saying that he found *Israel like grapes in the wilderness*, will be to say that he found them gracious, delightful and pleasing in his sight. The expressions being taken so to import, will be the same in signification with what is said, *Jer. 31. 2. The people found grace in the wilderness*. Laying the stress or occasion of his so finding them, more on his grace and favour, than on that loveliness and desert which

* Cyril. Theophylact. c. 7. 4. * Petr. à Fig. and so do some of the Jews. see Ya'kut.

was on their part. And to this purpose doth *Abarbinel* expound it, *Although the Lord himself, so brought Israel out of Egypt, and did not find them in the wilderness, yet by reason of his love to them they were before him, when he brought them near unto himself, lovely as grapes which a man findes unexpectedly in a vast terrible wilderness of fiery serpents, and drought* (Deut. 18. 15.) *when he is hungry and thirsty, in which he rejoiceth, so the Lord rejoiced in that nation when they were in the wilderness of Sinai when they received the Law.*

To the same purpose likewise most both of Jewish and Christiana Expositors, though with some difference in the construction or joyning of those words, in *the wilderness*, with the others. The most refer them to the grapes mentioned. Then the sense runs thus, as grapes found in the wilderness, a place not inhabited or tilled, and where ordinarily no fruit, nothing desirable, or conducing to necessity, or delight, usually grows, by a thirsty and hungry traveller, are very pleasing and delightful to him, so were *Israel* antiently to God; he took great pleasure and delight in them. And in this way the delightfulness of what they are compared to is set forth first in respect of the nature of the fruit, that it is *grapes*, among all fruits commended; and 2^dly, in respect to the circumstance of the place, that they are found in *the wilderness*, a place where either they or any good thing of that nature are seldom found, and where mens want of such things makes them more acceptable to them; so that, עֲנָבִים נִמְנָר *grapes in the wilderness*: may well be looked on as a proverbial speech, to express what is very pleasing and acceptable to a man.

Others refer them to *Israel*, *I found Israel in the wilderness*, i. e. at that time when they were in the wilderness. So manifestly the Chaldee paraphrast, rendring, *as a vine that is planted by a fountain of water, so in the wilderness did my word meet with Israel*: and *Kimchi* tells us that his Father thought they were to be joyned with *I found*, viz. *I found Israel in the wilderness*, as *grapes* (that pleasing fruit,) and took delight in them. The sense is still the same; and indeed the word עֲנָבִים *Caanabim*, as (or like *grapes*) so placed as it is, may well give us to reflect on both, both on *Israels* being there, and the grapes being found there, whither by some fountains side there, (as the Chaldee addes,) or otherwise; so that the sense may be as *Grotius* gives it, *As if any travelling through the desert of Arabia, shall meet with grapes, he greatly rejoiceth in them; so God, was pleased when he saw the good carriage of the people of Israel in the wilderness.* The referring so this expression to *Israel* at

that time to shew Gods complacency in them and love to them, will be justified by what he saith, *I remember thee, the kindness, of thy youth the love of thy espousals when thou wentest after me, in the wilderness, in a land not sown, Israel was holyness to the Lord, the first fruits of his increase.*

By another comparison in the next words doth he express and repeat the same that in this saying, *I saw your Fathers as the first ripe in the figtree at her first time.* Where, by *Fathers* we may understand the same that by *Israel* before, and by his seeing them as the first ripe in the figtree, the same delight in them as was before expressed by saying he found them, or esteemed them as grapes; for among figgs, yea among fruits, that the first or earlyripe figgs, are very desirable, and were alwaies, in such places where figgs grow, very much esteemed, is a thing known and granted, and hath given occasion for such expressions as we here, and elsewhere in Scriptures meet with, to set forth by comparison thereto, things that it would shew to be looked on as amiable and desirable. So *Jer.* 24. 2. to express such as were looked on as very good, he represents them under the notion of very good *Figgs*, and to express those that were reputed such addes, *even the figgs that were first ripe*, such as he that hath found can scarce abtain from greedily eating them, *Is.* 28. 4.

That which is added in the description of such figgs, in the figg tree בִּרְאשִׁיתָה *Bere-shitah*, and by ours rendred, *at her first time*, is by different interpreters differently explained: by some referring it to the tree and to them in respect to the time (as in ours and others) as either * when the tree first beareth fruit or at its first bearing, it being observed by them that such a figtree* beareth fruit twice in one year; as if those that it bare at the first time were the best, and among them those that are first ripe; by others, in respect of the place, rendring it, in cacumine at the top of it, as where it had advantage of the sunne, and so was like to be better and sooner ripened; by others, to those spoken of, viz. that he saw them at the beginning of the people y when they were first delivered out of *Egypt*, such. This may be well understood: but the affixe in בִּרְאשִׁיתָה *Bere-shitah* so placed as it is seemes to require that it should be referred in the construction rather to either, בִּכְרוֹר *Biccurah* the first ripe, or to תְּנָה *Teenah*, the figtree, than to any thing understood, as to אֲבוֹתֵיכֶם *Abotheem*, your fathers, expressed, it cannot; the Noun being in the Plural number and the Affixe likewise Plural, and of the second Person.

* R. Sol. Ab. Ez. Kimchi, Calvin, &c. † Abarb. ‡ Drafc. River. † Liveley. w Calv. * Var. y Grot.

So the Chaldee refers it to the fig-tree *רִי כַנָּף* which bringeth forth fruit in the first place. The Syriack omits it, of the Greek we shall after see. However this makes no difference as to the sense which still will be, viz. that they were pleasing to him, precious in his sight and above all other nations esteemed by him, which that we may enlarge what we before say'd, doth not import so much any advantage to him from them, or ought in them, as the favors and privileges freely conferred, by him on them. And therefore doth Kimchi well look on these expressions, *I found them as grapes in the wilderness, as the first ripe figs as comprehending פְּרִי תְּמָרִים וְכִלְכִּלְתִּיהֶם לֹא חֲסוֹרֶרָה* I fed them and nourished them and they wanted nothing as if they had been in an inhabited (or well Cultivated) land, and so Capito, Hoc est, amanter eos amplectus, in deserto molliter enutrivit, defendi ab injuriis cæli, difficultate loci, & vi crudelitumorum hostium. I found them, I saw them, i.e. I lovingly imbraced them, and gently cherished them, and defended them from the injuries of the weather, from all difficulties of the place, and force of cruel enemies, and after brought them to a land flowing with Milk and Honey. So Pareus looks on it as signifying, his bringing them by his power out of Egypt and miraculous sustaining them in the wilderness; so, that there is to be looked on for having the meaning of these figurative Expressions, *non causa sed qualitas amoris*, not the cause but the quality of the love, and not so much *propter quid sed quam impense eos amaverit*, not for what, but how greatly he loved them; and this evidently the more, because in such grapes and figs there is of their own nature, that which is delightful and allures men to take pleasure in them, but in these persons spoken of, his finding them such, was no other than reputed them such, of free love, according to what himself declareth Deut. 7. 78.

Gods dealing then with them, being such, certainly they could not without great ingratitude but use their utmost endeavours and continue to walke in all well pleasing to him, and worthy of his love, that they might preserve that relation between him and them entire, so as not to provoke him to cast them off, or turn away his Eyes from them; but see their perverseness; they make light of his love toward them, turn away from him, and turn that comeliness, which he having ² put on them, is say'd to have found and seen in them, and to have delighted in, into abominable shame. So that now if any should look on them as grapes he should find their vine to be of the vine of Sodome and of the fields of Gomorrah, and their grapes, grapes of gall, and their clusters bitter, as he Expresseth it Deut.

32. 32. or on them as grapes in the wilderness, no otherwise then as it may signify wilde grapes as he termes them Isai. 5. 4. and if as figs he should find them like those described Jer. 24. 3. in opposition to the first ripe figs, that are very good.

Very naughty figs that could not be eaten, they were so bad, or as in the Margin (for badness) and indeed there is an Exposition which going clean contrary to that which we have seen, look upon them here as compared to such wild grapes, and naughty figs. It is cited by y Abarbinel out of an ancient Rabbinical book, and is to this purpose; *As grapes in the wilderness I found Israel; As grapes there growing, are fair without, and filthy within, so were Israel when they stood on mount Sinai; they sayed, 2 all that the Lord shall speak that will we do, and hear. Behold this was in their mouth, but their heart was not right. As it is said They flattered him with their Mouth and lyed unto him with their Tongue. For their heart was not right with him, neither were they steadfast in his covenant* Pl. 78. 36, 37. to omit another which they adde, making the chief of them likened to the good part of the grape, the common multitude to the stones in them, and what else they say, as being little to the purpose. But then of the other comparison of them to the first ripe figs, they make not out the meaning proportionable, that I find.

But * there is a Christian Expositor who taking the same way as to the first, doth it also as to the second, understanding by grapes in the wilderness, primo aspectu gratas, sed gustu acerbas, such as are fair to sight but sower in tast, and by the first figs, the fruit of a fig-tree that bringeth forth before others which being not yet ripe, draws, or invites, the eyes of the hungry traveller to it self, but when he comes near to it, or puts it to his mouth, he is soon offended with the harshness which he finds in it: so the Israelites in the wilderness seemed such as God delighted in for a while, but did soon frustrate his expectation and shewing forth their wickedness, went into the temple of Baal Peor the Idol of the Moabites. This exposition gives an intelligible meaning, and such as may seem well enough to agree with the place, yet I think may for this be excepted against, because though we read of wild grapes, and evil grapes, and naughty figs as well as good, as we have above seen, yet I think we do not any where find the first ripe figs spoken of, but in way of commendation and therefore may justly think these here to be compared at that time when so God looked on them with delight, to them, not for any ill quality, but as the noblest and most delicious of fruits; so set-

x Ezech. 16. 15. y And see Yalkut out of Tanchum. z Deut. 5. 27. a Brennius.

ting forth Israel at that time, as the ^b most acceptable to God among all people. And so in the more received way of Expounding these first words have we in them set forth that respect to, and esteem of them, which God had, and how things were on his part to them, and then have we in the following a description of their perverse and unsincere dealing with him. *But they went to Baal Peor and separated themselves unto that shame &c.*

The first particle *But* is by ours supplied for the plainer connexion of the words with the preceding, being not found in the Hebrew which hath only, *They went*; but then is included, and supplied by an ^c Emphasis laid on the word, **הִמָּה** Hemmah *They* i.e. even *they* those very persons to whom God shewed such respect **בָּאוּ בָּעַל פְּעוֹר** Bau Baal Peor, *went to Baal Peor*. By the verb **בָּאוּ** bau, which ours translate *they went to*, ^d some will have to be implied as much as to say, *they committed adultery* (as Idolatry is often called) *with*, according to the use of that word in Scripture as Gen. 16. 2. Sarah saith to Abraham **בָּנָה** Bona, *Goe now in unto my maide*. ^e Others understand it of going to his temple or place where he was worshipped. It is plain enough that he means that they applied themselves to the worship of that Idol, and worshiped, and sacrificed to, him; and the general signification of *going to*, by ours used, well comprehends, all that is given for expressing the meaning of it.

The history of what they did is recorded Num. 25. 2. 3. where what we read, *and they called the people to the sacrifices of their Gods, and the people did eat, and bowed down to their Gods*, is here more briefly expressed by, *They went to Baal Peor*, and what follows there, *and Israel joyned himself to Baal Peor* here by, **וַיִּנָּזְרוּ לַבִּשְׁת** Vayinnazeru Labbesheth *and separated themselves* (or *were separated*) *unto that shame*, the separating themselves to, being the same with to be joyned, or joyn themselves to a thing, viz. their separating from, and leaving, other things, to cleave to that alone; as here their forsaking God was that they might cleave ^{*} *to that shame*, i.e. to that shameful Idol Baal Peor, before mentioned. So it is manifest our translators meant, by, as many others do, pointing him out by that demonstrative particle *that*, that particular shame. The word **בִּשְׁת** Boshet *shame* is elsewhere also used to express any Idol, Idols being shameful abominable things; and therefore by way of disgrace expressed often in the Scripture by such common words as signify such things, restrained and appro-

priated to them as their proper names. ^f So are they called **שִׁקְקוּטִים** Shikkutim *abominations*, **גִּלּוּלִים** Gilulim *Dungy things*, and as else where (Jer. 3. 24. and 11. 13.) so here **בִּשְׁת** Boshet, *shame*; a name well befitting any Idols, as in themselves shameful things and bringing shame to those that worship them. Any Baal was such, so that those names were even equivalent; as appears by Jerubbaal, and Jerubeshet, being one name and of the same man 2 Sam. 11. 21. But in the highest degree, then will it agree to Baal Peor here mentioned, if he were, as is by many conjectured, that filthy and fowlest of all the heathen Idols ^g Priapus whose ^h worship consisted in the obscenest behaviour that could be shewed, and whose name some conjecture to have in it the notion of turpitude; but as to that (his name I mean) it is, I think, the plainest derivation that it was given him from the hill Peor, where he was worshipped, as founding, *the Lord of Peor*. Mean while if nothing be added but that he was an Idol (though their behaviour in their cleaving to him may argue him more than an ordinary one) is sufficient to make him deserve that name of Boshet, *shame*, even in the abstract. Yet did they forsaking the holy and noble service of God, separate and devote themselves to his service which the Chaldee renders by erring or running astray. The Syriack renders it **لِئْزَارُو** Ethnezaru by a verb of the same root with the Hebrew, viz. **נָזַר** nazar, and the Latin Translator thereof renders *Nazaræos fecerunt se ignominia*, *They made themselves Nazarites to shame*; that so that Verb signifies in that language there is no doubt as well as **נָזַר** Nazir in the Hebrew signifies, as more generally one that is separated, so particularly a Nazirite who consecrating himself to God by vow, shews it in abstaining from such or such things according as the law required, Num. 6. from **נָזַר** nazar *to separate himself*, and so may that Verb also in the Syriack be used in the more general notion of separating, but while there is added, to such a thing, it argues that the end of any ones separating himself from other things, is to cleave to that, and so the rendring of the Greek **ἀποχωρίζω** eis *αἰσχύναν* and the Arab. **لِغَرَبُوا** they were alienated (or *estranged themselves*) ^k *to shame* or *turpitude*. The estranging themselves is still by forsaking God, to dedicate or devote themselves to that which is called *shame*. Which therefore the MS. Arab. well expresseth by a

^b Abarb. ^c Pare. Emphasis est in relativo Ipsi. ^d Calv, Druf. Trem. Pare. Rivet congressi cum Baal Peor. Mercer. ^e Grot. Bren. ^{*} Idolum pudoris, Interlin. in marg. ^f R. Tanch. in Jer. 3. 24. see above in c. 3. 4. v. 148. ^g Jerom and many others. ^h Moreh. Neb. l. 3. c. 45. ⁱ See of him Selden de Diis Syr. Syntag. l. c. 5. Capito & Druf. who cites him. ^k i.e. to Baal Peor. Cyril.

Verb, denoting not so much separation, as the Hebrew properly signifies, as *adherence*, rendring *وَقَسَّوْا لِنَفْسِهِمُ* and they devoted themselves to that shame. The words, though seeming of a different signification between themselves, yet in this way both making the same meaning viz. of *addicting or applying themselves to that which is called shame*. By which as we said, seems to be peculiarly meant the Idol before mentioned.

Yet are there who take it in its more general signification, and expound it, *they separated themselves*, in *magnam sui confusionem*, to their own great confusion or shame. And so Abatbinel takes it to be, understanding it of their committing whoredome with the daughters of Moab, which was a shame and reproach to them. This will be a necessary consequent of the other, but by, *that*, I suppose to be chiefly meant *that shameful thing*, which they worshipped and his shameful service by performing which they brought on themselves that shame which they did, and that *Bolheth* or *shame* to have been the mentioned *Baal Peor* or some other like, together with him worshipped.

For though he be named as chief, yet that there were others that were worshipped with him (or at least divers images of him; to any of which that name *Bolheth* well agrees, as common to all) seems apparent by what is said in the forecited place out of Num. 25. where the history here alluded to is set down, in that as *Baal Peor* is by name mentioned, as he to whom Israel joyned himself v. 3. so v. 2. it is said that *they* viz. the daughters of Moab with whom they committed whoredome, *called the people unto the sacrifices of their Gods*, in the plural number, and, *the people did eat, and bowed down to their Gods*, of which then in the next v. he saith, and *Israel was joyned unto Baal Peor*; under that name comprehending those called Gods and their worship.

The same also seems intimated by the following words here, as by ours translated, and *their abominations were as they loved*, which translation to answer to the Hebrew, as to the notion of the words, is evident; only that they supply, *their*, which in that is not expressed, where the words are only *והיו שקוצים כאהבהם* and *abominations were as they loved*, according to which translation of ours the meaning seems to be, that they had as many abominations i. e. abominable Idols,

which as we observed above, are also called *shikkutim*; as they loved, or liked to choose to themselves. Which rendring and interpretation I suppose we may as well imbrace, as any other we shall meet with; although there are others given, of which that we may judge as well as of our own, it will be convenient to observe that the word *כאהבהם* *Ceahabam* rendred by ours, as they loved, may be taken either * for a Noun and so rendred sicut amor ipforum, as their love, or, according to their love, or else for an infinitive Mood which will sound juxta amare ipsos, according as they loved.

And here is variety of Expositions. The briefest, (as I may call it because it just expresseth the words and requires nothing to be supplied or understood, as others, we see do) among them that are suggested, may be, *abominations erant sicut amor ipforum abominations were as their love*, i. e. as things beloved by them, their chief love. Some understand the word *abominations* or *abominable* as spoken of them because of their love to that which they loved; as the Vulgar Latin which render *Facti sunt abominabiles sicut ea quæ dilexerunt*, and are become abominable as those things which they loved, viz. *as abominable as those Idols themselves*, to which they addicted themselves, taking *abominations*, for *abominable*, and *love* for the thing beloved, seeing by the love of things men are as it were changed into the same nature with them. Which sense Thomas Aquinas, as Ribera notes, insists on, while he makes this a proof *actus humanos speciem habere ex objectis* according to what is said Pf. 115. 8. *they that make them are like unto them*, and so is every one that trusteth in them, with which the Geneva English agrees, *And their abominations were according to their lovers*. For though their words may seem to differ, yet they shew their meaning to be the same in their Note thus explaining it, *They were as abominable to me as their lovers, the Idols*. Besides it was not possible but that by serving them they should be so corrupted in their manners as to render them abominable. Others understanding it likewise of the object of their love, or what they loved, will have thereby meant those daughters of Moab, the lewd women which they loved, and then make the meaning to be that they were abominations or became abominable, according to their love of those women. So Kimchi *והיו לעבור שקוצים* i. e. *They were (given) to worship abominations*

¹ Theodoret. Theoph. Lyra Munster. m So Deut. 29. 17. 2 Chron. 15. 8. 2 Kings 23. 12. n Amos. 4. 5. pro arbitrio suo. Lively. *كما حبوا لانفسهم* R. Tanc. * Euxt. Vindic. part. 2. c. 8.

p. 630. o So R. Tanch. *مصدر*. p See River. q *כי העובר שקיז הוה שקיז* because he that serveth an abomination is an abomination. Kimchi MS. r See Ribera and Oecolamp. and River. f Grot.

according as they loved the daughters of Moab, and committed fornication with them and they inclined their hearts to serve their Gods, of which diverse will have the meaning to be, that they had as many abominations or false Gods, as they had women of different nations which worshiped different Idols. Aben Ezra doth not differ from this, in explaining it *They were polluted, or became abominable* בעבור אהבת נשי מדין by reason of their love of the Midianitish women. R. Solomo likewise seems to point out the same, whilst he only gives this short glois *אהבת נשי מדין* as they loved the daughters of Moab viz. as they loved the daughters of Moab; so they worshiped the abominations of Moab. To the same purpose tends that explication which expounds it *per amores suos by their loves*. So the MS. Arab. במהבבתם *Bemohabbatehem* by or in their love. Abarbinel likewise by their love looks on as denoted, the daughters of Moab; and not only so, but the preceeding *בשם* Besheth or shame also to respect them; his exposition being, notwithstanding all this viz. that God had shewed such respect to their Fathers, they made themselves vile, and whereas they were beloved of me, became abominable, in what concerned them; for behold when they came unto Baal Peor they separated themselves from their modesty and holyness, unto that shame, viz. To commit whoredome with the daughters of Moab which was to them לבשת lebolheth a shame and also reproach and their love to those whores a marvelous abomination and great filthyness; that is it which he saith, and they were abominations according to their love, that is to say, they became abominations (or abominable) and filthy, as their love of those daughters of Moab, was abomination and filthyness, or abominable and filthy.

There is yet another ^a different way of exposition which takes not their love for what they loved, or their love to it, but for that love with which God loved them, so as to found they are now become abominable, as they were before loved, or the abhorrence or detestation which I have now of them is as great as my love toward them formerly was. Which some look upon as the most genuine in as much as אהבם Ahobam, the infinitive Mood active with an affixe denoting the person loved, rather denotes that another loved them, than that they loved another. And in this sense we may well look on the LXXII. to have taken the words, whether we read in them, according to what we have in the Text of the London Polyglot *והיו*

והיו of ἐδεδουλοῦντο ὡς οἱ ἀγαπῶντες and they that are abominated became as they that were loved, viz. now abominated as they were before beloved; or else as we have it there in the various readings *ὡς οἱ ἀγαπῶντες ὡς ἐδεδουλοῦντο*, which reading the printed Arabick also follows *اول يحبون صاروا كالمردولين* and they that

were beloved, became as those that were abominable. viz. By that means they who were before beloved, (which is all one as to say whom he loved) became to be now as much abominated, qui antea quidem dilecti fuerunt Deo propter patres nunc execrabiles facti sunt, to use ^a Theophylact's Language applying it to the Jews, they which were before beloved of God for their Fathers sakes, now are become execrable.

^b Cappel puts another meaning on them, as if according to them they were a promise that the Gentiles which were before abominable, should by their calling to Christ become beloved and he thinks that instead of *אהבתם* Ceahobam they did read Chahubim sicut dilecti, as beloved; but Buxtorf, not without seeming good reason, contradicts him and shews that the meaning which he gives in making it as a prophecy of the calling of the Gentiles is not here to the purpose and scope of the place, and that of his different reading there is no need.

The other waies which we have mentioned, of several rendings and expositions, do all give such meanings as, to the thing, are true, and may well agree to the scope of the place, to shew the ungrateful, rebellious, and lewd behaviour of those Israelites of old to whom he had shewed so gracious respect, and may well be justified by the words in the original, which hath made Interpreters to take some one, some another, according to their several judgments as they best liked. That of our own translation we may, I think, as we said, well acquiesce in, with which the ancient Syriac seems very well to agree (which is *ܐܘܪܝܬܐ ܕܥܡܐܝܐ ܕܡܕܝܢ ܕܥܡܐܝܐ ܕܡܕܝܢ ܕܥܡܐܝܐ*)

as the latin translator, who was a Syriac Maronit renders it, Et dediderunt se abominationi prout amaverunt and they gave themselves to abomination as they loved) for I think it may be rendred also otherwise viz. fuerunt abominationi sicut illud quod amaverunt and they were for an abomination as that which they loved, which would then agree with the vulgar Latin, and with the Chaldee also which hath *והיו שקוצין כדחתמי* Et facti sunt abominabiles secundum quod dilexe-

^t Vat. Mont. Zanchi. ^u Pisc. Tarn. ^w Except it should be במהבבתם Camohabbatehem, as their love. ^x Dru^t. Tarn. Cappel. p. 229. ^y Tarnov. ^z And so Cyril. ^a And so Jerom. ^b Crit. S. p. 229. ^c Vindic. p. 630. ^d Or as Mercer, abominabiles evaserunt ut ea quæ amabant.

run, although that also is capable of being rendered as ours do render the Hebrew, with the like supply of *their viz. and abominations* i. e. *their abominations were as they lived.*

This being said as for the signification and meaning, the rendring and exposition of the words, there remains a question to be solved, viz. the words being only a rehearsal of a sin of which their forefathers were guilty, and for which they were then punished, and not by any express words applied to these, their posterity so many generations after, how they are to be looked on as any way concerning them who are at present spoken to, and what connexion and dependence is between them and the other words, and for what reason they may seem in this place inserted? This question it will be easy to answer in diverse respects, according to which these words will appear to be pertinent to the scope of the place. In the preceding verse he shews the greatness of the lewdness of this present generation, by comparing their doings with those of theirs in the daies of Gibeah, and why may it not suffice to say that in these also he did the same by comparing their carriage to those of their ancestors in the matter of Peor as he calls it Numb. 25. 18. 31. 16. or the iniquity of Peor Jos. 27. 17. and of the Moabitish and Midianitish women, and well may here be understood, though not expressed as there it is, *they have deeply corrupted themselves*, as they in those days did. So doth Kimchi well look upon it as necessarily understood after this said of their fathers, for application of it, to their present demeanour, *According to the doing of the fathers, so do also the sons do, I did good to your fathers and they rebelled against me, so also I have done good to you and ye have transgressed against me.* And then will it, here inserted, farther clear Gods justice in executing on them such judgments as both in the preceeding and following words he denounceth against them the wicked posterity of wicked fathers continuing to do as they did, and to take away all presumption on their being the Children of those whom God had chosen for his peculiar people, or that for their righteousness they should escape the punishment of their own sins. They might, though not able to deny their own evil doings, be apt to presume upon the righteousness of their fathers, and say *God found them as grapes in the wilderness, as the first ripe fig in the which he much delighted, and promised much good to them both in their persons and their posterity, and would therefore doubtless preserve them, if not for their own, yet for their fathers sake, and for their righteousness.* Such presumption is here

taken off by shewing that though God at first took such delight in their fathers and shewed such great favour to them, yet they did not answer his favour and love with such behaviour toward him, as that he might in Justice continue it to them, but forfeited it to themselves, yea provoked him to great displeasure against them, by instanceing in an example, which set before their eyes both their wickedness and Gods displeasure for it manifested in a signal judgment on them which their former well-pleasing could not keep off from themselves, much less from their posterity such punishments as they deserve by their own sins added to their fathers ill deserts. Had their fathers continued in their first estate of obedience to God and ready compliance with him, they might have hoped that for those their fathers sakes he would have been gracious to them notwithstanding such unworthyness in themselves they should still have been beloved *for the fathers sakes*, as the Apostle speaks Rom. 11. 28. and for their sakes still spared as when, though he were angry with Solomon, yet he deferred punishing of him for his father Davids sake 1 Kings 11. 12. v. 32. & 34. & 36. and again in Abijams time c. 15. 4. &c. he repeats it that notwithstanding the evil of his waies, God for Davids sake did give him a lamp in Jerusalem, as likewise that for a long time he would not destroy Judah notwithstanding the great wickedness of their Kings and people for David his servants sake 2 Kings 8. 19. with several like passages making good his promise of shewing mercy unto thousands of them that love him and keep his commandment Ex. 20. 6. Or had they duly laid to heart this story, and considering the wickedness of their fathers and the great wrath of God toward them for it, shewed in the destruction of four and twenty thousand of them in one day, even all the men that followed Baal Peor, Deut. 4. 3. taken warning not to be Idolaters as they were, nor to commit fornication as they did, the shamefulness of which sins they could not but perceive by the punishment thereof in them, then might they have well hoped that their fathers sins should not have been imputed to them, but they should find true what God elsewhere saith, *that the son which seeth all his fathers sins which he hath done and considereth and doth not the like, shall not die, for the iniquity of his father but shall surely live.* Ezeckiel 18. 14. 17. But now it being far otherwise with these here spoken to, there being no righteousness of their fathers, none in them by God to be looked on, neither of them otherwise than

e 1 Kings 14. 22. f Num. 25. 9. 1 Cor. 10. 8.

as sower grapes and very evil figs, they a wicked generation who had, as by inheritance, claimed and derived to themselves their fathers corruptions, and instead of repenting for what their fathers did, improved in themselves the stocke of their sins, how shall it be but apparently just in God to call to remembrance against them their fathers sins as an aggravation of their own, and for both to execute on them who forsook their own mercy and left no place for it, such judgments whereby he might vindicate his own glory and justice, least it should be thought that he was altogether such a one as themselves or their Idols, and delighted in such doings.

There is another question started by Abarbinel, why their fathers having committed many other sins in the wilderness, as in the matter of the Golden Calfe and their often murmurings and much disobedience, which might seem as great faults, as that of the iniquity of Baal Peor, yet this should here be singly named? and he gives this answer to it, because this was most agreeable to the sin; that now he was particularly reprovng them for, which he takes to be fornication or adultery of which he had above accused them c. 7. rather than for Idolatry, and that this story therefore is mentioned not so much in regard to their worshiping of the Idol Baal Peor, as their committing whoredome with the Moabitish women, and that the judgments, in the next verse denounced, do peculiarly respect that sin. But, I think, he is too nice, if not in making the question, yet in his answer to it, in as much as the words mentioning their going from God to Baal Peor, which was by the enticement of those women without mentioning expressly them, for description of their sin, seems rather to comprehend both, both הונות הנפשי *Corporall fornication viz. with women and הנפשי Spiritual with Idols*, as he calls it, without restraining it to the former in these words, and leaving the other to be spoken of in the 10th c. as he would have it. It is manifest that in that fact of Baal Peor, those of old were guilty of both sorts; and that these now spoken to were so also, and that in respect to both, that history may be well adapted for expressing the condition and manners of the then present time. And what difference soever he may make between sins, in comparing them, as to the greatness of them, it is manifest that, that of Baal Peor was such as was of very great and contagious malignity, ill and durable influence, as appears by the use made of that story, by the other tribes in their message to the Reubenites, Gadites, and half tribe of Manasseth, when they had built an Altar without the

land of Canaan which they suspected had been for Idolatrous ends; they mention not there the Golden Calfe or any other sins, but thus expostulate with them, *Thus saith the whole Congregation of the Lord, what trespass is it that ye have committed against the God of Israel, to turne away this day from following the Lord, in that ye have builded an Altar that ye might rebell this day against the Lord? Is the iniquity of Peor to little for us, from which we are not cleansed untill this day, although there was a plague in the congregation of the Lord. But that ye must turne away from following the Lord? And it will be, seeing ye rebell to day against the Lord, that to morrow, he will be wroth with the whole Congregation of Israel, Joshua 22. 16. &c.* By their thus arguing, it appears that they looked on that iniquity of Peor as a sin of very malignant and durable, as we said, influence, such as though they were punished for it with a plague, by which all the men that followed Baal Peor were destroyed from among them, yet they were not so cleansed thereby, nor their fault so expiated, but that upon any other rebellion it would again be called to remembrance, to adde to the weight of the punishment which should be inflicted on them. So that as the Rabbins say that there was never any judgment on Israel in which there was not an ounce of the iniquity of the Golden Calfe, they might seem with as much reason to say, in which there was not an ounce of the iniquity of Baal Peor. It appears that in the forecited transactions between the whole congregation of Israel and the two tribes and an halfe, it seemed to them that if they had by a new rebellion provoked the wrath of God, that of Baal Peor would have been again taken notice of, as a sin, the defilement of which yet remained upon them. And the mention of that story here seems to intimate no less than that, that sin of old by their fathers committed, seeing they did imitate it in committing the like, had now also influence in calling down on them those judgments threatened to them, and did add to the weight both of the sin and punishment, which punishment in what it should consist, the next words partly shew.

But before wee pass from this v. we may take notice of one thing, though it do not much concern our purpose or conduce to the meaning of the words, which is, a very different reading in some Greek Copies between themselves in the rendring of some of the words thereof; there being in some of them instead of כבצור *Cebiccurah* and *I saw your fathers as the first ripe in the figtree* at her first time as *ἐν πρώτῃ τῇ ὥρᾳ τῆς ἀκμῆς*, which the Latin renders *Si-*

cut scopum in ficu temporaneum vidi patres eorum, but in others, ^h *ὡς αὐτὸν ἐν αἰνῶνι* &c. as *an early fig in the figtree I saw their fathers*. Σκοπὴ in the 8. v. is used for *צופה* Tsophah a watchman, and so it is known to signify; as also a *marke*, and so is here taken by the Author of the printed Arabick translation, who renders *ومثل فطور اولي في تينة*

& ut custodem primum in ficu, and as the first keeper in the figtree. If it be so taken, there is a great difference betwixt the two readings, and I would then know what they, who where there is difference betwixt the Greek and usuall Hebrew, would have us directed by the Greek to find out the true reading of the Hebrew anciently, would advise us here, and in like cases to do, to which of those readings in the Greek they would have us to adjust the Hebrew. Certainly the surer way will be adhering to the Hebrew rather to bring other readings and rendrings to that, which Theophylact here doth, saying *scopum, hoc est, metam & speculam appellat præcoccem ficum, quod omnes speculantur, seu primo prodeuntem*: and Nobilius observing that there is the like variety in diverse copies of the Greek in Nahum 3. 12. saith, *quare videndum &c. it is therefore to be considered whether it, (viz.) the word σκοπὸς may signify the first ripe fruit, as the Hebrew hath it, if it may be found or taken so to do, for ordinarily it doth not, then would both these readings in the Greek be reconciled between themselves, and both well enough agree with the Hebrew.*

V. 11. 12. *As for Ephraim, their glory shall flie away like a bird, from the birth, and from the womb, and from the conception.*

Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, no also to them when I depart from them.

Though they bring up children &c. The first words in the 11. v. wherein as we said, Ephraims punishment is described though by ours very well, as to the meaning, rendred, yet are in the Hebrew otherwise placed than in the translation *וַיִּזְכֹּר אֶפְרַיִם כְּעוֹף יְהוּדָה* Ephraim caoph yithophaph cebodam, word for word *Ephraim as a bird shall fly away their glory*, which placing of the words hath given to some occasion of differently distinguishing the sentence. So the LXXII. and printed Arab. and so the vulgar Latine, placing a comma after the word *shall fly away*,

renders it Ephraim quasi avis avolavit, gloria eorum a partu, & ab utero, & a conceptu, which is as the Doway translation renders it, *Ephraim as a bird hath flown away, their glory from birth and from the womb and from conception*; which reading makes the sentence to containe two distinct members, and as to the first words suggests to ^{*} some this exposition, that Ephraim was soon, like a bird got out of the cage, flown away or revolted from God, refusing to abide with him or return to him; as if it were a description of their defection from God and his law, and from the waies of their pious fathers; and so they look on the Verb as (though in Hebrew it be of the future Tense *shall fly*,) in the signification of the præter tense *hath flown away*, so the Greek *ἐξῆλθεν*, which the Arab. renders likewise *طار* and the Latine *avolavit hath flown away*: To others, this, *Ephraim hath flown* i. e. shall suddenly fly, as Lyra saith that *avolavit hath flown* in the vulgar Latine, must be understood for *avolabit shall fly*, i. e. be speedily carried away as on the wing, out of their own country into captivity, as if it were a prophecy thereof, to omit that other Exposition by Cyril mentioned, applying it of their flying into Egypt to seek help.

Then according to these the following words are a distinct clause, describing Ephraims present condition, who gloryed and prided themselves in their great abundance and fruitfulness of Children and people, of which Lyra sets down as a cause, that their women faciliter concipiebant & sine periculo pariebant, *did easily conceive and brought forth without danger*. Which conjecture is perhaps grounded on that story of the Midwives to Pharaoh, Ex. 1. 19. that *the Hebrew women were not as the Egyptian women, for they were lively and were delivered ere the Midwives came in unto them*, or I know not on what else. And then according to these the next verse, is a threat of the change of this their glory, by Gods bereaving them of what they gloryed in, though ^m some think, that for making up the sense, having referred the verb, *shall fly* (or *hath flown*) to the first clause, they should again here repeat it, *Ephraim is flown away as a bird, their glory is flown away from the birth &c.* But however this may be made out, certainly it will be a plainer way by much to take the words as cohering and making up one clause, as in ours and many other translations it is done, *Ephraim, their glory shall fly away like a bird, from the birth &c.* And this way ⁿ even many who follow the vulgar Latin prefer to follow, without

^h Which reading Cyril follows. ⁱ So in the Latine copy, for the Greek I have not. ^{*} Cyril. and see Theophylact. ^j Jerom. Theophylact. ^m Trem. ⁿ Ribera Chri. & Castro. &c.

having regard to the distinction put in the ordinary copies, after the word *avolavit* is *flown away*, and joyning in construction that verb not with *Ephraim*, but with *their glory*, not, *Ephraim*, but, *their glory is flown* (or *shall fly away*.) And in this way there will be no great difficulty in explaining the words thus, *Ephraim*, (then making a little pause,) i.e. as ours well render it) *As for Ephraim*, that so the Pronoun *their*, in the next words may not seem superfluous, as ^p some say it to be, *their glory shall fly &c.*

The glory of a people being taken in that notion as to signify that wherein they have occasion to glory, as giving them renown and credit for something of excellency which they enjoy in an eminent manner, the glory of *Ephraim*, may be a notation, 1. of God, from whom being in himself most glorious and the only truly glorious, must necessarily be derived, and communicated glory to all persons or things in near relation to him. So was it certainly to Israel by his making, and owning them for his peculiar, so that, for that reason, they were by other nations admired as a great nation, *For what nation is there so great that hath God so nigh unto them?* Deut. 4. 6. 7. &c. He is to any the only matter of true glory, according as it is written *he that gloryeth, let him glory in the Lord* 1 Cor. 1. 31. out of Jer. 9. 23. 24. where they are forbidden to glory in any thing else. While they were his people, he was certainly their glory; they still pretended so to be, and doubtless therefore would call him their glory (as he is also called, Jer. 2. 11.) and pretend to that privilege of right in and to him. ^q Some therefore would have this title here attributed to him and that he threatens a suddain departure from them, which he mentions again in the 12. v. *Wo to them, when I depart from them*, according as he also threatned above c. 5. 6. and 15th.

21y. It may be a notation of their noble ancestors, Abraham Isaac and Jacob &c. who by their near relation to God, were made so glorious as to derive glory to all their posterity, which should walke in their steps, and approve themselves like them. They were not only glorious in themselves, but were a glory to all that came from them, of which they might deservedly boast, (as in the Gospel we find, that this was a matter that they much boasted of, that Abraham was their father, that they were Abrahams seed and children Math. 3. 9. Jo. 8. 33. as if none could be greater than Abraham, and that they had great reason to glory in him, v. 53. and his glory was indeed a glory to them,

according to the usual practice of men to glory in the nobility of their fathers * and *the glory of Children are their fathers* Prov. 17. 6. And if any people had to glory in this kind, of their original and noble extract, surely they above any in the earth. But this glory was already in good part flown away from them, by reason of their degenerating from the vertues of their forefathers, in forsaking their God in whom alone they gloried, and their pious waies and works which made them glorious, so far, as that indeed they deserved not to be accounted to have any relation to them, but to be such as they would have renounced by an utter abdication, according to the way of our Saviors arguing John 8. 39. where to the Jews boasting, *Abraham is our father*, Jesus said, *If ye were Abrahams Children ye would do the works of your father*, and v. 41. *Ye do the deeds of your father* and v. 44. *Ye are of your father the Devil, and the lusts of your father you will do*. By doing the lusts of him they threw him to be their father, and not Abraham, whose works they would not do; so of these Ephraimites here may it well be said, and that they had no right to any glory redounding to them from those fathers whose deeds they would not imitate that by so doing they might prove and manifest a relation to them. So far was their Glory in this kind already gone, and what was left of any such carnal Privileges, on the wing, and swiftly like to fly away by reason of that contemptible condition to which they should be brought in that Captivity denounced to them^r, when they should be dispersed among those Nations, which knew not the Greatness of *Abraham the father of many nations*, nor the Excellency of *Isaac* and *Jacob*, and would not value them the more for their sakes, but rather despise them for having nothing left to glory of but only the Excellency of those who so long since were dead and had left so degenerate a Posterity.

31y. By the Glory of a people, may be denoted their Wealth and Riches and Might, their Splendour and Kingdome, which to be among those things that usually men boast and glory in appeares, as by common Experience, so by the Prohibition for men to glory in them, in the forecited Jer. 9. 23. *Let not the mighty man glory in his Might, let not the rich man glory in his Riches*, which intimates that these are things that men do usually account glory, or matter of glorying to themselves: and these will some have to be by, *their glory*, here understood, and that they are here included, and that they should be ere long

^o Petr. à Fig. ^p Chr. à Castro. ^q See in Rivet. read, Children are the Glory of their Fathers. Lively, *dona hujus populi. Merc.*

* I know not why by some this is inserted, and ^r Gen. 17. 4. ^t Munster. *Regnum & omnia*

develted of the glory of them, by the destruction to be brought on them by the Spoiler the Assyrian, is no doubt; but as evident that they are not here chiefly and particularly meant, but a fourth thing which might in their own esteem, and the esteem of others also, be accounted their Glory, which is their Fruitfulness and Abundance in Children, and, by that means caused, their great Number and Multitude of People; *Childrens children are the Crown of old men*, Prov. 17. 6. *forcited*, and *In the multitude of People is the kings honour*, Prov. 14. 28. and so the kingdoms also. Though Gods forsaking them and withdrawing his Glory from them, be the cause of the departure of this Glory from them, and their Glory in the other acceptations necessarily taken away together with this, yet that this is here more particularly understood, manifestly appears by the following words in which are described the kinds, in which it is said *their Glory shall fly from them*, and the means by which it shall be effected. That all Israel had to glory of in this kind we may well think when we hear God promising in the Law, that he would bless *the fruit of their womb*, --- and that they should be blessed above all people, there should not male nor female be barren among them, Deut. 7. 13, 14. a common Promise to all Israel; and here all along this Prophecy under the name of Ephraim, have we ten Tribes comprehended, yet can we not but look on the particular Tribe of Ephraim, as chiefly enjoying the Priviledge of the Kingdom and Chief among them, so also chief in this Glory, when we have Jacobs particular Prophecy of their father Ephraim, "whose name includes Fruitfulness, Gen. 41. 53. that he should be greater than his elder brother, and his seed should be a multitude of nations, Gen. 47. 10. This was made good to that Tribe by the Blessing of God, and they had hitherto enjoyed that Glory, as likewise those other Tribes under their name comprehended, in eminent manner; but now having broken covenant with God, and caused him to withdraw himself and his Blessing from them, shall that also by his just Judgment be taken from them, as certainly, so speedily: he saith it shall *fly away as a bird*. Which we may easily conceive to be a proverbial expression, denoting Speed and Swiftnefs, from the swiftnefs of a Bird. The Chaldee adds an Emphasis to it, by rendring *the house of Ephraim as a bird which they have driven from her nest flies away, so doth their glory go away*. The fright adds to her speed.

Now the means by which, and manner

how, their Glory shall be caused thus to fly away, are in the following words expressed, *from the Birth, from the Womb, and from the Conception*. 1. *From the birth*, by the dying of the children as soon as they were born, and their mothers had endured that pain which should have been recompensed by the joy that a man was born into the world; their birth being but a coming into the world that they might go out of it, and leave sorrow to their Parents, or being still born, * or dying in the very birth. And 2. *from the womb*, by the dying of what was therein conceived within it, and its proving abortive, *Job defectum partus*, by the failure of birth. 3. *From the conception*, by their womens not having power to conceive, at least not to retain or perfect their Conception, but proving barren and unfruitful. These are the degrees or wayes by which God saying he will hinder them from multiplying in children, it must needs be brought to pass that their Glory which in that they placed would quickly fly away, and be taken from them, there being none of these things capable of receiving Glory, or of being cause of Glory to them. There follows in the beginning of the 12. v. another, *Though they bring up their children, I will bereave them that there shall not be a man left*. This way seems more grievous then either, or all, of the rest, it being a depriving them of that Glory which they now seemed to be possessed of and might have conceived hope of retaining.

That we may have what is in these words meant, we shall consider the terms of the Expression **כִּי אִם יִגְדְּלוּ אֶת בְּנֵיהֶם** *Ci im yigaddelu eth benebem*, which according to the Interlineary sound *quia si enutrierint filios suos*, *For if they shall nurse up their children*. The first particles *ci im*, do indeed so literally sound for *if*, and so the Greek *ὅτι καὶ ἔαν*, as the printed Arabick **سواء اذهم ان** *because if, (or though) they, &c.* and if they should be so rendred it might seem something to alter the sense from what we have given, and make these words a reason why their Glory should speedily fly away, *from the Birth, and from the Womb, and from the Conception*, i. e. they should not glory in confidence of multitude of children through the fruitfulness of their Women which had conceived or were great with child, or had also brought forth; for of all this Glory should they suddenly be deprived by his bereaving them of those children by that time that they had brought them up to any bigness, and all their pains about them, and hopes from them, should come to nought.

* Trem. " And see Moses his Blessing, Deut. 33. 17. w Lively, Druſ. Grot. * **כַּעַת הַלִּירָה** *Kimchi* **שִׁמּוֹתָ כִּלְיָהָ** *Abarb.* y Petr. à Fig. z *Abarb.* and see Micah 1. 3. 49. and Zanch. Capito.

And this Connexion of the words seem the Greek Fathers as Cyril and Theophylact in their way also to take; but the most of Latine and other Expositors take another way in rendring these particles so as to make them not a reason of the former but ^a another degree beyond them, of that Judgment by which God threatens that their Glory should fail and depart from them. So do ours, rendring them, *though*, without, *because*, or, *for*, premised, and so most others render it quod si, *but if*, or, *etiam si although* or the like, making the particle not causal but exceptive, to shew that *if* or *though* they be not prevented by the former wayes from having Children, yet there is another by which the Glory or Comfort which they conceived from them should not be lasting but suddenly cut off; *though they bring up their children*, יגדלו בניהם jegaddelu benehem, the Verb is from the root גדל Gadul which signifies, *to be great*, and hath in it that notion of Greatness as it is appliable either to quantity or quality, both Bigness, Dignity, Number, Wealth, Stature, Years, or any like kind. Hence, in the form here put, it is used for *to nurse*, or *bring up*, (that tending to increase of Stature and Years) *to make big*; so that it will import, if any of their children live so long as to grow up to some age or greatness, yet that these shall be cut off and not live to be a Glory to them; so sound the words, ושבחתם veshchaltim, *yet will I bereave them*, &c. the Interlineary hath & orlabo eos, and *I will bereave them*, for so the Conjunction וve primarily signifies, and yet is it sometimes superfluous as to the signification and only gives to the Verb a future signification, and is in rendring omitted as it is here in the Greek, and both printed and MS. Arabick and Syriack and vulgar Latin, or else rendred, as serving only for inference sake, *yet*, as in ours and ^c others, or *then* as Drusius; Junius, and Tremellius express the force of it by ita, *so will I bereave them that*, &c. It may be rendred likewise, *also I will bereave them* or *take away them also*, according to the sense in which the Verb to which it is joyned shall be taken, which Verb is Shiccalim, which having the notion of *depriving*, or, *taking away*, as particularly of *depriving Parents of Children*, or *taking from them their Children*, and applied also to Beasts in respect of their young, and to Trees and the Earth in respect of their fruit, and to Countries in respect of their inhabitants; may be used in speaking either of the parents, who are deprived and bereaved of their children, ^d or of the children of which they are bereaved, which

are taken from them, and so in a more general notion of *taking away* or *destroying*, as where it is said Deu. 32. 25. *The sword without and terror within* השבך תשחך teshchek, *shall destroy* (as ours there render, and read in the margin, *bereave*) *both the young man and the virgin, the suckling also with the man of gray hairs*.

In the form that it is herein, it is used both Intransitively *to be bereaved*, and Transitive, *to bereave*, or *take away*; here, manifestly, it is Transitive; for God saith he will do it. But then, to whom shall it be referred? to Parents or Children? to which of them shall the affixe מ i. e. *them*, agree? It will not be against the Rules of good Construction to refer it to either. And indeed the meaning will be much one whether we say *he will bereave, or make childless the Fathers*, or *he will take their Children away*; yet is the Construction meanwhile different, and gives occasion of different rendrings both of the present word, and those that follow, as to their connexion with it. Some therefore refer it to the children. So seem among the Jewish Expositors, (to omit R. Solomo as somewhat dubious) Aben Ezra and Kimchi to do, as appears by their referring the following word מאדם meadam ab homine, to them also as a Description of their condition, while they render them together, to this purpose, that though they be not cut off from the Birth, the Womb, or the Conception, but have escaped האורה המקרים those casualties, and been safe brought up, and continued for a while in life, yet he will take them away, שלם יגיע להיות אדם, that they shall not come to be אדם Adam, such as may be called Adam, or Man, i. e. as Kimchi more plainly יבאו ימורו לא נעים יבאו לזמן שיקראו אדם they shall dye youths, (or children) they shall not come to that time as to be called Adam; or as Abarbinel שימורו אדם קודם שיגיעו לנבול אדם that they shall die before they come to mans estate, in which all of them follow the Chaldee גבורים from being (or that they shall not be men, so the Geneva English) *I will deprive them from being men*.

In this way it is supposed that אדם Adam, doth properly or particularly signify, a man come to those years as that he is by that name distinguished from a child, youth, or boy, and so it is by some said to do; among whom Capito reckons the age, at which that name shall agree to them, to be quando in cœtum ad lēctionem legis audiendam admittebantur, when they were admitted into the congregation to hear the reading of the Law, Pucri quidem anno tertio decimo, puellæ autem duodecimo, males at thirteen, females at twelve years old. Against this some except as find-

^a Zanchi. Lively, &c. ^b כִּין בענין האכזות בין בענין הכשיות Kimchi. radic. ^c Tiz, &c. ^d River. e See Var. Menoch. Tirin. River. Trem.

ing that name common to all of mankind, without distinction of Age or Sex, as manifestly children are comprehended under it *Jonah* 4. 11 and therefore they rather think by מֵאֲדָם me'adam, ab hominibus, from men, to be meant ¹ from among men, i. e. so that they shall not longer live or remain among them. And they confirm it by like use of the word, *Prov.* 10. 14. to devour the needy מֵאֲדָם me'adam, from among men, as ours there render it. And if it be so here rendered, yet may the Pronoun *them*, here, be still referred to the Children, and not to the Fathers, nor, *I will deprive the fathers from among men*, but, *I will take away, or destroy the children from among men*. And so the Syriack seems likewise to take it, rendering though they bring up children לִּי אֶסְמָךְ אֶסְמָךְ I will destroy them from men. And so Castalio, rendering quod si suos educaverint natos, eos ex hominibus tollam, but if they shall bring up their children, I will take them away from among men. The MS. Arabick answers precisely to the Hebrew, *أفكلمهم من الناس* and leaves the matter as dubious as that. But there be who refer it (viz. the Pronoun spoken of which directs to the meaning of the following word) to the Fathers. So expressly the vulgar Latine, absque liberis eos faciam in hominibus, *I will make them without children among men*, which is all one with what the LXX. have, though with change of the form of the Verb, *ἀποστερησάντων ἐξ ἀνθρώπων* sine filiis erunt ex hominibus; and the printed Arab. *سيتقلون من البشر* orbabuntur ex hominibus, i. e. they among men shall be without children, viz. shall be so made. I suppose, in hominibus, among men, may well be understood as *pra hominibus*, more than other men, the preposition *מן* being often used for *pra*: and so this Translation will be justified and confirmed by that expression which we have *1 Sam.* 15. 33. when Samuel saith to Agag, as thy sword, *שחלה נשים* shicela nashim hath made women childless, *אמר מנשים אמר* tishcal min-nashim immea shall thy mother be childless among women. Inter mulieres the vulgar Latine, but *pra mulieribus*, the Interlineary, more than women, which is agreeable to *Kimchi's Exposition* *נשים מן אחר* more than other women. The use of the word and construction of it with the same Preposition prefixed in that place will justify that Translation which we speak of here, and then it will be a denouncing against them that so gloried in the abundance of Children, that they should now, by those means which God would use for bereaving them of their children, be

brought to that pass that they should have fewer to come and live to be a Glory and Comfort to them, than other ordinary men or people had. Which is according to what was in the Law denounced if they should rebel against God and fall to Idolatry, that then they who were as the Stars in heaven for multitude, should be left few in number, because they would not obey the voice of the Lord their God, and that as the Lord rejoiced over them to do them good and to multiply them, so he would rejoice over them, to destroy them and to bring them to nought, and they should be plucked from off the land whither they went to possess ^h it, *Deut.* 28. 62, 63. Certainly the words here do so imply a great diminution of them, by such means as are expressed. Yet can we not think that it implies an utter and total Destruction of them all, as our Translation would at first sight seem to intimate, rendering, yet will I bereave them that there shall not be a man left, as likewise *Jun.* and *Tremellius* orbabo eos ut non supersit ullus. The construction of מֵאֲדָם me'adam from men, may perhaps so be justified, but certainly must be warily understood, so as either by an hyperbolical way by all to express very many, or the most considerable part, and by not a man, not any considerable number, or persons of any consideration or esteem, so as to be counted a glory to them among men, or else so as by bereaving them to understand not an utter taking them all from among men, but destroying and taking out of the way by untimely death great part of them, and depriving them as to the rest, of all glory and credit among men, by bringing them into Captivity and an abject condition, such as those that are in, scarce deserve to be reckoned among men, or to make a part of them: for that there were to be left of them a remainder in being, and were, when this judgment was executed and fulfilled upon them, is manifest. And so it was said in the Law after God had threatened to make them few, and to make their land desolate and their cities wast, *Lev.* 26. 23. and that they should perish among the heathen, and the land of their enemies should eat them up, *v.* 38. that yet for all that, when they should be in the land of their enemies, he would not cast them away nor destroy them utterly, *v.* 44.

This consideration, I suppose, makes some to understand by that bereaving them threatened, not simply a taking away out of life all their children and offspring, but that it was made good in giving them up to Servitude and Captivity. So *Grotius* absque liberis eos faciam in hominibus, *I will make them without children among men*, that

¹ Lively, Druf. ² In radic.

أكثر منهن R. Tanch. ^h And *Levit.* 26. 22. *Deut.* 4. 27.

is, faciam in loca Assyriaci imperii avehantur, I will cause them to be carried away into places of the Assyrian Empire, and another after him, Tollam eos per præproperam mortem, aut exilium, ne amplius inter homines degant, I will take them away either by hasty death, or by banishment, that they shall no more dwell among men: and Mercer before them, non quod in exilio Israel sit cariturus dono fecunditatis; erant enim ad Christum usque mansuræ reliquæ, sed quod jacebit perpetua servitute oppressus. What is said is spoken, not as if Israel even in their banishment should be deprived of the gift of fruitfulness, for there were a remainder of them to continue until Christ's time, but that they should lie oppressed with perpetual slavery, which condition they that are in may scarce deserve to be reckoned among living men. And with this caution or limitation I suppose ours and like Translations ought to be understood and mollified while they say there shall not be a man left. For that there should be men of them left, the next words seem to shew, in which there seems to be further judgments, besides these already mentioned, threatened to fall on them after these. There must be then left such on whom they may fall; the words are *yea wo also to them when I depart from them.*

נִי כִי Ci gam, yea also, so ours well render it, sed &, &c. but also, and several others, I quinetiam, or ^m præterea moreover, ⁿ certe surely, others ^o atque etiam, ^p others quia etiam, ^q or nam etiam, for or because also, as the Chaldee אַרְי, and Syriack ܐܪܝ, which is the most usual and obvious signification of those particles, though not the only one. All these may well enough justify their Translations, nor will they much alter the sense any of them, only that if we take the last, the words will seem to be a *reason of what was said before said, that if they brought up their children he would take them away, and so refer the *wo* to those children, for that they might not think them then out of danger, *wo also to them.* So Castalio takes it to be, and rendering nam vae etiam illis, for *wo also to them*, notes in the margin, natis, to their children. Whereas according to the others it may seem rather to be referred to the fathers, or to the whole people; although indeed any way taken it may be referred to either; and so Mercer contrary to Castalio's note which we mentioned, hath *wo to them*, patribus nimirum, to wit to the fathers, with all adding, alii ad filios referunt, sed ad patres malo, &c. others refer it to the children,

but I think it ought to be referred to the fathers, as if he should say, he would not only deprive them of their children, but of all other his benefits, and of his favour altogether. And so Tremellius saith, That it is an addition of the extreme degree of punishment, by which they shall be made sensible of his being angry not with their children only, but with themselves also, while he declares not only that their children shall be taken away, but the fathers also, who by their wickedness have compelled him to depart from them, and lay them, being destitute of his help and blessing, open and of them to all manner of miseries and a curse; and to them doth R. Solomo refer it לֹאֲבֹרָהּ אֲוִי for also, wo the fathers. And so also others refer it to them, or rather to the whole people of them, confilling both of fathers and children, ⁱ nam etiam patres ipsi, & sic tota gens excidio damnabitur, For also the fathers themselves and so the whole nation shall be condemned with (or to) destruction, of all it may well be understood, and so will sound (as Kimchi explains it) that there shall be to them not only that which he had before said ^{כיֹּנֶם בְּכָל מַעֲשֵׂיהֶם הָיְיָ מָאֵרָה} but also in (or on) all their works shall be a curse, so that they shall cry out, Wo to them, ⁱ miseria eis accidet cujus vi exclamabant vae, such misery shall happen to them by force whereof they shall cry out, *Wo to us.*

The time when this shall be, and so together the reason of this *wo*, or means by which it shall be effected, is expressed in the next words בְּשׁוּרִי bešuri mehem, which is by ours rendered, when I depart from them, and by all else that follow the same reading of the Hebrew, to the same purpose, it being by all taken for granted what the Jewish Masoreth, and their Doctors following them observe that בְּשׁוּרִי bešuri, though written with the letter שׁ sin, is the same as if it were with the letter ס samech with שׁ which signifies to depart, or go away from. So the Chaldee takes it, explaining it by, when I shall withdraw, שְׁכִינָתִי shecinati, my shecinah, my majesty or Divine Presence, or, as others, habitationem meam my residence, Deitatem vel habitationem viz. that I shall no more dwell among them, so the Arabick MS. عند زوالی منه at my departure, or, when I shall depart from them: the vulgar Latin cum recessero ab eis, and most others to the same sense. When this *wo* shall be brought on them, or when he will depart from them, we need look no further to know, than to that, which is at the beginning of the foregoing v. where he saith, Their glory shall fly away like a bird, which shews that what is

ⁱ Bren. ^k So as to sound, the most of them shall be cut off, for certainly some were preserved. River Jun. Tr. ^m Grut. ⁿ Pare. ^o Tig. ^p Fig. ^q Castal. ^r Zarchi. ^s Prem. ^t Pif. ^u See our S. 4. ^v Per. ^w Fig.

here spoken in pursuance of that, *thou shalt swiftly and speedily come to pass*; besides that in several foregoing passages the punishments threatened to them, are spoken of as things near at hand, yea already come to pass, as v. 7. and elsewhere.

How or by what means this *wo* shall be brought upon them, what shall cause it, is sufficiently couched, yea emphatically expressed, in the words *depart from them*. His saying *when I depart from them* *וְאֶנְיָנִי* or *at my departure from them*, intimates and threatens that he will certainly so do; and what is meant by his *departing from them*, we need not much more to inform us than what we have had from the Chaldee, that it is his withdrawing from them his *Divine presence*, i. e. all the tokens and manifestations thereof, in his Providence, Care and Protection over them, and his Favour and Loving Kindness to them, shewed in giving them such things as are good for them, and defending them from all hurts and dangers, and in a gracious Acceptance of their Service, this may be well called his departing from them; his not manifesting his Presence in such ways to them is as if he were absent from them, who otherwise filleth all things, is every where present, and cannot be said to depart from place to place, and by punishing them he shewed his power still present, though in respect of his favours withdrawn from them. See more to this purpose c. 5. v. 6. and 15. and he saying he will not depart from them, there need no particular causes or means and occasions of *wo* to them be named. All the exactest enumeration of any particular calamities or afflictions will come short of this Expression, and be comprehended in it. On Gods hiding his face from men, (an equivalent Expression to this here) necessarily *shall they be devoured, and many evils and troubles shall befall* (or, *find them*) so that they will say in that day, *Are not these evils come upon us because our God is not amongst us?* So it is said in the Law Deut. 31. 17. and may be well paralleled with this place, wherein for this reason *wo* is denounced to them because the Lord will depart from them. *Wo to them when he shall so do, wo to them because he will so do*. His Absence necessarily makes way for and imports the presence of all evils which shall befall them in their Captivity. as his Presence will bring with it all good wherever they shall be.

The Syriack differs from other Translations in the rendering of these last words, while having no respect to the prefix *be*, in *בְּשׁוּרִי* Beshuri which signifies *in*, and the sense requiring it, is by ours and others rendered

when, he translates for *we be to them* *וְאֶנְיָנִי* methperand menhun, *unionem sumpturus sum ab eis*, *I will take vengeance on them*. For that is the usual known signification of that word *methphera*. If it were either *וְאֶנְיָנִי* methpherek, (from *נָס*) pherak *I will depart*, or *וְאֶנְיָנִי* methphereseth, *I am separated*, it would agree with the original Hebrew, and the other translations from it, but seeing the Copies agree in that reading, I shall not go to obtrude any conjecture, concerning it. He might think the meaning well given by that word, inasmuch as Gods departing from them, by reason of the many evils that will necessarily ensue upon it, will be taking Vengeance in an high degree; so that Moses thought the promised Land flowing with milk and honey, without it to be no better then the barren thirsty Desert. So saith he Exod. 33. 15. *If thy Presence go not with me, carry us not up hence*, and see the above cited Deut. 31. 17. So that the subtraction of that being threatened, there need not be said any more to declare that he will take Vengeance on them, or any peculiar ways of his executing that Vengeance be added.

It is I suppose a needless and scarce convenient question, which some here put, why God should here threaten in punishing Israel for their sins to take away those children which were not yet come to a capacity of sinning, when it is said, that *the son shall not bear the iniquity of the father*, Ezek. 18. 20. *Neither shall the children be put to death for the fathers*, Deut. 24. 16. Besides that these Children were conceived in sin, so as from the first Conception to be liable to what is threatened, and besides that God hath declared that he would *visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him*, Exo. 20. 5. Deut. 5. 9. And besides also that this, while a great punishment to the fathers, might yet be a mercy to the children preventing, and taking them away from, the great evils which if they had lived they might have done or suffered? I think the most convenient answer may be returned in that known Rule of the Jewish Doctors, *אין לומר דין אדם בדין אביו* That men ought not too curiously to enquire after, or to call in question or demand a reason of the doings of God, it being necessary to be granted that they are all just, and such as he hath just reason for.

As for, why God would in that manner punish them, Abarbanel gives as a reason, that it was because of their great Exorbitancy in the sin of Fornication, for which this

was ^a a proper and proportionable Punishment, and seems to think this Punishment a proof that this was the sin for which they were here more particularly taxed and threatened. The Chaldee Paraphrast gives the reason in more general terms, thus rendring in v. 11. *They shall not multiply children and shall not rejoyce for the fruit of their bowels, because they have refrained their feet from appearing in my Sanctuary*, so hath he instead of *from the birth, and from the womb and from the conception*.

Whereas others look on these words as a declaration of what God would do to them for punishment; R. Solomo takes them in one way that he bringeth, as a wish or desire of the Prophet that they might be so dealt with, his words founding to this purpose, *The Prophet saith* לֹא יִרְבּוּ בְּנֵי וְלֹא יִשְׂמְחוּ בְּפְרִי בִטְנֵיהֶם *I would they might be as this bird which wandreth from her nest, and ceaseth from fructification and multiplication; so let them be deprived of their seed either at the time of birth, or let it be digested or consumed in the womb so that they become abortive, or let them not retain it in the time of conception. For what will it profit them to bring up their children, seeing if they bring them up, I will bereave them from being men, for so also to the fathers when I shall depart from them.* ^b Some following him in this way render in the Imperative mood what others do in the Indicative, *Ephraim sicut avis sit, avolet gloria, Let Ephraim be as a bird, let her glory fly away, &c.* But that Rabbin gives also another way, not much distant from some that we had before, *As a bird that fleeth away, and disappeareth, so shall all the glory of Ephraim fly away, whatsoever they have suffered as to bringing forth, bearing, or conceiving, shall all come to nothing, seeing when they shall have brought up their children, God will bereave them.*

What we have spoken for Explication of these words takerh for granted that to be the true reading which the Hebrew hath, and other Translations which follow that, give us; but there is a far different reading of the words, by others insisted on, about which no small stir is kept, viz. that of the Greek, both the LXX. and Theodotion, the reading which we have being, *Yea so also to them,* כִּשְׁוֹרִי בִּשְׁוֹרִי *Besuri, when I depart, or, in, (or at) my departing from them, they have* דִּבְרֵי הָאֵל *because so is to them, my flesh is of them; which the printed Arabick also following hath* من اجل ان الوجل لهم *because so is to them, my body is of them.* ^c This S. Jerom takes notice of, but without doubting that the Hebrew, as we now have it, is right. But Lyra is so

fond of this reading as that he would have that to be the right, and the Hebrew to be corrupted, and boldly affirms that this is unus de passibus Scripturæ veteris Testamenti qui est corruptus à Judæis, *one of the passages of the Scripture of the old Testament which was corrupted by the Jews.* For proof of which he takes in the Authority of Raimundus (whose Book was not then printed, but since is. He indeed ^d speaks of it in his Book called *Pugio fidei* the 3^d. Part c. 4. 11. and c. 21. 1. The corruption that they imagine to be is, that whereas it should be read כִּשְׁוֹרִי *besuri*, which signifies *my flesh*, or perhaps כִּשְׁוֹרִי *bissuri*, *my Incarnation*, from כִּשְׁוֹרִי *basar* which is *flesh*, the Jews now read *besuri*, and will have it to signify the same as if it were written with the letter ס *samech* כִּסְוֹרִי *besuri*, (for the sound is still the same) from the root סִר *sur* to depart, to go away or aside from, their intention being as they think, hereby to elude a manifest proof of Christs Incarnation. Ribera is large in contradicting Lyranus in this, and proving the reading in the Hebrew, and the rendring of the vulgar Latin to be right. I shall not at large transcribe what he saith, but only observe some things which he saith as the grounds on which he goeth; as first that the Hebrew Copies in S. Jerom's time were uncorrupted, as out of him and Austin he proves as likewise in Origen's time, whereas Lyra to make good his opinion affirms that they were corrupted before the Latin Translation was made. But then he goes antienter to Jonathans the Chaldee paraphrast's time, who cannot be doubted to have had a true copy, and read it as we now do. Secondly, that by the consent of all the Greek Translation is multis in locis vitata, in many places corrupted. 3^{ly}. He brings an argument to prove that this cannot be spoken of Christ, if it did so sound; because they are the ten Tribes that are here spoken of, and Christ was according to the flesh not to be of them, but of the Tribe of Judah: in which argument several concur with him, as manifestly proving that the corruption of this place, if it were corrupted, would nothing advantage the Jews for denying the Incarnation of our Lord Christ, and this I suppose Lyranus would have to be a Prophecy of the Jews and their destruction by the Romans, (by a strange abruptness) inserted in the midst of his speaking of such Judgments as should befall the other Tribes. But who may grant him this on so sleight grounds? This being observed let me add another reason, why if the Jews had had will and opportunity of corrupting the sacred Text (which I think they never had) yet it cannot be probable

^a See above c. 4. 10. ^b Capito. ^c Galatinus also mentions it, l. 1. c. 8. p. 54. ^d See Raim, which Noun and such use of it, Ribera denies to be found. ^y Ut opus Incarnationis removerent à Deo. Riv.

that they would have so perverted this place with great disadvantage to themselves: for certainly to read it so as these men would have it, as it could be for no advantage to Christians in proving the Incarnation of Christ, for the reason forementioned, so would it be for great advantage to the Jews in affording them an argument of greater force than any they have, for confirmation of that fond Opinion of theirs concerning ^b a Messias that should be the son of Joseph of the Tribe of Ephraim, which they vainly expect. If the Translation of the LXX. were not so ancient as it is, it might be thought that this rendering was framed out of design and favour to them in that behalf, and it may almost be suspected that they from a sight of that reading might take up that Opinion. Therefore, I think, we may not only say with Petrus à Figuiero, that that reading non videtur tanti faciendæ quanti faciunt quidam, *ought not to be made so much of as by some it is*, but that it is such as ought to be beware of.

V. 13. *Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.*

Ephraim as I saw Tyrus, is planted in a pleasant place, &c. In this v. he proceeds in asserting the certainty of those Judgements, decreed against Israel, and to shew that however, as things were or had hitherto been with them, they might think that there were no great probability of their falling on them, yet that certainly they should. That we may the better judge of such Rendings and Interpretations of the words as we meet with, it may seem convenient to set down, in the first place, the words as they literally sound in the Original, in which they are, **אֲפַרַיִם כְּאֶשֶׁר רָאִיתִי תִּירֹס שְׁתֻּלָּה בְּנוֹה** *אֲפַרַיִם כְּאֶשֶׁר רָאִיתִי תִּירֹס שְׁתֻּלָּה בְּנוֹה* which without addition or alteration for making the sense more clear in translating them into other Languages, literally sound, *Ephraim as I saw to Tyrus, planted in an habitation, and Ephraim to bring forth his sons to the slayer*; which so rendred make not in ours, and other Languages, any perspicuous meaning, as particularly what he saith, *as I saw to Tyrus*, which according to the most frequent use of taking the letter *T* as a note of the Dative case, will so be properly rendred, *to*. To mollify and make more plain the mean-

ing here, different ways are taken; some, that it may hold that signification, understanding something before it which may import likeness as that it may be, *is like to Tyrus*. And for this end some will have that letter spoken of to be instead of, or in the signification of, the letter **כ** *C* denoting *as*, or being a note of similitude, *is as Tyrus*, or, *like Tyrus* or else to be redundant, so that no regard is to be had of the signification of it, but the words to sound, *is Tyrus*, i. e. also, *as Tyrus*, or it to be taken for **אֶת** *Eth*, a note only of the Accusative case, and so to be also omitted in the Translation. So the MS.

Arabick **كَانَ ذِي نَظَرٍ صَوْرَتِ** and with these ours agree, *as I saw Tyrus*, and in that way some double the word, **רָאִיתִי רָאִיתִי** *I have seen, (or see Ephraim) as I see Tyrus*. Others render it *in*, in Tyro, *as I have seen in Tyrus*. These meanwhile, and the like, concur in this that the words are a Comparison of Ephraim with Tyrus in respect of what is after expressed; which being taken for the scope of them, I think the letter or prefixe **ל** *le* may be well taken, without more ado about it, in its proper signification of *to*, and so the words reduced into plainer Language will sound to the same purpose, sicut videlicet Tyro, *as I saw (or see) it to be to i. c. with Tyrus*. Then, that for which they are paralleled or likened, Ephraim to Tyrus, follows in the next words **שְׁתֻּלָּה בְּנוֹה** *shetulah benaveh, planted in a pleasant place*: which words ours taking them as referred to Ephraim and describing it, supply *is, is planted*, and so do divers others. Others refer it to Tyrus as a description of her situation, *as Tyrus which is planted, &c.* The syntaxe equally admits of either; and the sense is still the same, it being all one to say that Ephraim being so planted is like to Tyrus, or, *is like to Tyrus which is so planted*, it will import that each of them was so planted, and in that like one another. **שְׁתֻּלָּה** *shetulah, planted*: the word though properly belonging to a tree or plant that is set or planted, yet is transferred to denote a firm settling or placing of other things also, as of persons, Psal. 92. 13 *Those that be planted in the house of the Lord*, and here of the People, or Kingdom, or City which is said to be planted **בְּנוֹה** *benaveh* which ours render *in a pleasant place*, others in *amœno habitaculo*, in a pleasant habitation, the vulgar Latin, in pulchritudine, in beauty as the Doway English it; others in *amœnitate* or *amœno*, in

^b See the Discourse concerning this at the end of my Comment on Malachi. ^c Druf. ^d Ephraim ut videlicet similis Tyro, Tig. Var. Cast. ^e Vulg. erat Tyrus. ^f Trem. Pag. ^g Interlin. ^h Jun. Trem. &c. ⁱ Tig. Var. Pic. Cast. ^j For though Ephraim be usually the masc. gender, yet is it also in the fem. as c. 5. 9 and see on this c. 5. v. 2. p. 438. ^k See Trem. ^l Jun. Trem. ^m Or pulchro loco a fair place, Druf. ⁿ Munst. Tig.

pleasantness, ° or *amœniter pleasantly*, others simply, in *habitaculo in a (or its) habitation*, the reason of which is the likeness between the two roots נָחַן naah, which signifies, *to be beautiful or pleasant* and נָחַן navah, *to remain, or inhabit*. Some therefore though the word *navah*, here seem to be from the second, yet think it to have the signification of the first, and in that regard render it not simply *a place or habitation*, but according to the quality of that place, *a pleasant or beautiful place*, the others give it only the simple notion of the second. The difference betwixt them will seem to be this, that one sets forth the Beauty and Pleasantness, the other the Strength and Firmness of its Situation; and the circumstances and scope of the place, here, do indeed seem to require both, that so Ephraim may be compared to Tyrus as situated and firmly placed in a very commodious place, both pleasant and strongly fortified. How aptly both these agree to Tyrus, that then famous City, appears as by other Authors, so by what the Scripture saith of it, as particularly Ezek. the 27. and 28. chapters, in which her Riches, her Glory, her Pleasantness, Beauty and Strength, and her Pride thereupon, are in several passages described. Ephraim then while in such regards like unto her, might perhaps, and its too manifest did, grow insolent, as secure and confident that no such evils as were threatened by the Prophet, should befall her: but how much she in that deceived her self, and how vain all such confidence was, the next words will then shew in that he saith, *but Ephraim shall bring forth his children to the murderer*.

וְעֵפְרַיִם Ve Ephraim, and Ephraim. But to render by *but*, the particle וְ, which most usually signifies *and*, as it is not unusual in other places, so here seems apposite, and it is by others also so rendred, *sed, but*, or to the same purpose *⁊ tamen yet notwithstanding*, so as to give this meaning, that though by reason of her present Jollity and plentiful enjoyment of all things and her confidence in her Strength she was secure and feared nothing that was threatened to her, yet certainly this Mischief and misery should befall her, that she should bring forth her children to the murderer, i. e. *either in battel against the enemy by whom they should be slain, or else* *to deliver them up to the conquering enemy, who should demand them that he might slay them before their eyes*: The word rendred *shall bring forth*, is in the original לְהוֹרִיִּם lehorim ad educendum; but it will be necessarily understood either as

ours render it, or to like purpose, *is to bring forth*, weducturus est, *or producturus est supplying*, נָכֹן or נָכֹן ready as to the future, or as *some*, cogetur educere, *shall be forced to bring forth*, or as others, *Ephraim vidi educere, I have seen Ephraim to bring forth*, supplying (vidi) *I have seen*. All these will concur in the notion of the words and meaning, such meaning as we might well acquiesce in, yet because there are others who differ in some things, some more some less, it will be convenient to take notice of some at least of them, because the Authors thereof perhaps had seen this, yet preferred their own, and the Reader would willingly have his liberty of choice also.

First then, we shall take notice as nearest home, of a different English Translation, viz. that called the Geneva, in which the Verse is thus rendred, *Ephraim as I saw, is as a tree in Tyrus, planted in a cottage, and in the Margine is added this note, As they kept tender plants in their houses in Tyrus, to preserve them from the cold air of the sea, so was Ephraim at the first, unto me, but now I will give him to the slaughter*. In this they seem to follow Calvin who hath the same Rendring and Exposition: the ground perhaps to the Author of this Interpretation might be because the word שֶׁטֶלֶח sheulach, *planted*, in its proper signification belongs to a Tree or Plant, and therefore they supply the word, *tree*; they differ we see from our now received and approved Translation, and those others which we have mentioned, in that whereas they all take Ephraim to be compared to Tyrus it self, these take it to be likened to a Tree in Tyrus, there carefully preserved from wind and weather, that it might prosper and flourish; and they translate therefore לְצִוֵּר letzar, *in Tyrus*. ^b Another Learned Man agreeing with them also in this that he takes a Tree here to be understood, translates it *prope Tyrum, near to Tyrus*, and in his Exposition goes almost contrary to them, as if the comparison were not to set forth the flourishing Condition which they were, or had been, in, but their fading and perishing Condition, like that of a fair Tree, which being transported into the Soyl of Tyrus, ob falsuginem ejus loci sensim infecta deflaccescit ac perit, *by reason of the saltiness of that place, standing upon the sea, being by little and little corrupted, fades and periseth*; so they, however before they had flourished and prospered, should now by bringing out their children, their young men to be murdered

o Cast. f Pag. Trem. Syr. حصيد in its buildings, Arab. MS. في الوطن q And see Isai. 23. r Jun. Tr. f Pag. r Riv. Tarn. u Dane Gro. w Pag. Cast. x Jun. Trem. y Druf. z Munst. a Trem. b Capito, who saith animadvertit in verbo plantatus similitudinem ad arborem, implic tam.

by the Assyrian enemy, should decay. I shall not make comparison betwixt these two so far different Expositions, but in respect to both, I think there being no express mention of a Tree made in the Text, we have no reason to put it in, but rather to think Tyrus it self is that to which Ephraim is compared. So it is, as by those that we have already seen, so by divers others also, who as to the other circumstances of the comparison much differ from them. Such are those, in the next place, who take the comparison to be made not only in respect to the Prosperity which they both sometime enjoyed, but in respect to the Calamities which after befell them both. Such is that Exposition of Aben Ezra which is, *Ephraim shall be as Tyrus which was planted in an habitation, and the waters covered it, so have I seen in propheticall vision that the father, (viz. in Ephraim) shall bring forth his children to the murderer.* And the very same hath Kimchi in more words, *I have seen (or see) Ephraim in great prosperity, as I have seen (or see) Tyrus planted by the sea in a good habitation, and afterwards the waters covered her, so I see Ephraim that he bringeth forth his children to the murderer, because the enemies shall come up against them, and they shall go out of their cities to meet them in battels, and their enemies shall slay them.* But besides what Abarbinel excepts, that there is no similitude betwixt being covered with waters, and the bringing forth their children to be slain, what Deluge of waters was that which overwhelmed Tyrus? Perhaps they have respect to what is said, Ezek. 26. 19. which it is said was fulfilled by its being drowned with waters, or part of it, as Grotius thinks; but however that is to be understood, for all do not understand it literally, it seems done after what happened to Ephraim.

Others cited by R. Tanchum make in much like manner the comparison; they, he saith, take these and the following words to be by way of Imprecation by the Prophet against them, uttered in *לשון الحال* such language as the present state of things did (as it were) dictate, as done, though a declaration of what should be after to them, and Ephraim put in the first place to be the Vocative case, *O Ephraim*, and then the order of the meaning of the following words to be, *As I saw it to Tyrus, i. e. to have been with, or happened to Tyrus, which was planted or firmly seated in her habitation, so do I see it to be, (or that it shall happen) to Ephraim, that he shall bring forth his children to the murderer.* But this Exposition he excepts against, because

Tyrus was destroyed after the destruction of Ephraim, as appears by the Prophecy of Ezekiel against her. He himself therefore brings another different from it, which is, that what is here said is a declaration of two things together, as if he said, *I perceive and see the condition of Ephraim, to be as the condition of Tyrus in respect of the issue of what shall befall them, but that Ephraim is first, for that he hath already brought forth his children to the murderer, so that the ordering and supplying the words for construction will be ראייתי לאפרים כאשר ראייתי לצור* I have seen it to be (or to fall out) to Ephraim as I have seen it to be (or, to fall out) to Tyrus. To make the former less harsh, and reconcile it with what he saith, may perhaps be said that they did not look on what is said of Tyrus as what was actually performed, but being foreseen by the Prophet as certainly decreed, is spoken of by him as what was already done. Still all these agree in that they think Ephraim compared to Tyrus in something wherein they were like. And so the Chaldee Paraphrast before them which hath it, *The congregation of Israel while they observed the Law, was like to Tyrus in Prosperity and Security, they of the house of Ephraim have sinned so as to slay their children for the service of Idols.* He agrees, we see, in that which we mentioned viz. in that he takes a Comparison to be made betwixt Ephraim and Tyrus, viz. in regard to the Flourishing Condition of both; although in other things he go wide from what the words seem to import, and by others are taken to do. And first he seems to take no notice of the words *כאשר ראייתי* caasher raiti, which are as we have seen by ours translated, and by most others to like purpose, if not in the very same Expression, *As I saw*, except we look on Diodati as something differing, while he renders it, *Ephraim, while I looked upon him (or had regard to him) was like to Tyrus, planted, &c.* which as to the sense will almost fall in with the Chaldee, inasmuch as so long as men have regard to Gods Law, he useth to have regard to them. But (as we said) the Chaldee doth not otherwise express those Words as to the Letter, but instead of them *נמענדה אוריתה* while they performed the Law, and then supplies, *was like*, but then in Paraphrasing those words *אל הורג* el horeg, *to the murderer*, goes far different from the others which we have seen, understanding it not of their bringing forth their children to be slain of the Enemy, but of their own slaying them in sacrifice to their Idols as if in this also they

c And so is Zanchi. as his judgment. d Munst. and Schindl. in *צור*. e Pisc qualem video Tyrum quæ plantata est, &c. f So Zanchi. saith that some make it to be the meaning, and see Druſ. and Oecol.

were like to Tyrus, in that as the Tyrians sacrificed their children to Idols, so the Ephraimites also did. R. Solomo Jarchi in this follows him, giving his Exposition to this purpose, *As I see Tyrus in its prosperity crowned above all cities, so see I it to be with Ephraim planted in נָוֶה naveh (a pleasant place, but what recompense doth Ephraim return to me? He busieth himself to bring forth his children to the murderer, to sacrifice them to Idols.* But Abarbinel likes not this nor those other expositions of the former Jews, thinking them to be all out in saying that Ephraim is here compared to Tyrus for any thing in which they were alike, but that the intent of the words is on the contrary to shew a disparity betwixt them, out of consideration of which he breaks forth into the following words, of which he makes the meaning to be, *When I see as to Tyrus, which is near to Jerusalem a city of the Philistines, that it is planted in a pleasant mansion and seated in Beauty, Secure, Prosperous, and Quiet, without Adversary, without ill accident; and (as to) Ephraim on the contrary I see, that he doth all day long (or every day) bring forth his children to the murderer, because every day the children of Ephraim go forth to battel, and are there slain, seeing, (I say) the matter is so, give them, O Lord, what thou wilt give them, &c.* Montanus plainly following him, (though he name him not) in this Interpretation, will have the first Ephraim to be in the Vocative case, as in a pathetical Expression, *O Israel*, (for Abarbinel himself takes no notice of it, it may be taking it as only as importing, *As for Ephraim.*) This Exposition might perhaps be enforced, if the words were read Interrogatively, *Shall Ephraim*, whereas I see it to be so and so with Tyrus, which is not of Gods Israel as to her great Prosperity. *Shall, I say, Ephraim bring forth her children to be slaughtered? Or rather give them a miscarrying womb, &c.* And indeed I think an Interrogation might not ill agree with the first Meaning which we mentioned, but would add passion of Admiration to it, thus, *Ephraim, as I see Tyrus, is planted in a pleasant place, he is in a Flourishing, Prosperous, Settled, Secure condition, rooted as a Tree, and shall Ephraim bring forth his Children to the murderer? And then (these being looked on all as the Prophets words) the next will follow in plain Connexion, rather than it shall be so, give them, O Lord.* It would be almost the same, if the former part of the verse were looked on as the Prophets words, in the person of one that should object against the Probability of the Judgements before threatened falling on them, whom he saw as securely placed as Tyrus it self, and the latter as a Reply, as in the Person

of God, *Ephraim (notwithstanding they seem so secure) shall certainly bring forth his children, &c.*

Still in all these wayes what ever difference be otherwise, yet is the present Reading of the Hebrew [followed, and Tyrus taken for a proper Name of a city, which is to be observed, because if we look to the LXX. we shall find a far different Reading, and so consequently, Meaning. For in them is no mention of the name of *Tyrus* at all, but instead of those words which we have seen translated by ours, *Ephraim as I saw Tyrus, is planted in a fair place*, these Εφραϊμ ἐν τόποις εὐδαίμονος εἰς θύραν παραστάσαν τοῖς τέκνοις αὐτῆς which the printed Arabick follows rendering افرام على ما رايت اقاموا اولادهم للصيد *Ephraim as I saw, have yielded (or brought) their children to hunting, i. e. to be hunted, or taken, in venationem sive capturam*, as Jerom; who noteth the occasion of their so rendering to be that they took the letter *ר* for *ד*, and instead of *צד* Tfor, which is *Tyrus*, did read *צוד* Tlod, which would signify *hunting*. What meaning the words so read, would make we shall not enquire, seeing it goes not on a sure ground, as neither what Cappel. thinks that instead of שְׁחָלָה shechulah planted, they read שָׁחַל shatu lah, in two words, *posuerunt eis and beneha for beneveh*.

The same Jerome observes that other Greek Interpreters as Aquila, Symmachus, and Theodotion read it as it is now read in the Hebrew, but took it not for the proper name of a city, but in that signification which it hath otherwise, of a *rock, or flint-stone*, as if he said, *Ephraim as I saw, is planted as on a firm rock in his mansion, yet shall be forced to bring forth his children to the murderer.* The word *צד* tfor likewise may have the notion of *besieging*, and from that also do some offer an interpretation, to this purpose, *Ephraim as I see by the spirit of prophecy, ad obfidionem plantata est in habitaculo suo, & ipse educet filios suos, &c. is planted for a siege in his mansion, and he shall bring forth his children to the slayer.* But sure our plainest and safest way will be to go with those many both ancient and modern, who take it for the proper name of the city *Tyrus*, to whom we may add also the ancient Syriack Version, though seeming otherwise something differing in the sense from any other which we have seen, except it come near to what we have seen from Abarbinel, which is افرام اب يسرله جزو بعلا حصونه حصلا افرام بفر حصونه حصلا which the Latine Translatour of it renders, *Aphrem quemadmodum vidisti Tyrum confitutum aedificiis suis, ita Aphrem producet filios suos ad necem, Ephraim as thou hast seen*

(read rather Chazit) I have seen, *Tyrus planted in (or with) its buildings, so shall Ephraim bring forth his children to the slaughter.*

Why Tyrus should here rather be named than any other place, for Ephraim to be compared to, although it will not be needful to enquire, God having directed the Prophet so to do, yet there may be reasons apparent for it; as because it was^b neighbouring to, or bordering on, some of their Tribes, and so well known to them; and then again,¹ because such was the condition of it; as that the flourishing Estate, the Wealth and Glory, the Strength and Security, of any People could not be better set forth than by comparing them to it, and it may not be improbable that about that time there might happen something concerning Tyrus which might give occasion of this naming it, and likening Ephraim to it, which being not Expressed in the History of Scripture, may make the words not so well now understood, as they were then when they were spoken. If it were any thing of ill or mischief, as we have seen some to think, it cannot be certainly understood of what mischief was brought on them, either by Nebuchadnezzar, or by Alexander the Great, but in a Prophetical way, speaking of what was by God certainly determined, as already done, as R. Tanchum seems to take it, in regard that what is here threatened to Ephraim, was performed before either of those calamities were brought on her; yea some think before that^k which by Salmaneser was done to them, though that amounted not to that which might make their calamity to be compared to Ephraim's. Amongst the Expositions therefore which we have seen, that in the first place mentioned, and agreeing with our Translation, we may well rest satisfied with, though the Reader hath his free choice, and the liberty of his own Judgement. However the former words be understood, we have in the latter a denunciation of such evils to Ephraim as give occasion to that seemingly abrupt and passionate Expression in the next Verse.

V. 14. *Give them, O LORD: what wilt thou give? give them a miscarrying womb, and dry breasts.*

Give them, O Lord, what wilt thou give, &c. The effect of what was before v. 11. denounced as a punishment to them, seems here desired or prayed for by the Prophet. It was there threatened, that the Glory of Israel should speedily fly away from the Birth, and from the Womb, and from the Conception: and certainly if God give them a miscarrying

Womb and dry Breasts, that must necessarily be brought to pass; as by considering the words in which both are expressed, and laying them together, both what is there threatened, and here desired, plainly appears. **רָחֵם מְשָׁכֵל** *rechem masheil*; Of the signification of the Root **שָׁכַל** *shacal*, something hath been above spoken; on v. 12. The word here thence derived and applied to the Womb, is¹ looked upon either so as to signify *depriving*, or *deprived*, i. e. either that *makes abortion*, or, *casteth the fruit* (as ours in the margin) not bringing it to maturity or timely birth, or else is Barren and conceives no Fruit at all. And some therefore render it one way, some another, either *abortientem*, or *orbant*, *sterilem*, as some ancient Translations seem rather to sound, as the Greek *ὑστερον ἀντιφασιν*, and the vulgar Latine, *Vulvam sine liberis*, a *womb without children*, and the printed Arabick **بطنا غير مولد** which the Latine translator renders *uterum non generantem*, a *womb that beareth not*, and the MS. Arabick **רחם מוחל** (although that may be either, *orbans* or *orba*, *miscarrying*, or *barren*) the Syriack **ܡܪܒܥܐ** *marbeo magazyo*, *uterum sterilem*, as also Castalio renders it, but the other *abortientem*, *making abortion*, or *miscarrying* is as by most of the modern, as well as by ours followed, so by the Jewish Expositors also, as by the Chaldee before them. So by R. Solomo who looks on it as a wish that their children should die, **כִּשְׁעָה שִׁיּוּצֵיהֶם לְאַחַר עוֹלָם** *at the very time or instant, that they come out into the light of the world*, R. Aben Ezra **שִׁיּוּצֵיהֶם בְּנֶטֶן הָרָחֵם** *that they should die in the womb*. Kimchi also in the same words, adding that the womb hath the epithet of **מְשָׁכֵל** *depriving or bereaving* **מֵאֵלֶּם הָרָחֵם מְשָׁכֵל אוֹתָם כִּי בְּנֶטֶן הֵם שְׂכוּרִים** *as if the womb did bereave of them because they are bereaved, or taken away in the womb*. Aben binel saith his wish to be that the women should make abortion of their children, that they should not come to the birth. R. Tanc. to much the same purpose **לִלְבֵּל לְלִילָא מֵמֵסָה לְהָא** *that maketh abortive the children and corrupteth them*. Yet Abuwalid saith that **מְשָׁכֵל** *masheil*, *miscarrying*, here is not **פֻּעֵל** a Participle active or agent, but **פֻּעֵל** an epithet or adjective, signifying **זֶמֶן** *orbantem* habens. Either of these will come to the same pass, as for bringing to effect that punishment of failure of multiplying children, which was their former glory.

To the same end tends what is joyned, and *dry breasts*. So most Jews and Christians, making no doubt of the word **צִמְקִים** *tzemukim*, which is that which they render **צִמְקִים**

^b Vicina & loco & moribus, Oecol. ⁱ See Mercer. ^k See Grot. on Isa. 23. 1. ¹ Draf. in The same we note out of Draf. orbant, ut sit adjectivum.

yebashim which so signifies, and so the Chaldee renders it. Junius and Tremellius flaccida, *flagging breasts* as the MS. Arabick *lean, thinn, flagging*, meaning I suppose the same thing, viz. want of milk, the import of which the most of Expositors consent to be, that if there be children conceived and brought forth, yet they should quickly dy for want of sustenance, their mothers having no milk in their breasts to nourish them withall. Yet others understand it something otherwise. Abarbinel seems to look on it as denoting that they should not at all conceive, till which time usually the breasts are not filled with milk; and not much unlike, Grotius who expounds it, *non sint ulli quos lactent infantes, let there be no children to whom they may give milk*. This more punctually agrees with what is v. 11. and from the conception. No great difference, either as to the signification or meaning of the words, will any of these little varieties make. But there are some other differences betwixt Interpreters concerning them, as first in respect of the reading in the first part of the verse. 2dly. In respect to the Prophets intention in uttering them.

1. As to the Reading, in that some after the first words by way of Petition, *תן להם יהוה* ten lahem Jehovah, (or Adonai) *give them, O Lord*, there making a pause, read the next *מה תתן* mah titten, with an Interrogation, *what wilt thou give them?* as if he seeing how greatly they had sinned, and what great calamities God had justly denounced to them for it, were in doubt what to ask, or what he might presume to ask, and as if he did ask counsel of God in it, and then recollecting himself asked what follows. This reading diverse both of the ancient and modern translations follow. So the LXX. and the printed Arabick following them, the MS. also *واي شي تعطيه* and *what thing wilt thou give them?* and Tremellius thinks the accent tiphcah to require that the words are so to be distinguished, and our Translators go this way. Yet do others likewise both ancient and modern also, taking all these words as one clause, read them without an Interrogation, as the Chaldee (of whom more by and by) The ancient Syriack *ܐܬܢ ܠܗܡ ܝܗܘܐ* Give them, Lord, what (or that which) thou wilt give them, i. e. that which thou hast threatened and denounced to them, viz. that which in the following words he summs up. And this way take Aben Ezra

and Kimchi and Abarbinel whose words are, *his meaning is* *תן להם השם אלהים מה שתתן עתיד לתת* Give them, O Lord God, what thou wilt hereafter give them.

2dly. As for the intention of the Prophet in this Prayer, whether it be for ill or for good to them, is also difference of opinions. It is by diverse looked upon as an imprecation or wish of evil to them, by the Prophet approving Gods counsel before declared concerning them, with great passion uttered out of indignation to their obstinate rebellions against them, from which they would by no means be reclaimed, but continued to propagate them to their posterity also, and out of zeal to his glory. If it be objected that certainly there could not be in the holy Prophet so little charity as to wish so great mischief to his brethren his kinsmen according to the flesh, (for whom St. Paul could even wish himself accursed Rom. 9. 3) that the whole race of them should be cut off, as if that which he seems to desire were brought to pass, it would necessarily be; answers are given, that though he had never so much kindness for them, as probably he had much, yet Gods glory, which as by them, so by those that should be educated and instructed by them would still be violated and set at nought, ought to be more regarded by him than any good to them, and to be sought though by their destruction, seeing there was no other way to preserve and advance it. Again that by his vocation as a Prophet and his special commission which he ought to obey, he was obliged to do it, though otherwise seeming contrary to the general law of charity, which he could not in this case observe without thwarting his particular commission and neglecting his duty to God, and respect to his glory. This way is by many followed, as by the Chaldee paraphrast who thus gives the meaning, *Give them, O Lord, תן השלמת עובדיה* the reward of their doings. So by Jerome, who expounds it as a prayer that seeing they gloried in the multitude of their children, and despised God, he would so deprive them of them. So say Cyril, Theodoret and Theophylact and (saith Chr. à Castro) *omnes alii*, but too largely, as we shall after see. And the words being so understood, may here also be well observed that Rule which on Micah 7. 14. we gave out of a Jewish translator of the Psalms, *That such imprecations from holy men and prophets as occur in Scripture against any,*

n Cast. Trem. o Pagin. Calv. Pisc. p Tig. Munst. Cast. Jun. Trem. Gror. Per. à Fig. q Bren. r Merc. s See Theophylact. t *Prima debet esse nominis Dei cura, ut omnia potius periant, quo sua Deo gloria servetur*, Merc. u Id. *Propheta singularem habet occasionem, qua Divinitus jubetur huic populo male dicere & imprecari*. Who shall bless whom God hath cursed? w On Psal. 69. and 109.

are not properly * curses y or prayers against them, but rather z prophetic declarations of what God hath determined concerning them, which he directs them to utter by way of petition. Which also St. Austin observes, (cited by Dr. Hammond) saying, *Hæc non optando sunt dicta, sed, optandi specie, prophetando, These things are not spoken by way of wishing, but under the shew of wishing, by prophecy.* b And some think it evident here from the expression, that it is propheticè dictum, ac si diceret, dabis eis vulvam sine liberis, prophetically spoken, as if he should say, *Thou wilt give them a womb that shall not bear children.*

Yet do others say to the contrary; non est prophetia aut prædictio futuri, it is not a prophecy or prediction of what should come, (saith Capito) for it is not read that Israel was punished with such sterility, but, by the general consent of the prophets, shewed that they were punished by famine and sword. And another, that the prophet having before foretold that God would deprive them, from the womb and from the conception, it was not probable that he should here repeat in obscurer termes, what was before in plainer declared. These therefore, as many others look on this desire of the Prophet as proceeding from his charity to, and a great commiseration of that people, seeing that God had peremptorily decreed to send his severe judgements on this obstinately wicked people, and had declared in what wayes he would punish them, he having compassion on them, yet greater zeal to Gods glory, seeing without injury to Gods justice he could not pray that God would leave them altogether unpunished, yet because God in wrath useth to remember mercy, (as Hab. 3. 2.) takes upon him thus far to intercede for them, that seeing there is no remedy but that they must be punished, he would punish them in the mildest way amongst those which he had determined. They were before named, that either he would destroy their offspring, from the birth and from the womb, or from the conception, as soon as they were born, or before they were born, or by hindring their women from conceiving at all, or else he would bereave them of them after they had brought them up, and cause them to bring them forth to the murderer to be slain before their eyes, by the cruel enemy; he looking on the latter way as the much more grievous and calamitous, desires that God would so far have mercy on them as to satisfy his justice by taking them away in the former, and not to reserve them to

this latter so much more intolerable.

This way of exposition follow the Jewish expositors. R. Solomo saith, "The Prophet prayeth that they should die being yet infants, שאינו דומה אכנו של קטן לאכנו של גדול" because the grief for an infant is not like the grief for one grown up to more age, &c. Aben Ezra "The prophet prayeth, seeing thou hast decreed concerning them, that they shall every one of them bring out their children to the murderer, let them rather die infants, and let not their affliction be great. R. Kimchi also, "The prophet foreseeing that they should bring forth their children to the murderer, prays for them and saith, Give them, O Lord, what thou wilt give them, viz. of the destruction of their children in the womb, or while they are yet infants, and let them not fall by the hand of the enemy. Abarbinel to the same purpose, "That the prophet prays that God would give to them that death and deprivation of children, not after they were grown up, no nor after their birth, but in those two other wayes which he said, viz. from the womb and from the conception, that there should be to them an abortive womb, their women miscarrying and not being able to bring to the birth, or that they should not at all conceive; which he looks on as signified by dry breasts, as barren women have, and therefore the result to be, that it would be better for them that their children should die from the womb and from the conception, than that they should come to the birth, much more than that they should grow up to age, seeing their end would be for evil and not for good, as to the men of Tyrus. And this way follow also several Latine and other modern Expositors. Yet Christophorus à Castro, saith of the former way that it is generally received by all, but of this latter, solus Montanus, only Arias Montanus gave it, perhaps he was the first in the Romish Church that took it from Abarbinel whom in many things he followeth, and other Jewes, and gave it among the Latins; but sure, so many have embraced it that it will be hard to say which is followed by the most. This latter * may be so taken as not to exclude the former, but so as to comprehend both his zeal for Gods glory, and his charity to Israel, as if at once he made it his petition that God would glorify himself both by executing justice on them whose sins were such as did not admit of absolute pardon, and by shewing mercy

اخيار من عند الله اخبر انبياء بما فعل النبوۃ * دعا عليه y - اللعنة *
 الظالمين وامره ان يجروا كلامهم على طريق المسالة b Ribera. c Rivet. d Precatio commiserationis in suam gentem plena. Dane. e Calv. Trem. Capito. Pet. à Fig. Jun. Pare. Rivet. Tarnov. Mercer
 latter notes. Grot. f Sic omnes expositores. g Tarnov.

in the mitigation of his severity, on them to whom he could not but with well to, and have charity for, though they had none for themselves. The first, in it self, sheweth the greatness of their sins, which was such as that the charitable Prophet seeing it in vain to pray for their amendment who were so obstinate in their ways, and like to bring up their posterity in the same, doth not presume to ask that God would quite forgive them; the second, the greatness of the ^a miseries that he saw would befall them, in that he seeth it to be charity to pray for that as a blessing, viz. barrenness and failure of children, which was looked on as, and was certainly in it self, a very great curse, as if the times that were then to befall them were like to be such, as those which were afterwards foretold of to the Jews by our Saviour, saying, *Behold the dayes are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck*, Luk. 23. 29. where that great unhappiness is acknowledged, in respect to greater evils, for a blessing, which by the prophet here in the same respect is prayed for as such. What questions are here by some started concerning the nature of this prayer of the prophet, as how far he prayed in faith, and whether with a full deliberate desire and confidence of obtaining, and how far he obtained, and how far he might pray against that which he knew to be the determinate counsel of God, or the like, it will not be to our purpose to insist on, it making nothing to the meaning of the words, the giving of which is our main scope. They that have occasion of such questions may make use of the words as far as they will bear, or they see to be to the purpose.

V. 15. All their wickedness is in Gilgal: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolters.

All their wickedness is in Gilgal: for there I hated them, &c. These words may seem a ^a reply from God, upon the prophets petition, shewing that his decreed judgments should not be taken off in any part, from them, and that by reason of their great provocations and ill deserts. The first words being in the Original only, כל רעתם בגלגל, *all their wickedness in Gilgal*, do, to make a full sense necessarily require some Verb to be

supplied or understood; and ours with most others supply the verb *is* (or suit *was*.) Rabbi Tanchum supplies אוכור Ezcor, *I will remember, or I remember*, call to mind, or will make them know that I took notice of and do not forget; agreeable to the Chaldee, all their wickednesses, נל"ן קרמ' were manifest before me in Gilgal. For to remember them, what is it with God but to make them know that he knew and took notice of them?

But before we insist on the meaning of what is affirmed, it will be convenient to take into consideration both the place here named, and such things as are recorded to have been done in it, so shall we the better discern in respect to what their ill doings there are here mentioned as occasions of Gods proceeding so severely, as he now threatens, with them. In the 4th c. of this prophecy v. 15. we have it mentioned, and on that place have spoken something of the name of the place, and its situation, which it will not be necessary here to repeat. Among such things and transactions as the Scripture mentions to have been there done, these it may for the explication of these words, not be amiss to take notice of; as first, that after the Israelites had passed over Jordan into the land of Canaan, they (as it is Josh. 4. 18, &c.) there first encamped and pitched the tabernacle wherein was the ark of the covenant, and set up the twelve stones which by the command of God they took out of Jordan, to be a memorial unto the children of Israel for ever, ¹ of such wonders as God had done for them in cutting of the waters of that then overflowing river to make a passage for them, and that there they were circumcised, seeing that while they walked fourty years in the wilderness they had omitted that Sacrament, and so rolled the reproch of Egypt from off them, and repeated their covenant with God, Josh. 5. 2, &c. and that there they kept also the passover, and there began to eat of the corn of the land that God had given them, and to enjoy the fruits thereof, as fully possessed of it, v. 10, 11, 12. and there appeared to Joshua, the captain of the Lords host, to encourage him and commanded him to loose his shoe from off his foot, for that the place on which he stood was holy, v. 15. and that that place was chosen to offer sacrifices in to the Lord, 1 Sam. 10. 8. and 11. 15. 21y. Besides, what R. Tanchum observes, that the sin of Achan, which brought a curse upon the whole people, was committed there, or while they were there, the history tells us that when they rejecting the Lord and Samuel would

^a h Calv. Trem. Capito. Zanci. River. Pet. à Fig. &c. See Capito. River. ک عن لسانه تع as spoken by God. R. Tanchum. River. 1 Josh. 3. 5.

needs change their government and have a King, they did there establish Saul to rule over them, 1 Sam. 11. 15. 3^dly. that Gilgal, as appears out of this prophet, here, and above c. 4. 15. where they are forbid to go to it, and c. 12. 12. where it is said, *They sacrifice bullocks in Gilgal*, and Amos 4. 4. and 5. 5. was a place infamous for the much Idolatry there committed. It was a city, saith Cyril, καὶ ἦν ἐν ταύτῃ δαυὶς καὶ εἰδωλὰς ἐθεν- σκοντο τοὶ χερσὶν αὐτῶν, wherein Idols the work of mens hands were excessively and strangely superstitiously worshipped, where maxime erant impii, they were most impious, as Theophylact. It is probable that they did choose there to exercise their Idolatry because they were ^m perfwaded by their false prophets, or themselves thought, that that place wherein, formerly, such tokens of Gods favour had been shewed to them was necessarily still an holy place, and wherein they should alwayes be accepted.

These things being observed it may now be enquired in respect to which of these things, what is here said is spoken. In respect to the first, it cannot probably be said, seeing what things were there then done, were tokens of Gods love and favour, and not causes of his hatred, as this which is here spoken of was; nor can therefore be called *all their wickedness*, as this here is; although the memory of what good was then done there, may make for the aggravating of this evil now spoken of, as we shall by and by see. R. Tanchum seems to understand it of such evils as were committed among them while they were there shortly after their entrance into the promised land, as the fact of Achan, and the like, his words for explication of these with what he supplies, being, זכרתי כל רעותם *יִצְחָק* i. e. يقول من دخلوا الى البلاد بدرا i. e. بالخلاف والعصيان مثل قصة عكره *وذكرها* I remember all their wickedness in Gilgal, as much as if he said, *from the time that they entred into the land, they began to disobey and rebel, as in the story of Achan and the like*. S. Jerome seems to understand it with respect to the establishing of Saul there for their King, or else of their idolatries there, as if the matter were doubtful, or both might be understood. So also among the Jews Kimchi putting first, *For there they innovated the kingdom, and cast off me that I should not reign over them*: and then adding or the exposition is, *In Gilgal, i. e. because the tabernacle was at first in Gilgal after they had passed over Jordan, and it was a select*

place, the prophets of Baal had them there to worship Baal, because it was a chosen place. But Abarbinel not so well approving the latter fastens on the first, and looks on that which is called כל רעותם *all their wickedness*, and for which he saith he hated them, to be that fact of making Saul King in that place, and so rejecting God that he should not reign over them, 1 Sam. 8. 7. His proof for which seems to be because Samuel saith to them (there c. 12. 17.) *perceive and see, כי רעתכם רבה* ci raathcem rabba, *that your wickedness is great which ye have done in the sight of the Lord in asking you a king*, where the same word רעה Raah is used to express that wickedness which they became there, by that fact, guilty of, as is here used for that which they are now taxed for. In both places he therefore thinks the same to be meant. And of this opinion seem also ⁿ some moderne expositors; and among them Grotius explaining it as if God said that, for that fact he deservedly hated that place. (Who also, as by the way we may observe, thinketh that there is in the words another mystical sense, viz. a foretelling that the Jews should commit that horrible fact of causing Christ to be crucified in Golgotha, which (he saith) according to the Syriack pronounciation גלגלתא is the same word as גלגל Gilgal here.)

Others look upon both these facts by Jerome mentioned as there done, both the making of Saul king, and the Idol-worship there even of old set up, as here respected. But against the taking of these, viz. the making of Saul king there, yea or those Idolatries which in Joshua's time they there committed as those things here had respect to, I suppose just exception may be made, in regard that those things were done before the twelve tribes were parted and become two kingdoms, whereas here Ephraim the ten tribes are spoken to, and threatned for such sins as they were guilty of after they became a kingdom by themselves, by the choice of Jeroboam for their king. So most probably, as we have seen all along them more particularly spoken of, and to, and not for those which were committed by the whole before they were so.

Ribera finds fault with Galatinus for referring the things spoken in this verse to the two tribes, or Judah. And that I think may be farther evident if we consider in the history of the transactions concerning Saul, that Samuel, (contrary to what is here denounced) tells the people that though they had done so wickedly in asking them a king, yet if they did not turn aside from following

^m R. Sol. Kimchi. ⁿ Chr. à Castro in his paraphrase. ^o Rib. Menoch. Tirin. who cites Jud. 3. 7. 19.

the Lord to go after vain things (i. e. Idols) *the Lord would not yet forsake them for his great names sake, because it had pleased the Lord to make them his people*, 1 Sam. 12. 20. Whence it appears that the making Saul king, may not be thought alone that cause of his hating and casting off these of the ten tribes, and much less do I think that we have reason to place their wickedness, or the cause of Gods hating them and threatening them, in that state of uncircumcision that they were in when they came first to Gilgal, as some seem to think, except we shall think that for making up the full measure of their wickedness and weight of punishment by a final destruction, as to their outward welfare and the condition of a free people and kingdom, God did now remember against them, and put to their account, all the iniquities of their forefathers also from the beginning of their being a people. In which, whatever may be of truth, I know not what reason these words afford that it should be thought the meaning of them, there being other wickedness of theirs at present apparent in Gilgal, sufficient to draw down these heavy judgments upon them, even that Idolatry there from the time of Jeroboam their first king there probably set up, and still obstinately with contempt of all admonitions from God by his prophets, continued. And to understand the words of this is the way by many others taken, and seems to be the plainest meaning. This Cyril takes, this R. Solomo שם הרבו לעבוד *עו כבמות* *There they multiplied, (or gave themselves unto) the worship of idols in high places.* Kimchi also as we said, gives the reader liberty of choosing it, and it is by many chosen, and I think least liable to exceptions.

But this being taken (to come now to the other words) how can it be said *that all their wickedness was in Gilgal*? Did they commit no other sins than that of Idolatry? and did they not commit that any where but in Gilgal? To the first of these may be answered that some say, that, *all*, here is not to be taken absolutely, but rather, comparatively, viz. not that they had no other sins, but that this was so great as to comprehend all others in it, so that where this was, no other could be wanting; it was chief among them, yea the fountain of all, and such as necessarily brought with it, and so included, all others. Which therefore are reduced to a brief summe in it, by calling it *all wickedness* in general: so that in Gilgal where that was in so excessive measure practised, is all their

wickedness, & velut in compendio quodam, as in a compendium or short abridgment seen and pointed out, and because God is more provoked by that than by other sins.

To the other may be answer given much in the same way; that whatsoever wickedness they were given to they did there act and shew forth in their Idolatrous worship and lewd doings agreeable to it. For where that was, there were all other abominations accordingly practised. And another answer is given, viz. That Gilgal, though for its famousness in that kind named, yet is not alone singly to be understood, but together all other places like it, or in which Idolatry and lewdness, such as in it, were practised, one named, but all of like nature comprehended under it. And why it alone instead of all might well be named, we shall by and by see. This, if we supply with ours and the generality of Interpreters the Verb, *is* or, *was*. But if we take R. Tanchum's supply of אוכיר, *I remember*, there will be no place for such questions; the plain meaning would be *I remember, (or will remember) i. e. call them to account for all their wickedness in Gilgal*, by which they provoked me so to displeasure that there I hated them, &c. According to either way there is much emphasis in the nameing of Gilgal above other places for aggravating their wickedness, whatever sin of theirs be understood (as we have seen different opinions concerning it) inasmuch as that being a place wherein God had formerly shewed his goodness in so eminent a manner to them, y the memory of it should have kept them from their sinning and rebelling against him. And so the words with respect to the former v. *Give them, O Lord*, if it be taken as a desire of evil to them, are as a confirmation of it, by shewing that it shall be certainly so because of *their wickedness in Gilgal*, which should produce such ill effects toward them as are before, and there, and now again after, expressed; or if as a prayer for mitigation of their punishment, they are as a reason why it may not be so but he will execute with severity whatsoever he had threatned to do; viz. because of the greatness of their wickedness there which he could not pardon.

But now in these interpretations that we have seen רעתם *raatham* which generally signifies, *their evil*, is taken for *wickedness*, or the *evil of sin*, which was the cause of his hating and punishing them, but it may otherwise be taken for *evil of punishment* and mischief, the effect of his hatred and displeasure.

p See Jun. Trem. Bp. Halls paraphrase. q Lyra, Z. ii. Trem. Merc. Oecol. River. Tarnov. Sc. r Calv. Zanchi. s כלל Col pro summo & precipuo, Zanchi. r Tarnov. quæ est peccatorum illas, imo quæ est fons librorum. v Calv. u Sec. 4. 13, 14. x Trem. Zanchi. per synecdochen. y Ab Ezra.

sure, and in this notion the MS. Arabick seems to take it rendring, כָּל בְּלִיָּתָהֶם אֶלְגָּל all their calamity is in Gilgal, as much as to say, that if any would know whence was the cause of all the evil which he would inflict on them, let him look to Gilgal; which then supposeth what in the other notion it would signify, viz. that their wickedness was such as provoked him to hate them and to shew those effects of his hatred which follow, so that between the word so rendred and the following, there would be also evident consequence, as being both, parts of their evil, and the first the effect of the following, and so Gilgal point out and comprehend as, the place, so what was done in that place; *their evil is in Gilgal*, i. e. for what they did in Gilgal, for the evil of their doings there, he hated them, so that בֵּינִי בֵּינָם Be in may either be taken in its proper signification of *In*, or else ² for מֵעַנִּי me, as some would have it here taken, *from Gilgal*.

כִּי שָׂנְאֵתִים For there I hated them. The participle כִּי ci rendred *for*, as it properly signifies, is by a some observed here to be used rather as an Illative, than a causal, and to denote rather *therefore*, than *for*; they did not sin there because he hated them there, but therefore he hated them there, because they sinned there. ^b Others think it to be used barely as an affirmative, *surely*. This, if it be understood of the evil of sin, but if of the evil of punishment, then will it be conveniently taken in its proper signification as a causal, *thence is all this mischief, because there I hated them, from which hatred of mine flows this calamity spoken of to them*. And so will it be also properly taken though spoken of evil of sin, if we take R. Tanchums way, which we have seen, to this meaning, *I remember (or will remember) their wickedness in Gilgal, for there by their evil doings they provoked me to hate them*.

There I hated them, שָׂנְאֵתִים שָׁמָּה *sham* *semetim*. In both these words seems to be an Emphasis, as first in שָׁמָּה *sham*, *there*, in that very place where heretofore I shewed such great tokens of love to, and of my gracious presence with, them, *even there*, I have since hated them, or now hate them. They seemed to think that certainly in that place they should alwayes find God propitious, that having there then found him present with them they should still so find him, and whatsoever they did should, even for the places sake, be accepted, the hallowed place would necessarily sanctify it. But God shews the

contrary, because where he had loved them, *there* they behaved themselves ill toward him, therefore even *there* doth he hate them. His love and favour is not so confined to any place. It is the behaviour of the persons, not the place which he hath regard to, yea the holier the place, the greater and more odious is the wickedness by which it is defiled, as appears here by what he saith, *there I hated them*. For that word שָׂנְאֵתִים *semetim*, *I hated them*, hath manifestly also its weight in it. He saith not, *there was I angry*, or *displeased with them*, but in a word betokening the greatest indignation, *I hated them*. Which expression argues the greatness both of their wickedness and of the punishment that God will inflict on them for it. Great must needs be that wickedness which provoked the father of mercies to so great displeasure as to say that *he hated them*, and severe must needs be those judgments which are as effects of hatred and utter averfation of them, in him.

The wickedness is farther described in the next words by calling it רָע מַעַלְלֵיהֶם *Ra maallehem*, which ours translate, *the wickedness of their doings*, and their punishment in the following, *I will drive them out of mine house, I will love them no more*.] For the wickedness of their doings. These words are so placed as to leave it doubtful, whether they should be referred to the preceding words to make with them one clause thus, *There I hated them for the wickedness of their doings*, or to the following, so as to begin a new clause thus, *For the wickedness of their doings I will drive, &c.* And Interpreters leave us still in a doubt, while some take the one way, some the other, and others leave the matter ambiguous as they are in the original as the Chaldee doth, in which therefore some in their translating it refer it to the foregoing words, as Mercer, *ibi enim eos ob eorum quae faciunt improbitatem averfor; ex ade mea sacrosancta pellam eos*. But that translation in the Polyglot Bibles, and Petrus à Figuero also, refer it to the following; and so the LXX. (at least the Latin translation of it) to the latter; although the printed Arabick which follows them, refer it to the former words, and so the Syriack also as pointed by the Latin translation. The MS. Arabick, for want of distinguishing points leaves it altogether ambiguous *ثم بغضتهم بسبب قبح اعمالهم من* *there I hated them because of the naughtiness of their condition, I will drive them out of my house*. The vulgar Latin as

² Pare. a Petr. à Fig. Zanchi. River. Ribera. ^b Tarnov. the MS. Arab. quite omits it. ^c See Job. 4. 21. &c. ^d See Zanc. i. Gravius offendit Deum illius loci profanatio. Pare. ^e Zanchi. Plus est odisse quam irasci. quibus irascimur, cadimus, flagellamus, sed quos odimus occidimus si possumus.

usually pointed, joins them to the latter. Among modern translatours also is the like variety and ambiguity, so that by the altering of a comma they may be either way taken. Onely Munster that it may be sure he joyns them with the foregoing, inserts &, and, *And I will drive them out of my house.* As to the sense it makes no considerable difference at all to which they be referred, for still will they be as a cause of what mischief should befall them; onely that in the one way they are put as a cause of that hatred which produced such ill effects, in the other as a cause of the ill effects produced.

For the wickedness of their doings, what was before called *all their wickedness*, is here called, *the wickedness of their doings*. And if that which is so called be understood to be their Idolatry, as we have seen to be most probable, that certainly will fill up the measure of all that these expressions can contain, as being a comprehensive sin, a sin that includes in it, and draws with it, all other sins, all lewdness, filthiness, and debauchedness both of the flesh and spirit, and such as is most contrary to God, and makes men most hateful to him; especially when aggravated with such circumstances, as in the Israelites it must needs be, who wilfully fell to idolatry and not because they never knew God nor had any means beyond natural light, of knowing him. For they had his Law whereby they were (except through their willing neglect) instructed in his truth and worship which now they forsake to follow their own inventions. So that the word here by some rendered as by the vulgar Latin, *proprie malitiam adinventio-num eorum*, for the malice of their inventions, as the Doway version renders it, and so the Geneva English, for the wickedness of their inventions. And so is the same word מַעַלְלִים *Ma'alalim*, in our newer translation, in other places (though not here) rendered, as Psal. 106. 29. and 39. as also עֲלִילֹת *Aliloth*, from the same root, Psal. 99. 8. and the thing is indifferent and the meaning the same, by *inventions*, being understood as one notes, cogitationes, studia & opera, thoughts, purposes, actions, the word ^h signifying and including them all. Zanchi looks on his saying, *malitiam operum*, the wickedness of their doings, to have more in it than if he had said, *mala opera*, wicked works, as excluding all mixture of good, for which God might be moved not to hate the persons, though he hated the works. Here by the wickedness of their doings he is provoked

to hate them, and *River* takes it as an expression of such set purpose of doing evil and obliquity, which makes it worse than other sins, and such as God would no longer pardon.

The odiousness of the sin appears by the sad consequents, and the severity of his judgments on them which are in the next words expressed, *I will drive them out of my house*, &c. Something as to this expression may be taken from what hath been said on those words, *against the house of the Lord*, c. 8. 1. and again on those, *hated in the house of his God*, v. 1. of this chapter. As the house of God, may be very properly taken, for the temple of Jerusalem, so is it by some here taken; so by the Chaldee paraphrast who renders it, *וְיִצְאוּ מִבֵּית הַמִּקְדָּשׁ* out of the house of my sanctuary. Kunchi also seems so to take it, but so as to beware of an objection, which may be made against it, his exposition being, *Because they have despised and cast off me and my worship, and have chosen to serve other gods, I will drive them out of my house, so that though they would return thither and worship me in it, they shall not find how so to do, because it shall be destroyed, because they have multiplied transgression.* The objection that may be deservedly made against taking by *my house*, to be meant the temple, is because the temple was not then pertaining to Ephraim or the ten tribes, they having before deserted it, and voluntarily separated themselves from it, and the worship of God in it. This he seeks to prevent by understanding it, not of their being driven out of it as out of that whereof they were in present possession, but of their being cut off from possibility of returning to what they had forsaken, though never so much deni-rous of it, by reason that it should be taken out of the way: which though it be true viz. that the temple should be afterwards destroyed, yet I think it cannot here solve the matter, it standing longer than they remained a kingdom or people of themselves, I think he had said more to the purpose if he had said, because they shall be carried captives into Assyria far from it, so that they shall not have opportunity of going to it. And certainly, if the words be taken properly for the Temple, some such thing must be understood by his driving them out of it, as his containing them from it, or not giving them occasion to return, if on better thoughts they would, to that which they had wickedly deserted, and were now by their own default out of, or absent from. But this seems not so fully satisfactory, and therefore others think the house of God not to be here particularly taken for the temple, but in some other sense

f So the LXX. *ἐκ τῆς ἐμῆς οἰκίας*, the MS. Arab. *من بيته* the foulness of their condition. g Menoch. h See Concord. Hebr. i See Capito. k See Poole.

in which it may be used, and for some other thing which it may denote, as chiefly, the whole land of Israel which was before v. 3. called *the Lords land*, and it was threatned there that they should not dwell in it, which is much the same in sense with what he threatens here, that he *would drive them out*. So Abarbinel among the Jews understands it, explaining it *אֲנִי אֶדְרֹשׁ מֵאֶרֶץ יִשְׂרָאֵל* *I will drive them out of my land which is my house*, as if the whole land by reason of Gods shewing extraordinary tokens of his presence in it, and so owning it for his, as well as that part of it which was by Jacob, for that reason so called were, Bethel (*an house of God*) a general temple. This also Jerome, seeing that it could not be properly understood of the Temple at Jerusalem, because the ten tribes were not in it, names in the first place as a convenient meaning, and as so do many, (we may say most) others take it, yet do he and others mention also other ways, as he saying it may be meant of the name of Israel, which they falsely usurped behaving themselves unworthy of it; or of that privilege they had of having his prophets sent to them; or more plainly so as to understand by his house, * his family, so as that they should be no more accounted of his family, as sons or servants, or such as he owned for his and had regard to, I will drive them, or expunge them * *de cœtu & congregatione fidelium meorum, out of the company and congregation of my faithful ones, de numero domesticorum & familiarium meorum, out of the number of my domesticks and familiars*, so as not to take farther care of them as such; or, *ejiciam eos de populo meo ut non pertineant ad populum meum, I will cast them out from my people that they shall not pertain to my people*. His people may be well said to be of the household of God, Eph. 2. 19. *yea his house*, 1. Tim. 3. 15. Heb. 3. 6. and his temple, &c. of which he saith, *I will dwell in them, and walk in them, and I will be their God and they shall be my people*, 2 Cor. 6. 16. In all those ways may what he saith, that he *would drive them out of his house*, be well understood, and seems to comprehend them all, and so in sum to be as much as if he should say, *ego prorsus abdicabo, I will altogether reject and renounce them*, so that I will no more owne them in any relation to me, nor shall they challenge any right in me, or to any privileges or promises which I had formerly granted or made to them, for their fathers sakes, as my peculiar people. A sad judgment certainly this, to be cut off from all interest in God and tokens of his love, though they had been but for a while to ly under it; but much aggravated by that menace of continuance and

duration excluding all hope of being freed from it, added in the next words, *I will love them no more*, אֲנִי אֶהְיֶה לָהֶם יוֹסֵף אֶחָבָתָם. The vulgar latin (as the LXX.) renders it, *non addam ut diligam eos, I will not add to love them* (as the Doway) the MS. Arab. لا اعود *I will not return to love them*; he will not go on to love them, or shew such tokens of love to them, as he had done, but cast them off, and having cast them off not return again to love them, not reverse his sentence passed against them. Very contrary is this to what he bespeaks his Church with, Isa. 54. 7. 8. *For a small moment have I forsaken thee but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer*. And this is a manifest argument that this is spoken peculiarly of the ten tribes and not of Judah, (as Jerome observes some to think) as appears by comparing it with c. 1. 6, 7. where he saith, *I will no more have mercy upon the house of Israel but I will utterly take them away, but I will have mercy on the house of Judah, and will save them by the Lord their God*.

This was made good on Israel by his giving them up to be destroyed and carried from their own land, into that Captivity from which they never returned, whereas Judah though also carried captives from their own land by the Chaldeans, who also destroyed their Temple, yet after seventy years returned and were restored again to their Countrey and rebuilt the Temple. For it cannot be thought that this was a prophecy of that captivity after Christ's time in which the Jews now are, though (as one saith) it may be accommodated to it; as, according to Grotius, as we said, what is spoken of the wickedness of the ten tribes at Gilgal, may be to what the Jews did at Golgotha. How this was fulfilled as to the ten tribes, to whom it was properly denounced, is visible to all the world, in the utter destruction of their kingdom, described the 2 King. 17. where the Lord is said to *have removed them out of his sight*, v. 18. 23. when he gave them up into the hand of Shalmaneser king of Assyria, who in the ninth year of Hoshea their last king, took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor by the river Gozan, and in the cities of the Medes, (v. 6.) placing other strange people in their rooms (v. 24.) so that they never recovered the state of a kingdom or face of a distinct nation unto this day, but remain dispersed among the nations and conformed to their manners. Was not in this verified what he here threatens, that he would *drive them out of his*

1 Trem. Grot. Pare. * Merc. Drus. Pisc. * Petr. à Fig. m Id. and see Cyril. n Calv. o Pet. à Fig.

house, and would love them no more? For so it is manifest that by his *loving them* is meant in this place, a restoring to them those outward tokens of favour to them in temporal prosperity, and the enjoyment of a flourishing kingdom which he so then took away from them as never to restore it to them again. It was a national judgement, and so involved the whole of them, as to their outward condition which they enjoyed as members of that nation, and making up one body politick, not respecting the spiritual condition of single persons and the relation they stood in, as concerning that, to God; which, if it were right, this doth not cut them off from Gods favour, and care and protection and tokens of his love to them in their single capacities; nor doth it exclude them from capacity of being, upon their coming into Christ, made members of his kingdom, and enjoying the privileges of them, as may appear by what we finde above c. 1. v. 10. 11. where, after Gods severe threats that he would *no more have mercy upon the house of Israel, but utterly take them away*, v. 6. and saying of them, *that they were not his people and that he would not be their God*, v. 9. which he would shew by *causing to cease the kingdom of the house of Israel, and breaking their bow* (taking away their temporal power as he premised v. 4, 5. yet he presently subjoyns in respect to that favour that he would reach forth to them in Christ, according to his promise made to Abraham and his seed, (his genuine seed, a title agreeing as well to other nations as to them) viz. not that of the flesh, but of the promise, Rom. 9. 8. in what follows, that yet *the number of the children of Israel shall be as the sand of the sea which cannot be measured, nor numbred, and it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God*, Hos. 1. 10. viz. by being gathered together under one head, v. 11. and so again c. 2. 23. *I will have mercy upon her that had not obtained mercy, and I will say to them that were not my people, Thou art my people: which things are spoken of those that are here spoken of; though not of them alone, yet without exclusion of, yea certainly including them, and do not at all contradict what is here said, and was, and still is, made good on them, viz. I will drive them out of my house, I will love them no more.* This is made good according to the letter, and as it sounds, and was meant, yet without excluding the other which though not expressed, yet was still to be understood, by vertue of the promise made to Abraham and his seed to be made good in Christ in respect of his spiritual kingdom, which is not by the taking

away the power and pomp of their temporal kingdom, to be impaired, but rather furthered and promoted. By vertue of this doom, and the manner in which it hath been executed, can they never have hope of returning to that house of the Lord, out of which they were then driven, or to finde like visible tokens of his love as till then they had done. If they will have any thing to comfort them against it they must not stand on their earthly privileges, which they have forfeited, as Israel according to the flesh, but look ^p unto Christ, to whom if they shall, in sincere faith, come and be made true members of his kingdom, though the least therein or in the lowest condition, they shall be happier than if they had been in those days, or, in its most flourishing condition, princes of Samaria. Those that were then so, their greatness could not exempt from this judgment, which indeed seems chiefly and in a more severe manner directed against them as being main causes of provoking God to send it both on themselves and the people as the next words intimate in which he saith כְּלִי שִׁדְיָהִם סִרְרִים *col farchem forerim, All their princes are revolvers*, the Chaldee hath מוֹרְרִין, the Syr. مَوْرَرٍ the Printed Arab. مَوْرَرٍ rebellious, LXX. ἀπειθήντες disobedient, MS. Arabick رَاكِبِينَ as the vulgar *recedentes* all to the same purpose. Of the signification of the word סִרְרִים see above c. 4. 16. By *their princes* may be meant all in dignity or authority, ^a in civil or ecclesiastical affairs and places who were here taxed as main causes of the wickedness that was among them, ^e yet not with exemption of the people as if they were innocent, and not faulty for following them. If the history be looked into, it will be found that ^t from Jeroboam the first, unto the last of their kings, all of them were such as departed, and drew together with them their subjects, from the true worship of God unto Idolatry, worshipping false gods, or, ⁱ at the best that they could pretend, likening the True to the similitude of a calf. They would doubtless see that their princes, and such as were in favour about them, should be like themselves, and then the people would in herds follow them, so that the saying, that the governours, those by whose example and encouragement they were led on, and who should have kept them in obedience to God, were such, viz. all *revolvers* from God, what doth it less then express a general corruption in religion and defection from God among them, and nothing to be found in the whole body, from the head to the foot? So Cyril expounds it as much as to sound

p See Jerom. Merc. Montan. q Rivet. r Calv. Zanchi. f Rivet. t Grot.

אִלֵּיָם רָגוּסִים, &c. That there was none good, obedient or flexible to be found among them, nor little, nor great, nor prince, nor any of the under sorts among them. It is as much as to say (saith Theophylact) If the subjects only had been wicked, perhaps I might have spared them for the goodness of their princes, as heretofore I spared the Israelites for Moses's sake, but now when even the princes are disobedient, and not only one or two, but universally all, how shall I now pardon their offences? how shall I spare them? what mediator shall stand between me and them? None (saith Cyril) is there to rebuke them that offend, to recall those that err, or who can by his own goodness and virtue pacifying God avert his wrath, as there was in the time of Moses. So that in these words there is a reason of Gods irreconcilable displeasure with Ephraim, and a declaration of even a necessity of his sending on them such judgments as he had before denounced, and of which there is a recapitulation in the next words.

V. 16. *Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb.*

Ephraim is smitten, their root is dried up, they shall bear no fruit, &c. In these words are Ephraim (or the ten Tribes) spoken of in such language as seems to concern a tree, so intimating a comparison between them and a tree or plant, as a vine or the like, whose condition is such as is in them described. The Chaldee Paraphrast (or Jonathan) therefore expresseth the terms of the comparison rendring well to the sense though with a little alteration in the words: *The house of Israel רִמְן לֵאֲלֵיָם are like a tree whose root is scorched below, and his leaf above dried (or withered) it shall not bear fruit, &c.* The word הִכָּה Huccah, is smitten, is such as though of larger signification is in proper language spoken of trees or plants when by any chance marred as Exod. 9. 25. וְהִכָּה הַבָּרִי Vhiccah habarad and the hail smote the herb of the field, and v. 31. and 32. and the flax and the barley נִכְתָּה nuccetah was smitten, but the wheat and the rice, לֹא נִכְּחוּ were not smitten, and Amos 4. 9. הִכֵּיתִי hiccechi ethcem, I have smitten you with blasting and mildew, spoken in respect to their fields, gardens, and vineyards; and Jon. 4. 7. it is said that the Lord prepared a worm, וַתֵּךְ vattac and it smote the gourd that it withered, and Pf. 102. 5. הִכָּה כַעֲשָׂב huccah caesheb, My heart is smitten as an herb (or

grass) and withered. This Verb is by the Chaldee paraphrast according to the ordinary printed Copies rendred דִּקְלָה (dikla) which is burnt or scorched, but perhaps it may be corrected out of a MS. copy of Kimchi, in which is read דִּי לֵקָה di leka, which is smitten (as by that he usually expresseth the Hebrew word there used) although if the other be retained, it comes to one pass expressing that by which a tree is made incapable of bearing fruit, and which happening to it it may well be said to be smitten.

But Ephraim being so smitten, or to be smitten (for though the Verb be in the Preter tense, signifying a thing already done, it may be, and is by some so, understood in the notion of the Future, or what was yet to come *ob certitudinem*, because as certain to be done, as if already done, as the like use of Verbs of such condition, we have before more than once observed) it will be asked, by whom have they been, or shall they be smitten? By the hands of their enemies, saith Kimchi; so others by the *Assyrians* made use of by God for that purpose. But I suppose it will be better to say, By God, or by Gods curse or judgment on them; which will better agree to what follows, than to impute it to any thing done by the hand of man; as by considering the consequents in the following words will appear: which effects or consequents are in the first place, that through their being thus smitten, *their root is dried up*, an expression certainly of great mischief and utter perdition to them. A tree may be blasted or blighted, or any way smitten in the top or branches, yea have much violence done to it in the body or boughs, yet as long as the root remains whole, safe, quick and uncorrupted, it may again recover and bear fruit; but if the root be dried up and withered, there is no farther hope from it. It being so with Ephraim, they likened to such a tree or plant, it is to be enquired what is meant by *their root*? *Virtus prolificandi*, saith Lyra, and so Grotius *vis genitrix*, the power of being fruitful and multiplying, which was Gods blessing to man at his first creation, Gen. 1. 28. and again repeated to Noah and his sons after the deluge, Gen. 9. 1. So that the subtraction of this, must be, as it were, an unmaning or unpeopling them. Of this Mercer likewise thinks it spoken, *Privandi sunt à Domino sobolis procreanda facultate, They shall by God be deprived of the faculty of procreation.* Which seems to have been likewise the mind of Aben Ezra who saith that here is מִשְׁרָא a comparison of fathers and children, as also of David Kimchi that he compares them to a tree whose root is dried up

^u Capito Pisc. See on v. 7. ^w Capito. Chr. à Castro.

which beareth not fruit, so saith he **לֹא יֵלֶדוּ** *they also shall not bear* (or have) children, as he said above, *from the birth, and from the womb, and from the conception.* And indeed these words here seem but a repeating in other terms what was there said, and the comparing those with these seems to justify this exposition; yet do others otherwise take here the meaning of the word *root*. Jerome thinks to be meant by it either God in *quo fundatus erat, in whom he was rooted*, or else their fathers Abraham, Isaac, and Jacob, in *quibus radicem miserat, in whom he had taken root*, but now they were altogether unworthy of them, and did not shew forth any thing of goodness that they had received from them. * Others, *Gratiam & favorem Dei, the grace and favour of God*, without which their common-wealth could not stand; which root is said to be dried up when men for their sins are deprived of it. y Others their kingdom, z or kingly power, or the strength of the ten tribes who should have no more strong and valiant children, to defend and uphold their kingdom. Abarbinel not much unlike, **הָאֲנָשִׁים הַנְּכֹרִים** *their strong and mighty men*, (or *their kings and princes*, as Montanus explaineth it who being slain by the enemy the rest must needs perish) or else according to others, as he saith, *the fathers or parents among them, which should be taken away by death.*

But however any of these may be well understood, the first exposition appears to be the plainest, as in respect to those former words of which (as we said) the meaning seems in these repeated, so in respect to the following here, which are likewise a recapitulation of what was before said, *they shall bear no fruit, shall the women eat their fruit?* Lam. 2. 20. *The fruit of the body* (viz. of men) Deut. 28. 11. 18. or of their bellies, as literally **כִּטְוֹן** sounds, and is so rendred by ours *the fruit of thy womb*, Deut. 7. 13. and so Psal. 127. 3. *The fruit of the womb*, and so Lam. 1. 42. and *the fruit of thy loyns*, Act. 2. 30. out of Psal. 132. 11. where it is *the fruit of thy belly*, children being called fruit, *uteri non solum materni sed etiam paterni*, as Drusus observes. When the root of a tree is withered the upper parts thereof will not bring forth fruit. Ephraim shall appear like such a tree, in that they shall be barren and not multiply children.

But sometimes from such roots, having some little life left, may spring up some sprouts, or some life be diffused to some parts

of the tree, but not able to bring any fruit to perfection. In this also shall Ephraim be but like such decayed trees by the decay and destruction of such children which they shall have. So saith he, *Yea though they bring forth, I will slay even the beloved fruit, of their womb, or as it is in the margin the desires* **מַחְמַדֵּי בִטְנָם** *machamadde bitnim, the desirable things of their womb*, i. e. their desired fruit of their bodies, their dearest and most beloved children. In the vulgar Latin it is rendred, *amantissima*, which Grotius takes to be a mistake in the writing, for *amatissima*, and so the Doway renders, *the best beloved things of their womb*, the LXX. *ἐπιθυμητά* which is the same with our margin, *the desires*, and so the printed Arabick following the Greek **شهوات بطونهم** *the desires of their wombs*, but the MS. Arab. **مخينات احشائهم** *the desired things of their bowels.* The Syriack

ܡܚܕܝܬܐ ܕܒܝܬܢܐ *the desire of their bowels.*

The Chaldee paraphrast **שפר מעיהון** *the beauty* (or choicest) of their bowels, children being that which they esteemed their grace and glory: nothing having been accounted among them more disgraceful than barrenness, and it is by learned men observed that desideria *desires*, are a title given to children. Now his saying that *though they bring forth yet he will slay the beloved fruit* (or desires) of their womb, what is it but a repeating or summing up of what he before said? v. 12. *Though they bring up their children yet will I bereave them that there be not a man.* And v. 13. *Ephraim shall bring forth his children to the murderer*, and so the comparing of the words justifies (as we say) the first exposition.

That there may not seem to be in these last mentioned verses, and the following any contradiction, while some words sound as if there should be an utter excision of the people, others seem to require that there should be a remainder of them as it is manifest there was, it is well observed by some, that he here speaks of the complexe body of the people, not of single persons, and that therefore while they were so diminished as that they continued not longer to be a people, or ever in hopes of growing to be so again, a kingdom of Ephraim or Israel under their own king and laws, the prophecy had its full completion, though many of them still remained singly dispersed among other nations.

Before we leave these words there are some little differences betwixt interpreters concerning the signification and construction of some of them which we may observe, as

x Petr. à Fig. y Theophy. Tirin. z Chr. à Castr. a So Tarnov. also. z So the Eunuch is called a dry tree, Isaï. 56. 3. a See examples of their great desire of children in Rachel. b Lively. Druf. c Zanchi. River.

first, that the first word **הִיָּבֵשׁ** Huccah, generally rendred, is *smitten*, is by the Greek rendered *ἐξηρανώθη*, which the Latin Translator renders *doluit*, is *grieved*, and the next words *וְהָאֲרָצוֹת יִבְשֹׁן* *is withered as to his roots*, or according to another reading *הָאֲרָצוֹת יִבְשֹׁן* *hath made dry his roots, it shall no more bring forth fruit*. But the printed Arabick taking another notion which the Greek *ἐξηρανώθη* hath, and changing also the construction renders it,

أَقْبَى أَقْرَامَ أَصُولِهِ جَفَّ وَلَيْسَ بِعَاطِي
Ephraim hath wearied his roots, he is dried up, and shall no more yield fruit. The expressions in them both are more obscure than in the Hebrew, yet give the same sense. The Syriack changing nothing as to the signification of the words, yet doth as to the construction usually made, having

אֶפְרַיִם חֲצָא מִלְּבָבוֹ וְלֹא יִפְרֹא
Ephraim is smitten in the root, and is dried that it cannot bear fruit. In the other words there is no variety any way considerable, and notwithstanding this or any other different expositions which we have seen, we have fill the scope of the words, to wit, to set forth the diminishing of Israel as to their glory, multitude of men, strength and power, by a firm decree from God, which is according to that curse which was anciently denounced against them in the Law if they should become disobedient, and walk contrary to him, that he then would make them be left few in number. Levit. 26. 22. Deut. 4. 27. v. 28. 62.

V. 17. *My God will cast them away, because they did not hearken to him: and they shall be wanderers among the nations.*

My God will cast them away, because they did not hearken unto him. These words seem a conclusion from what had been before said, both in the person of God concerning his judgments determined against Ephraim, from v. the 11th. hitherto, and in the person of the Prophet interposing his petition v. 14. whether under flood of good or ill to them. And R. Tanchum takes these also to be **אֲחֵיכֶם** *a narration to wit*, of what should be, *under the language of a petition*; so as if the words did sound, *let my God cast them off*. The Verb **יָצַא** yimeas, being the Future tense may well enough be so used, otherwise in the proper signification of the Future and signifying *my God will*, or *shall cast them away*, it will still be the prophets *amen* or assent to what God hath said,

a confirmation or declaration of the certainty of what he hath said he would do, an utter rejection of them not only from being a peculiar people to him, but from being a distinct people, a free kingdom or nation by themselves, as they had hitherto been, but that they should be lost among the heathenish nations, mingled with them, and of no other account than they, with him.

My God, (saith he) as if he were only his God, who clave to him, not theirs who had by their disobedience departed from him, and so had declared to him, that he should declare it to them, that God would be no longer their God. Such weight doth the Pronoun *my*, joyned to the name *God* seem to have, though the Greek and printed Arabick do quite omit it, rendring only, *God shall cast them away*. By it likewise he asserts his authority in speaking what he did, it being not from himself but from his God, who owned him for his prophet and messenger.

יָצַא Yimeasem, *will cast them away*, the same Verb **יָצַא** Maas, we have above c. 4. 6. and there rendred by *reject*; the same that here, *to cast away*, is signifying also *to abominate*, *to abhor*, or *despise*, *to cast away with loathing and indignation*, as some vile and contemptible thing.

I will cast them away, viz. * à gratia & favore suo, *from his grace and favour*, no more to owne them for his people or as so to preserve them, *de terra promissionis*, *out of the land of promise*, others, and this because they did not hearken unto him, did not hearken unto his commandments to observe and do them, to do what he commanded them, and to abstain from what he forbade. So the MS. Arabick explains it in his rendring **لَا قَبُولًا لِعَمَلِهِ** *seeing they received not his command and his prohibition*; his affirmative and negative precepts, as they usually speak. For this their rejecting him in refusing to hearken to him, and disobediently behaving themselves, he will certainly reject them, and so being driven out of his house, (v. 15.) not suffered to dwell in the Lord's land, v. 3. they shall be no more a nation of themselves, but wanderers among the nations, as vagabonds, having no feat or settled habitation of their own, under their own laws and government. **וַיִּהְיוּ נִדְדִים בְּגוֹיִם** *vayihyu nodedim baggoim*, and they shall be wanderers among the nations, very like that to which Cain was sentenced Gen. 4. 12. 13. that he should be **נָע וְנָד** *naa venod*, *A fugitive and a vagabond in the earth*, which he complains of as a punishment greater than he could bear. *Ebhold* (saith he) *thou hast driven me out this day from the face of*

^d Radices suas arefecit. Trem. ^e Potius prædictio quam maledictio, Tarnov. ^f Pare. ^g Zanchi. ^h Kimchi. ⁱ Aben Ezra. ^j Rivet. ^k Tarnov. * Calv. Trem. * Petr. à Fig. ^l Menoch.

the earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth. And what is less to these, when they shall no longer be suffered to dwell in the Lords land, v. 3. when he shall depart from them, v. 12. when he shall drive them out of his house, v. 15. when he shall cast them away, and they shall be wanderers among the nations? which denotes that they shall be dispersed among the nations, so as to be (as it were) lost among them, and be no more a distinct people by themselves, not having any set place to reside in, but scattered abroad, according to the language of St. James, ἐν τῇ διασπορᾷ, which title he gives to the whole twelve tribes, c. 1. v. 1. which as it may be well accommodated to the two tribes also, as matters then stood with them, and do stand since Christs time, so certainly do most properly, in regard to what is here threatned, agree to the ten here spoken of, and we may well think were also by him meant. For though he there speaks to them as such as were called, or were to be called into Christs kingdom, and in him be again received into Gods favour and the household of faith, yet doth not that contradict or disanul the irreversible sentence of God as concerning their outward estate or restoration of a temporal kingdom, which was so to be made good, as it hath been made good, *salvo Dei promisso de Dei in Christo beneficio* (as one speaks) and we have before intimated, still salving and preserving entire the promise of God in respect to the benefits of Christ, and that kingdom of his which he saith was not of this world. For though that hath been made good, and still remains to be made good, to them, yet still remains unreversed this irrevocable sentence, as to their temporal state and face of an earthly kingdom, so as that they remain still wanderers or dispersed among other nations, and have never been restored, nor are in likelihood of ever being restored, to their own land, so as to call it their own. If ever any of them hath returned thither, it hath been but as strangers, and all, as to any propriety that they should challenge in it, hath been but to hear the ruines and wast heaps of their ancient cities to echo or found in their ears that language, Mic. 2. 10. *Arise ye and depart, for this is not your rest; your ancestors polluted it and ye shall never return as a people thither, to inhabit it as in your former condition.* This to this purpose here threatned is that also which in the Law was anciently threatned to them, that if they would not obey the voice of the Lord who had before rejoiced over them to do them good, and to multiply them, he would rejoyce over them to destroy them, and to bring them to nought, and

would pluck them out of their land, and scatter them among all people, so that they should find no ease nor rest, &c. Deut. 28. 63, 64. When this sentence began to be executed on them we find in the history, 2 Kings 15. 29. and 17. 6. and 1 Chron. 5. 26. But that they ever after returned, under the face of a people, to their own land we no where find, and have just reason to be confident that they never shall, God having here said, that he will love them no more, to shew tokens of his favour to them in that kind. Meanwhile Ephraim here is an example, not only to particular persons that as they will avoid personal judgments, so they take care faithfully to serve God and hearken to him, but to nations and kingdoms also, that as they will prevent national judgments, so they take care that God be truly served, and the true religion maintained in purity and sincerity, among them. Ephraim, or, Israel, held their land by as good and firm tenure as any people in the world can theirs, having it settled on them by immediat gift from him who is, the Lord of the whole earth, who promised it to their forefathers Abraham and his seed for ever, Gen. 12. 13. 15. Deut. 34. 4. called therefore, the land which the Lord swore unto them, Num. 14. and which he had promised them, Deut. 9. 28. and elsewhere the land of promise, Heb. 11. 9. Who could have greater right to a place, better and firmer right, than they had to the Lords land, by his promise which never fails, and his oath who will not repent, confirmed to them? Certainly if they had observed conditions and kept covenant with him, all the people in the world could never have driven them out, or dispossessed them of it; but seeing they revolted and brake his covenant, and did not hearken to him, he would not suffer them longer to dwell in it, but drave and cast them out of it, so that they could never recover it again, but continue to this day wandering among the nations, so as scarce to be found out, having no settled place of their own, no where where they can be called a people, or are for such owned. And if God so dealt with Israel on their disobedience and departing from his service, to whom he had so particularly engaged himself to make good to them the firm possession of that land; how shall any presume on any right or title to any other, or think to preserve it to themselves by any force or strength of their own, if they revolt from him, and cast off thankful obedience to him? the Apostle cautioneth and teacheth us so to argue, if God spared not the natural branches, take heed lest he also spare not thee, and therefore warneth, not to be high minded, and presumptuous, but to fear, Rom. 11. 20, 21.

m Grot. n Pelican. o And see Levit. 26. 33.

CHAPTER. X.

V E R S E 1. *Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit, he hath increased the altars, according to the goodness of his land, they have made goodly images.*

IN this Chapter he proceeds to set forth the great wickedness of Israel, and denounce his judgments against them for it. *Israel is an empty vine, he bringeth forth fruit unto himself, &c.* (or as it is in the margin) *a vine emptying the fruit which it giveth.* These two differing renderings, one by our translators put in the text, the other in the margin, shew that the words are of something doubtful interpretation; and we shall have reason so to think, if we look on the many other renderings and expositions which we find given, of which some are harsh and obscure enough: so many and so different are they, that a man would scarce imagine that they should all be from, or belong to, the same words; and I scarce know to what method to reduce them. The plainest way of proceeding I think will be to give the reader a view of several of the chief of them, and leave him to his own choice and judgement. Yet before we so do, it may be convenient to set down, and say something of those words about which the difference is, which are first, גֶּפֶן *Gephen, a vine*, to which Israel is elsewhere compared, as Psal. 80. 8. *Ha. 5. 2. first, a noble, then a degenerate vine*, Jer. 2. 21. 2^{dly}. בֹּקֶק *bokek, by ours translated, empty.* 3^{dly}. יֶשְׁהָוֶה *Yeshaveh, by them translated bringeth forth, or as in the margin giveth.* As for the first, גֶּפֶן *Gephen*, by all it is agreed on, that it signifies, *a vine*, the difference is concerning the Gender whether it be alwayes feminine, or as well masculine, as here; and then concerning the Case, whether it be the nominative or accusative: As for the second בֹּקֶק *Bokek*, whether it be transitive or intransitive, and whether, as to the signification, it have the notion of *emptiness* alone, or else may import on the contrary *abundance*; for in both we shall find it by them taken. If we search for it in this form, in other places of the Scripture, to see how it is there taken, we shall scarce there find

it but taken transitively, and in the notion of *emptiness*, or *emptying*, as Nah. 2. 2. כִּי בִקְקִים בִּקְקִים *ci bekakum bokekim, for the emptiers have emptied them out*, and בִּקְקֵי הָאָרֶץ *Bokek haarets, Isa. 24. 1. Maketh the earth empty*, as likewise in the Preterperfect tense, Jer. 19. 7. וְבִקְתִּי אֶת עֵצָהּ *ubakkothi ethat-sat, And I will make void the counsel of Judah*, nor is there elsewhere any example produced in which, in this form, it is used intransitively, or in any other (at least a contrary) notion but by such as here so take it. As for the word יֶשְׁהָוֶה *yeshaveh*, the root thereof *shavah* being used (in several forms at least) in the several notions of *putting*, *bringing*, or *making present*, or of *being equal*, or *convenient*, or *profitable*, or of *being false* or *vain* (^a as if it were the same with שָׁוָה with the letter ש for ה) which of them is most congruous to this place; and then again, as to the fruit here spoken of, whether it be meant of ^b spiritual fertility, abounding or failing in graces and good works, or temporal, as abounding in wealth, children, and outward prosperity. From the different opinions of Interpreters as to these things, are the grounds of these so many different renderings as we meet with; as by instancing in some of the chief of them will appear. To begin with some of the antientest, reserving our own to be considered in the last place, to which the reader, if it seem tedious to him to take a view of the rest, may passing over them, please to direct his eyes.

The LXX. render ἀμπελος ἐκκληματῖσα ἰσραὴλ, ὁ καρπὸς ἐνδομῶν αὐτῆς, *Israel is a vine of fair branches, the fruit thereof is abundant.* So Jerome reads it, and thinks ἐκκληματῖσα to sound, *bonas habens propagines.* But other copies have ἐγκληματῖσα *having many branches*, and some, as appears by many copies, prefer the d former of these readings, *others the latter.* Both of them fall in together as to this, that *Israel is a vine that sent forth many fair branches*; to which agree also those other Greek renderings which Jerome mentions, as that of Symmachus ἰσοματῖσα, *woody, full of wood or branches*, and of Aquila, ἐνδορος *full of water or sap.* (though that Jerome takes to signify in ill part, *watery or bringing out wine that hath no savour or relish in it.* The LXX. are

^a Nic. Fuller in cap. conc. ^b Chr. à Castr. ^c Though these significations in some forms of speech are the same, good and well, being used as well for denoting quantity as quality; so we say, a good deal or quantity, for a great deal. ^d Stephanus in his Index to his Thes. ^e Ribera. ^f Ribera.

by the printed Arab. followed اسرائيل كرمه
Israel is a vine that shooteth out wells, (or fair branches) whose
fruit is plentiful. The Syriac to the same purpose

Israel is a vine of branches that hath brought forth fruit. With them also doth the vulgar Latin well agree, which is, *vitis frondosa Israel, fructus adequatus est ei*, which the Doway English, *Israel a vine thick of branches, (full of leaves, they might have rendered it) the fruit is made equal to it*. And what else will that sound but that the fruit thereof is plentiful and abounding? viz. as the branches or leaves are, so one agreeable to the other, though Lyra expound it *was equal*, i. e. *did suffice*, *Quantumcunque populus crevisset, &c.* How much soever the people increased, the fruit of their land sufficed to sustain them, but this abundance was to them a cause of departing from God according to what is said, Deut. 32. 15. *Iesurum waxed fat and kicked*, which Petr. à Figu. censures as not apposite to this place, it denotes emptiness of fruit, or we may say, empty fruit, such as from a vine shooting all into branches might be expected. Which signification therefore of the word שוה *shavah* viz. *to be equal*, may perhaps the other likewise seem to have respected, while they expressed the meaning of it in the place, though not the literal signification of it; or else to have taken that other signification of it, as it denotes, *to put*, or *make present*, or *produce*; it will come much to one pass.

As to the first word *Bokak* these all manifestly agree, viz. in the notion of *plentifulness*, in that kind spoken of, contrary to that of emptiness and defect, which as we say is usually given to it in other places of Scripture; in which those also give it such significations as may be reduced thereto, rather than to this, which they here give it; thinking it seems the sense here to require that it be so understood, and having received and learned by such helps as they then had, that it did so also signify, though in a notion almost contrary to the other. And that it so did and was known so to do, is made, if not manifest, yet certainly very probable, by the use of the same theme or word in the Arabick tongue of so nigh affinity with the Hebrew, that, (as we have elsewhere said) the learned Rabbins when any doubt occurs to them concerning the signification of some more unusual Hebrew word, have usually recourse thereto, to expedite the matter to them: and in that the theme **בַּקַּק** *Bakak* or **בַּקָּה** *Bakka*, is according to an usual notion of it known to denote *to bring*

forth plentifully, or in abundance, for so of the heavens it is said, بكت السماء Bakkat aſſamao, the heaven poured out much rain, and of a fruitful teeming woman, بكت المرأة Bakkati ilmarato, she is fruitful in children, or hath brought forth many children, and such a woman is called البقة albakkam, بق alifo is to spread in greatness, and spoken of a plant, to budd or spread forth, and بقاء Bakkak is a man of many words, a great talker, and the like words have they including the notion of plenty and abundance: so that whereas a very learned modern divine saith, that if it could be proved that the word Baka had such signification, the interpretation of the LXX. and such as follow them, should very well please him. I suppose that which we have said may serve in good part to take away all scruple of that.

That being granted, the exposition of the place would be, that Israel hitherto was as a flourishing and fruitful vine, prospering and abounding in plenty of all good things, in wealth and multitude of children, and had made very ill use of such of Gods blessings, as in the following words is described, *according to the multitude of his fruit he hath increased the altars,* &c. viz. abusing all the plenty which God had given them by expending it on Idols, and their service, so that these words will be as a reason of what was before threatened, c. 9. 16. that Ephraim was, or should be *smitten*, and their root dried up, and that God would subtract his blessings from them, namely, because when they abounded in all outward good things that might make a nation happy and flourishing, they with great ingratitude made so ill use of them; or, without looking back to those words they will shew Israels great ingratitude to God, and how ill they deserved to have his blessings continued to them, but were worthy of those heavy judgments, for the future denounced to them, or which already began to seize on them. To such purpose do Cyril, and Theophylact, and Jerome also expound the words, and ¹ and some look on its being called (in such rendings as to read) *vitis frondosa*, a vine abounding with leaves, not as being a commendation of it for fruitfulness, but as a discommendation as ^m running out into leaves, and spending its sap in them, so far as that its fruit should be little better than leaves, not good to eat or be put to other use, however the notion of *abundance* is still retained. But others, as we said, embrace a different notion of *emptiness*, seeming to found clean contrary to the former: although it may be considered whether both

g Qualis vitis, talis fructus, Merc. h Jauhari, i Kamufi, k Rivet, l Petr. à Fig. m Like that fig tree having leaves but no fruit, which our Saviour cursed, Matt. 11, 13.

may not concur in a more general way of emptying, in as much as the sending forth in plenty, or making plentiful one thing, seems to imply an evacuation of another, or emptying it self or being emptied of that of which it causeth or produceth that plenty in the other, although scarce in that sense in which some of them take it. Among these in the first place, are some of the Jewish expositors, whom many more modern do follow, though in the expounding the following words, and making out the meaning, they much differ between themselves. So Ahen Ezra expounds, *Gephen Bokek*, **רַק אֵין בּוֹכַח לְפָרוֹר**, *empty in which is no strength to bring forth fruit, nor is there fruit in it*, and then the following words **יְשָׁבֵה לוֹ** *yeshaveh, lo*, he expounds, *He thinks that he shall produce his fruit (but) he shall be like the vine that is empty, because when I multiplied his fruit, they multiplied altars. This exposition seems obscure enough; yet Zanchi prefers it before others. Kimchi as to the first word, in the like manner גֶּפֶן רַק שָׂאִין בּוֹ לְחֻלּוּתָא an empty vine in which is no moisture; but then differently expounds the following פֶּרִי יְשָׁבֵה לוֹ Peri yeshaveh lo, by inserting an interrogation יֵאָדָּר לִפְרִי יֵאָדָּר לִפְרִי And how shall he bring forth fruit to himself, seeing he is an empty vine? for the enemies have spoiled him and made him as an empty vessel; how shall he prosper any more, and increase in children and wealth? Then the other words will in this way also follow as a cause why it is, or shall be so with them, because according to the multitude of his fruit, i. e. because when I multiplied his fruit and caused him to prosper in wealth and children, he multiplied altars to Baal. Abarbinel likewise expounds that first word in the same way that he doth, that it signifies **רַק מְבֹלֵי כַּח** *empty, but* מְבֹלֵי כַּח *without strength and without moisture*, but in the other word **יְשָׁבֵה לוֹ** which he rendereth *shall put, or bring forth*, differeth, though rendering it likewise interrogatively **יֵאָדָּר לִפְרִי יְשָׁבֵה לוֹ רֵל יֵאָדָּר לִפְרִי יֵאָדָּר לִפְרִי and how shall it be possible, that fruit should be profitable or good to him, seeing as his sons and daughters multiplied, he multiplied altars to idols, teaching his children to commit idolatry at the altars of the calves? and this he makes as a judgement denounced against them, for "spiritual fornication, as the former words in the last c. viz. They shall bear no fruit, &c. v. 16. for corporal, their wickedness in both kinds deserving a like punishment. Another exposition also he gives to this purpose, The fruit is good or bad according to the tree which brings it forth, and so shall the children (among them) be like the fathers; and***

the word **בּוֹכַח** *Bokek* here, he saith is in that notion according to which it is said (*Nahum 2. 10. בּוֹכָה וּמְבֹכָה* *bukah umebukah*) where ours render it, *She is empty and void*, and he there explains it, *void and destitute of wealth*.

As to the same (viz. the meaning of the word **בּוֹכַח** *Bokek*) do Abuwalid, and R. Tanchum, say much the like, R. Tanchum explaining it in Arabick by **قاسد باهر** *corrupt, wast, unmanured*, (or **لاخير فيه** *in which is no good*) barren, empty, according to the signification it hath *Isa. 24. 3. and Nah. 2. 2.* but then as to the following word **יְשָׁבֵה** *yeshaveh*, he makes it to be the same with **יֵשָׁבֵה** *yeshave*, with the letter **א** and expounds it, **تَكَذَّبَ الْأَثْمَارُ أَي تَنْتَقِطُ عَنْهُ** *whose fruit shall lie, i. e. fail from, or, in her*, in the same sense that is before said, v. 2. the new wine **يَكْشَلُ** *shall lie, i. e. fail in her*, which I suppose he took from Abuwalid, who gives the same interpretation, and saith he was the first that gave it, and shewing that he did on good consideration do it, saith that it cannot be convenient to render it otherwise than in this signification, and it being so rendered, saith it will have a good connexion with **גֶּפֶן בּוֹכַח** *gephen Bokek, an empty vine*; and withall that so in the following words there is given a cause **فِي خَيْبَتِهِمْ**

فِي خَيْبَتِهِمْ *of their being frustrated of what provisions (or fruits) they might expect to have*, in his saying, according to the multitude of his fruit, he hath increased altars; and he thinks this interpretation of the word **יְשָׁבֵה** *yeshaveh*, to be confirmed in what is again and again spoken in this prophecy to the same purpose, as c. 8. 7. *They shall sow, (or have sown) the wind*, and 9. 2. *The floor and the winepress shall not feed them, and the new wine shall fail in her*, and v. 16. *Ephraim is smitten*. He saith also that what some would have it to signify, as much as **יַעֲשֶׂה לוֹ** *maketh, or bringeth forth*, is not to the purpose. The meaning which he saith they then give, is that Israel was at first an empty vine, but when he came to bring forth much fruit, he made use of it for multiplying altars, which is, saith he, **اِسْتَعْلَفَ رَكِيكًا وَتَوَائِلَ ضَعِيفٍ** *a slender meaning and weak interpretation*. Yet doth Kimchi (as we have seen) take and seem to prefer that signification of the word *yeshaveh*; for though he were aware of that other which Abuwalid gives of it, and saith that some so interpret it, yet he puts this of putting, giving, or bringing forth, in the first place as his own, but with another meaning of his own too, namely

ⁿ In this Montanus follows him. ^o In Kamuf. spoken of a man. ^p Rapheleng. out of a Glossary. ^q In his Dictionary in **יְשָׁבֵה**, and this signification Oecolamp. takes.

that which we have before put, (different from what *Abuwalid* saith others make) by reading it interrogatively, *can he*, (or *how should he*) bring forth fruit? for there is no need of adding, *to himself*, as if any thing more were by it signified, when we say, *ponit sibi fructum*? which makes the same sense with what *Abuwalid* would have, without making any alteration in the word, as if it were written otherwise than usually with ה h for א a, and the next words will then follow as a reason (as *Abuwalid* also would have it) why by Gods judgement they should be brought to that poor condition, viz. because when they had abundance they so vainly and wickedly abused it to Gods dishonour, in the worship of Idols. The MS. Arabick renders as R. Tanchum, the word בוקק *Bokek*, by בארע which as we have seen may well be rendred *fruitless*, *wast*, or *unprofitable*; but then the other word ישור *yeshaveh*, he renders by يساوي (as the vulgar Latin doth) *is equal* or *like to it*. We may likewise well enough add to these R. Solomo Jarchi, who thus explains it, ישראל רומין לנפן המשיח כל פריי השוב כך (כ.י) עזבו אוריי שאני פריי השוב והשורה לו *Israel are like a vine that casteth her good fruit (or all whose good fruit falleth off) so they (or as the MS. because they) have forsaken me who am fruit good and profitable, or convenient to him. And then by פריי ישור לו Peri yeshaveh lo, he again saith to be meant fruit, אשר ישור לו וייטב לו which shall profit and do good to him. Another way of expolition he also gives, thus, Israel is a spoiled (or robbed vine) the fruit of his works לו bath caused (or produced) to him. &c. פריי ישור לו יועיל לו להיות בוקק* which Mercer renders, looking on it (I think) as a distinct clause, *Prodest ei ut sit vacua, quia fecerunt altaria & profuerunt congregationi suae in malum. It is profitable to them to be empty, because they made altars, and they were helpful to their congregation to evil. Which seems very obscure, perhaps it would be plainer to take it in a continued sense thus, bath caused to him, פריי ישור לו (i. e.) Fruit that helps forward to (or promotes their being empty) because they have made altars, and they promoted or put forward their congregation (or their congregating themselves) for evil: and this he saith, is that which the Targum or Chaldee Paraphrast saith. By viewing which therefore, his obscure meaning will be better guessed at, but the view of that I shall defer till I have set down some other renderings, for some reason which will then appear, mean while we may observe that these Jews all agree in making בוקק *Bokek*,*

empty, to be an epithet to גפן *vine*, and all of them (except perhaps R. Solomo) take it to be (as *Abuwalid* warns to take it) for غیر متعدي or *intransitive*, that shews how it is in it self, not what it causeth to any other.

Having thus seen what the Jews think, we shall yet among modern interpreters find more variety. And first in this, that there are some who taking exceptions against that way which those that we have hitherto seen take, in making בוקק *Bokek* to be an epithet to גפן *a vine*, because this Noun, they think is alwayes of the Feminine gender, whereas *Bokek* is in the Masculine; again in that they render *Bokek* intransitively, whereas elsewhere, where it occurs in Scripture it is used transitively, *to empty*. They therefore make it as an epithet agreeing with *Israel*, and so render it as joyned with what follows, *Vitem evacuat Israel, fructum ei ponet Deus, Israel emptieth the vine, God did give him fruit, according to the multitude of his fruit he hath multiplied altars, so making the state of the Common-wealth of Israel to be likened to a vine planted by God; and shewing that they themselves corrupted their state, and so (as it were) emptied that vine. God indeed gave them fruit of that vine, i. e. blessed their Common-wealth abundantly, but the more they were blessed, the more altars did they build to Idols. Cocceius commendeth the way of de Dieu in making בוקק to signify transitively, and נפן to be the Feminine gender, and to be governed of בוקק, and so far agrees with him as to the construction, but then differs in the meaning, rendring, *Vitem ablaqueavit Israel, fructum ponit ipse, He (i. e.) God mentioned in the last v. of the foregoing c. hath dug about the vine Israel, he maketh him fruitful, i. e. he hath laid open the root and purged it from the unprofitable sprouts, and thinks the word is used in the same sense elsew here.* Another, following the same way of construction, *Israel emptieth the vine, it laies up its fruit to it self, viz. not using it to Gods glory, but to his own Idolatrous uses.* Others not taking exceptions against the Gender of *Gephen*, yet do it as to the form or signification of *Bokek*, and render *Vitis evacuat fructum quem ponit ei, Israel is a vine which emptieth the fruit which He (i. e. Deus God) giveth him. Without supplying God, it might in the same way be rendred, emptying the fruit which it bringeth forth.* * Others inverting that constr. *Etion, the vine emptieth Israel, viz. makes him good for nothing, vacuum & amentem, as it is said c. 4. 11. Wine and new wine take away the heart.**

r Zarchi at large endeavours to make it plain if it would be. s In the word בוקק and so Kimc'i in Rad. r Schindl. Lexi. in בוקק, L de Dieu, and see Rivet. u Tarnov. w Drus. x Id. see Poole.

But the exceptions by these made are not of great validity; for, that the Noun גֶּפֶן *Ge-phen*, vine, *y גפן* is as well masculine as feminine, is not only affirmed by the Jewish Lexicographers, but manifestly proved by another example out of Ezek. 17. 6. where Affixes of both genders are attributed to it, and why the Verb בָּקַק *Bakak* may not be as well here intransitive as transitive elsewhere, seeing there are many other Verbs confessedly so, and used either way, there is no reason to say, at least it will be made up by² understanding *se, it self*, and so made empty as forced to give a great sum of money to Pul 2 Kin. 15. 20. say³ some, though I know not how appositely it may be here applied or restrained to that particular story; other many ways there were by which they were emptied and spoiled of their fruits. Others therefore notwithstanding them, keep as to the construction, with the ancient Interpreters and Jewish Doctors which we have seen, though in other things differing from them and among themselves, as to the meaning. As for the first words גֶּפֶן בֹּקֶק *Gephen Bokek*, though in different terms,⁴ as *vitis vacua*, *inanis void*, *spoliata spoiled*, *inutilis unprofitable*, or the like, they all give but to understand the same thing, an empty (or emptied) vine; but in the next words they do not so far agree, while some render *fructum estimaverit ei quispiam?* should any think it can have fruit? ⁵ Others, *fructus aequabitur* (or *aqualis*, or *similis est ei*) that is, the fruit shall be equal (or is equal or like) to it: others render it by *ponit* or *ponet*, and that some take in an improper sense for *imponere*, to *imp se upon* or *deceive*. So Schindler *imponet illi, fallet spem ipsius, shall impose upon him, shall deceive his hope.* ⁶ Others in a more proper sense of *putting* or *bringing forth*, and some of them *ponit*, doth, some *ponet*, shall bring forth, and some with an interrogation, doth or shall (or should) it bring forth? Others without an interrogation it⁷ doth, or shall. Calvin takes notice that some render, *fructum sibi aequabit, vel fructus aequalis fuit ipsi*, It shall equal its fruit to himself, which he looks on as not making a clear sense: he takes notice likewise that it is by some rendered, *shall lie to*, or *deceive*, which he saith would make a probable sense, Israel being as a *spoiled*, or *robbed vine*. * It is not likely the enemies that so spoiled them would leave them any hope of fruit; but, for all that, he preferreth the plain notion of *ponere*, to *bring forth*, which then being read with an interrogation would sound,

shall it bring forth fruit for it self? But he thinks it better to read it affirmatively, *shall bring forth*, and the sense to be, that Israel should bring forth fruit after it hath been robbed and emptied, impoverished and afflicted, by Gods many chastisements and judgements, which for reducing them to his obedience, if they had been corrigible, he sent upon them, that he might not be forced utterly to destroy them, and that after such judgments Israel had formerly by Gods mercy and blessing recovered like a Vine, which being emptied of its grapes one year, yet doth another year bring forth more, but to what purpose was this? For when they again were prospered according to, &c. To this purpose he, and in this notion the Translators of the Geneva Bible seem wholly to follow him, while they render, *Israel is an empty vine, yet hath it brought forth fruit unto it self*, and according to the multitude thereof he hath increased the altars, &c. and thus explain their meaning in a marginal note, (*an empty vine*) whereof though the grapes were gathered, yet ever as it gathered new strength, it increased new wickedness; so that the correction which should have brought them to obedience, did but utter their stubbornness.

The reverend Diodati explains it much to the same purpose; *Israel hath been a vine spoiled (or made waste) yet for all that hath again brought forth fruit*, according to the abundance of his fruit, &c. As if God said, *after they have been robbed (or made desolate) or preyed upon by their enemies, or spoiled of my favour, and brought as it were to a desert: I have again restored them in part and made him to prosper, but the more I blessed him, the more Idolatrous he became.*

But our latter and more approved and now generally, and deservedly, followed English, restrains us not to this sense, but very literally according to the signification of the words which the Translators took, render it (in the Text) *Israel is an empty vine, he bringeth forth fruit unto himself*, though something differently in the margin, literally also without supply or alteration, according to a different acception of one of the words; of both it will concern us to take notice in respect to their deliberate choice, and authority in recommending them to us. And first as to that in the body of the Text, that we may have a convenient meaning of it, it will be convenient that we make it appear not obnoxious to that objection which^m some make, viz. that it seems at the same time to make Israel like to an em-

y Abuwalid. L. Rad. z As Rivet observes some to do. a Pise. and Dutch notes. b Pag. Sc. c Munst. d Calv. e Cat. f Fig. in some copies without an interrogation, in others with it. g Zanchi, and see Mercer and Riv. h P. g. Munst. i Trem. fructumne ponat sibi, and Var. k Munst. l Pag. * Oecol. m One Italick edition in 4to. hath *spogliatus*, another in Folio *d'serta*, and the other words much differ in them, though to the same sense, I put both together in the note. n Rivet.

pty vine that hath no fruit, and to a vine that hath fruit, which is inconsistent. We therefore need not so understand it as if it positively affirmed those contrary conditions to be in Israel at the same time, but by saying Israel is *an empty vine*, and he bringeth forth fruit to himself, not that Israel was really empty, or spoiled of all good things in which he might glory, as wealth or the like, but that it was as bad with him as if he were so, in regard that what he had he made not use of as he ought, for Gods glory, or any good uses, but squandered it away to Gods dishonour in his own inventions, and idolatrous wayes, and served only himself with it, and so by *bringeth forth to it self*, will be meant, putteth his fruit to his own use, *לר' שו' ponit sibi*, will well bear it, which seems the intent of Junius his Note, who rendring the Text much as ours do, *Vitis vacua est Israel, fructum reponit sibi, secundum multitudinem fructus sui*, &c. glosses it by, *nemini est fructuosa; si quid profert, eo toto in libidinem suam abntitur*, &c. *A vine which is fruitful to none; if he bring forth any thing, he abuseth it all to his own lust*, as in the following words is declared. Or else if we understand the Present tense for the Future, *is*, for *shall be*, to shew the certainty of what shall speedily befall them, (of which use of speaking we have before had examples) ° then may it be understood, *Israel shall be brought to that pass that he shall be as an empty Vine*, because now that he hath abundance of fruit he maketh use of it for himself, only to those bad ends which follow. And (by the way) seeing some take liberty of putting in an interrogation, if we should so do in this way of rendring, putting one after *Is Israel an empty vine?* which hath the force of a negative, then would the following words be a reply, No; for he bringeth forth (or hath fruit) but to himself, and for ill purposes, makes use of it, which would be all one in sense with what the LXX. (as we have seen) have. Or what if it be, according to that in our Text, thus understood, *That Israel is an empty vine, it did bring forth fruit*, i. e. formerly did abound in plenty of all good things, but is now emptied of them: and then the next words are a reason why by Gods just judgments she is, i. e. shall be deprived of them. As for the marginal reading in our Translation, wherein *בוקק* Bokek is taken Transitiuely, *Israel is a vine emptying the fruit which it gives*, it gives a clear sense and plain connexion with the following words, which shew us what to understand by *their fruit*, to wit, that abundance which by Gods blessing they enjoyed, and how they emptied it, and made it no way profitable but hurt-

ful to themselves, so that they had even better been without it. These our learned translators, by their putting both these wayes and so not determining which we should take, together with the several different judgments of others of good account, which we have seen, seem to leave us in like condition to one who being in a place where many wayes open themselves to him, is in doubt which of them to take, that he may come whither he would go. But the best is, that all these (whichsoever a man shall take of them) concur at the last in one, tending to the same scope, which is to describe the ill condition that Israel was then in, and should certainly and surely, by Gods just judgement, be in, by reason of their great abuse of his benefits which he had bestowed on them, and their employing them to idolatrous uses, most contrary to that end for which he had given them to them.

For understanding of these several explications aright, it will be to be considered what is meant by that *fruit* which Israel is, according to some, said to be *empty of*, by others *to have*, whether of inward graces and spiritual good things and works of piety, or else, of the good things of this life, wherein they might seem to glory, as abundance of wealth, multitude of men, fruitfulness in children, or any thing belonging to outward prosperity? There are among the interpretations that we have seen, some which rather seem to understand them of spiritual good things and graces; but the learned *Rivet* cautions against those *Qui vacuitatem vitis & fructus quos ponit sibi, referunt ad sterilitatem bonorum operum*, who refer their emptiness of fruit, to their barrenness in good works: and seeing in the following words *that according to the multitude of his fruit he increased altars*, fruit is by the common consent of all understood of abundance of temporal good things which they of old enjoyed by Gods blessing, thinks it ought so in these first also to be taken and must necessarily be so, except in one and the same verse it should be taken in different senses, which would make the construction very hard, and as he thinks very unlikely, yet in their doing so as they did, and by their abuse of those outward good things, can we not but be put in mind of their want of grace and religion which was the cause of their doing so.

In the latter words of this verse there is nothing difficult either to the words or meaning: for though the ancient Interpreters differently render some of the words as the LXX. rendring *κατὰ τὸ πλεονεξῆσαι τῶν καρπῶν ἢ αὐτῶν ἐκκαθῆναι*

o So Grot. takes it as a denuntiation, fore ut terra Israelis sit cultoribus vacua, *that their land shall be destitute of such as should cultivate it*, as Isa. 6. 11. 12. p Other copies have αὐτῶν and αὐτῶν.

τα ἀναθήματα αὐτῆς τὰ ἑτάδια τῆς γῆς αὐτῆς ἀνέστησαν
 stas, according to the multitude of her (or his)
 fruits he hath multiplied altars, according to the
 good things of his land he hath built statues, whom
 the printed Arabick exactly follows, whereas
 the MS. Arabick hath, according to the good-
 ness of his land, جودوا المنابع they have

made good (or fair) altars, more literally an-
 swering to the Hebrew יִשְׁבְּעוּ which some li-
 terally render by a benefecerunt, some by a
 made word: bonificaverunt, and the Syriack
 only by ܩܬܠܐ ܕܥܒܕܐ have built altars, and
 the Latin as to the latter clause, Juxta ub-
 eritatem terra exuberavit simulachris, According
 to the plenty of his land he abounded in idols, (as
 the Doway English hath, and several modern
 translators either more or less literally, ac-
 cording as they thought, laboured to express the
 meaning of that word הִשְׁבִּיעוּ, Hetibu, which
 none I think more appositely do here than our
 English do, They have made goodly images;
 yet do all concur in this that it is a describing
 of the profuseness of Israel, in lavishing their
 wealth in making and adorning idols and ser-
 ving them, according to what they are taxed
 for above, Chap. 2 and 8. and 8. 4. And there
 is nothing that gives occasion of suspicion
 but that they read all the words as we now
 have it in the Hebrew. Yet doth Capellus
 from the Chaldee take occasion of conjectu-
 ring a various reading in this verse, to wit,
 of the word יִשְׁבְּעוּ Yeshaveh, and saith that
 sure the author of that Paraphrast read instead
 of it, in the copy that he followed יִשְׁבְּעוּ
 yishbeeh, seeing he paraphrasteth the Verse thus,
 Israel is a wasted or spoiled vine, who was a well
 planted vine, while he observed the Law, the
 fruits of his works גָּרְמוּ לָהֶן רִגְלוֹן have caus-
 ed (or been a cause) to them that they should go
 into captivity; when I multiplied to them plenty,
 they multiplied service to their altars, when I
 brought (or gave) good to their land, they did
 good to (or beautified or adorned) statues or ima-
 ges. Now, saith he, יִשְׁבְּעוּ signifies, To be
 led into captivity, not יִשְׁבְּעוּ and therefore
 saith he, he read not that, but this, (as if he
 would have the Hebrew sound, his fruit lead-
 eth him into captivity.) But Buxtorf thinks,
 and any man which considers the Paraphrasts
 words may well think, that he neither read,
 nor intended so, for plainly it appears that
 he read the word יִשְׁבְּעוּ yeshaveh by גָּרְמוּ
 geramu, have caused, as appears by what we
 have said to be R. Solomo's judgment, which
 well agrees with the notion of pomere, to put,
 which may be understood for, to cause, or
 produce, which we have seen many to look on
 as the proper signification of יִשְׁבְּעוּ yeshaveh.

And that what he adds after *fruit* (viz.) of
 their works, and after, *have caused*, (viz.) that
 they should be carried captives, he puts in by
 way of paraphrastical liberty, to express what
 fruit he thought to be meant, and what that
 was of which they were cause to them. We
 have been forced to be long on this v. through
 the many different opinions of Interpreters
 and Expositors, more yet different perhaps
 may the Reader meet with, but they will, I
 suppose, be reduced to some of these already
 mentioned, and I have been already too
 tedious.

V. 2. *Their heart is divided: now
 shall they be found faulty: he shall break
 down their altars, he shall spoil their
 images.*

Their heart is divided, &c. or, as in the
 margin, *he hath divided their heart*, &c. Whe-
 ther we take these words as declaring the
 cause of what in the foregoing they are said to
 have been, or to have done, or of the ill con-
 sequents of those doings, or as an exaggera-
 tion of their wickedness in that, they bestow-
 ed not only their wealth, but their hearts also
 on their idols, will not be much material. Of
 the words themselves we find different inter-
 pretations and expositions; the different read-
 ings in our English, given in the Text and
 the Margin, warn us that all do not agree in
 one opinion. The ground of which chiefly,
 is in their different opinion concerning the first
 word חָלַק Chalak, concerning which they all
 so far agreeing, as that it is here in the notion
 of dividing, yet then differing concerning the
 use of it in the form in which here it is, whe-
 ther it be only Transitive, and signify actively,
 to divide, as in our marginal rendering, or may
 be taken y Intransitively in a passive signifi-
 cation, and so signify the same with נִחַלַק neche-
 lak, as Kimchi saith it here doth, to be divided,
 they necessarily differ in the order of the con-
 struction, and in the meaning, at least in the
 first sounding of it. Several take it in the first
 way, yet they so far agreeing, differ also a-
 mong themselves in the construction, as whe-
 ther לִבָּם Libbam their heart, shall govern
 the Verb as a Nominative, or be governed
 of it as the Accusative; which will appear by
 instancing in some of them. The ancientest,
 the LXX. render ἐπέμενον καὶ αὐτὰς αὐτῶν,
 accordingly the printed Arabick فَرَّقُوا قُلُوبَهُمْ

They have divided their hearts, understanding
 Israel, as the Nominative to the Verb and
 their hearts as the Accusative governed of it. So

q Pag. Tig. r Pare. and see River. f Agreeably R. Sal. saith the meaning of Hetibu to be, יִשְׁבְּעוּ they
 have multiplied altars. t The Geneva fair. u Zanchi. Tarnov. w River. x Trem. Dan. y As בָּקַק in the l. v.

also the Tigrin, ² *Divisit cor suum, He hath divided his own heart.* ³ Others otherwise, *Divisit cor eorum, He hath divided their heart,* (to wit) understanding, *Deus God,* for the Nominative, and making לבב Libbam, *their heart,* the Accusative governed, which ours in the margin follow: as if he sent a spirit of division among them. Others, *Impertitur animus eorum, Their mind imparteth* (this comes also under the notion of dividing) to wit, *Sacrificia idolis, Sacrifices to idols,* as Piscator, or as Junius himself who with Tremellius is the author of the Version, *Isti ex animo suo impertuntur idolis quicquid habent, They from their mind (or heart) impart all that they have to Idols.* This note I put in, because without it, I should not understand what they meant; in this way *heart* is made the Nominative case, and so is it in that rendring which ⁴ some give, *Divisit se cor eorum, Their heart hath divided it self,* or ⁵ *separavit se, hath separated it self.* But this, as to the meaning, falls in with that other which as we said others make, by taking the Verb, חלק Chalak in an intransitive or passive signification, *to be divided.* Among these is the Chaldee paraphrase לכהן לחלק Among the Syriack also in the very same words (ܠܠܗܢ ܠܠܗܢ) and the MS. Arab. تقسم تقسم all sounding the same which the vulgar Latin hath, *Divisum est cor eorum, Their heart is divided,* whom several ⁶ others of the more modern Interpreters also follow in it, as ours also, ⁷ *deliberately choosing to put it into the body of the Text in their translation: That of the Greek and the Tigrin, they have, &c. or he hath divided his heart,* fall in with it as to the meaning, though differing in the construction.

But besides the difference caused by the construction, we shall find more in giving the meaning, even among those who accord, as for what may concern the signification and construction of the words, while they do not concur in their declaring how, or in what regard it is said, *Their heart is divided, or they have divided their heart.* The Chaldee paraphrast expressly saith, מן אוריתא From the Law, viz. *their heart is divided from the Law.* ממני From me, that is, *from God,* saith R. Solo. Kimchi ומתורת האל From the fear of the Lord and from his law, and with those agree ⁸ several modern expositors, supplying some *nempe à Deo, i. e. from God,* ⁹ others *à Lege, from the Law,* 2. Abarbinel recites it

and explains it, as Aben Ezra's opinion, that the division mentioned is their being divided about their Idols, whilst some of them would worship one idol, some another, according to what is said, *According to the number of thy cities are thy Gods, O Judah,* Jer. 2. 28. and 11. 13. In Aben Ezra himself are only these words בי אין להם חלק Because there is not to them, (or they have not, or take not) one part, which (as it seems to a learned man) may be otherwise taken than he takes them. He himself gives as another meaning, to take the words as a prophecy of their destruction, and that at that time, they shall lay to heart that the calves which they worshipped are vanity and work of errors; and therefore should divide or separate their heart from them, &c. He and others also understand it in another way, of such divisions of heart and dissensions as were among them themselves; and ¹⁰ he with some others go so high as to apply it to those which appeared in the ten Tribes, departing from Rehoboam to set up Jeroboam king, and dividing themselves from the other two, so as to be thenceforward two distinct kingdoms, and setting up the calves in stead of God. ¹¹ Others of such as were between the people and their last king, *Hosea* against whom (they say out of some Jewish traditions) taking away all impediments and permitting, yea exhorting them to go up to worship God at the temple, they stood out and would still adhere to their Idols there. ¹² Others, of such dissensions and divisions as were between them themselves, God having taken away from them the spirit of peace and concord, and given them over to divisions, factions, and frequent murders of kings (or princes) which is the note of the reverend Diodati; or divisions between them and the Assyrians their associates, according to the French of Geneva, which the learned Boetius (and I think not without reason) disproves. That which he thinks the best, and we may well think so, is another exposition by ¹³ others given, viz. that their heart is said to be divided, in regard that they did, as it were, divide themselves between God and Idols, pretending to worship God, in, or together with idols, not cleaving in sincerity to him, nor giving him their whole heart, as they ought to have done if they would be accepted by him, but halting between him and idols, 1 Kin. 18. 21. And to this purpose he thinks the forecited words of Aben Ezra may

² Which Oecolamp. thinketh the best rendring. a Druf. and Lud. de Dieu, who saith the LXX. so render it, he seems to read in them *ἐκαστος* as in the various readings in the Francf. edition. This Tarnov. censures hardly, yet the Dutch notes prefer it. b Jun. Trem. c Pagn. see Rivet. and Boot. d Zanchi. e Munst. Calv. f For which they are commended by Boot. animad. l. 4. c. 12. p. 240. g Calv. Trem. Vat. Zanchi. Rivet. Geneva notes. h Grot. i Boar. k Abarb. Mont. Chr. à Castro l See Jerom. Chr. à Castro. Petr. à Fig. Rivet. m See above on c. 13. n Tirin. o Lyra. Capito. Merc. Oecol. Rivet. &c.

be understood. It is the exposition of R. Tanchum among the Jews *תפסם באלהם ועקלם*

וראיהם אן אשרו באלהם غیره Their mind and understanding, and opinion is divided, while they associate others with God (or joyn others in their worship with him) and so by the heart to be understood, *Voluntatem, affectum aut amorem*, The will, affection or love, is by others look'd on as a thing known and granted. And this indeed seems the most full, apposite, and satisfactory exposition; it takes in both the first and the second, and includes much of the following also as necessarily consequent thereon.

Their heart being thus divided, and things standing as they did with them, necessarily follows, as by way of punishment, what is in the next words said, *עתה יאשמו* Attah yeeshamu, which ours render, *Now shall they be found faulty*, and so several others to the same purpose. So the Chaldee paraphrast *כע יחובן* Now shall they be (or be made) faulty, or guilty, so the Syr. *ܐܝܢܐ ܕܥܝܢܐ*

exinde rei sunt, or rather, *Henceforth shall they be made guilty, or condemned as guilty*, and the MS. Arab. *اَلَا تَاٰ* and so many modern Interpreters read, *Culpabuntur*, *culpa obnoxii facti sunt*, *nunc peccati convincuntur*, or *convicti*, or *scelerati erunt*, *Shall be convicted of wickedness, w crimen commissuri, being about to commit a fault, or wickedness, or jam rei sunt, y or erunt, now are they, or shall they be guilty*. Abarbinel taking the same signification, in one exposition explains it, *יאשמו עצמם* They shall condemn themselves, or say, *אנחנו אשמים* We are faulty, acknowledging their folly, as men repenting of what they had done. These all well agree with that of ours, *Now they shall be found faulty*, being understood in that latitude as to denote that they shall not only be so, but *z* shewed or convinced or convicted to be so, by the ill consequences of their being so. They all take the same notion of the Verb, and whereas some render it as the Present tense, some as the Future, that makes no great matter of difference, the word being in the form of the Future, which is applicable, as we have seen, to either, and in prophetic language signifying oft the same thing, yet I think, the Future is well chosen by ours to express it in, that the particle *עתה* Attah now (as much as *brevi* shortly) being joyned with it, may shew, that though it be not already so, it will very suddenly and certainly be so.

But others not a few do differently render it, and those too both ancient and modern.

The LXX. render it, *αφανισθησονται*, and the printed Arabick following them, *يَبْأَن* they

shall be destroyed or taken away, the Vulgar Latin to the same purpose, *nunc interibunt, now they shall perish*, and so several more modern *nunc desolabuntur, or vastabuntur, shall be laid wast, or destroyed*, and this is by divers of the Jewish expositors also preferred. So saith Aben Ezra *יאשמו*, yeeshamu, is in the signification of *שממה* themamah, desolation, and so Abarbinel explaining that interpretation of his saith, *ענין שיהיו שממים ונחרבים* The meaning of it is, that they shall be laid wast and destroyed, and so Kimchi explains it by *נקרוב יחרבו* ere long they shall be destroyed, and saith that its signification is *שממה* laying wast, or desolation. The reason of these different renderings is manifest, viz. because the Theme *אשם* Asham, doth more ordinarily signify, *being guilty, or faulty*, but is taken also sometimes to signify, *to be made desolate, or laid wast, or to be destroyed*; as among other places, in that both by Aben Ezra and Kimchi cited, namely, in this prophecy c. 13. 16. *תאשם שמרון* Teesham Shomron, where Ours also translate it, *Samaritah, shall become desolate*, and they twice together in that notion render it, Psal. 34. 21. 22. (as likewise Ezek. 66. Isai. 24. 6. and Joel the 1. 18.) *יאשמו* yeeshamu, shall be desolate, though in the margin puttings, *shall be guilty*; and of this signification of it we have above spoken on c. 5. 15. so that the word being looked on as having these two different significations, have these several Interpreters gone their several wayes, according as they thought best suited to the place. Ribera thinks the latter way best to do it, but Calvin taking notice of both, gives his opinion for the first, the word *Asham*, saith he, is referred *tam ad culpam quam ad poenam*, both to the fault and to the punishment, but that in his opinion they do best who render it, *Nunc convicti erunt, i. e. nunc erunt scelerati*, now they shall be convicted, that they are faulty; and this, we see, our translatours though well aware of the other use of the word and elsewhere taking it, prefer to commend to us. These however differing in words, do in the thing well agree, the one bringing on necessarily the other, the guilt the punishment.

Having thus spoken of what concerns the literal meaning of the words, give me leave yet before we proceed to mention a Jewish descant on them, by R. Solomon put in his notes. It is, to gather hence an argument for shewing the danger of divisions among people, with great stress laid upon the particle

p River. q Rivet. r Capito. s Tig. t Mercer in his first notes, u Calv. w Castal. x Jun. Trem. y Lively. z Non refertur ad actum, sed potius ad manifestationem. Calv. a Dros. Rivet. for so it is used also to signify as well as the present time, now, see in the next verse. b Pagn. Munst. Dros. &c. c Mercer.

וְנִי אֶתָּח נָכוֹן, to this purpose, ^a Now they being divided, Satan hath occasion with open mouth to accuse them, and they shall be condemned, whereas while they were at good agreement together, though in worshipping of idols, he could not take that advantage against them, as they gather from what is said, c. 4. 17. *Ephraim is joyned to idols, let him alone*: on which words we have already mentioned this their idle playing on the words, and do not again here mention them for any thing good or to the purpose in them, but because we find St. Jerome here to mention it, as then anciently in his time used among the Jews as an inference from these words, saying, *Tradunt Hebraei hujusmodi fabulam, &c. The Jews deliver such a story*, which they think is confirmed by the Scriptures, viz. that as long as the kings and the people of Israel did together worship the golden calves, and were at agreement between themselves, though in iniquity, the captivity came not on them, but when in the time of their last king Hoshea, of whom it is said, that *He did evil in the sight of the Lord, but not as the kings of Israel that were before him*, 2 Kin. 17. 2. (whence they gather that he did not forbid the people to go up to Jerusalem to worship as those others had done, but permitted them so to do, but they being wedded to Idolatry contradicted him, and there arose a division of hearts between him and the people) then straightway *venit interitus, destruction came upon them*, and they were delivered into captivity. I cannot think that Jerome thought this to confer much to the true meaning of the words; yet a ^c learned expositor saith of him, *Tamen quasi ea contentus, nullam aliam literalem adducit, i. e. Yet as if he were therewith, contented he brings no other literal exposition*. For his sake therefore, and to give some light to what he saith, though the thing be in it self frivolous, have we put it down as from the Jews themselves also we receive it.

It follows further in description of such punishment as shall befall them וְנִי אֶתָּח נָכוֹן מִזְבְּחוֹתָם Hu yaaroph mizbechotham, &c. *He shall break down their altars, he shall spoil their images*, &c. How hateful to God altars and images (or statues) erected to idols were, Israel could not but know out of the Law wherein they had received a command *not to make any graven image or the likeness of any thing in heaven, or the earth or the waters, nor to bow down to them nor serve them*, Exo. 20. 4. *to make to themselves no Idols, nor graven image*, &c. Levit. 26. 1. and that cursed was he that should so do, Deut. 27. 15. and if

they should find any altars or images erected to Idols among the nations which they should conquer, that they should destroy *their altars, break their images*, (or statues) Exo. 34. 13. Deut. 7. 5, & 12. 3. But they had now so far forgotten the Law of the Lord, or so far slighted it, as not only not to do what that commanded them for destroying such abominable things, but themselves set them up in great abundance, and laid out the wealth that God had given them in adorning them, as in the preceding v. and before c. 8. 3. and after again c. 13. 2. This will not God longer bear with, but because they *have multiplied altars to sin, therefore shall their altars be unto them to sin*, (as he saith, c. 8. 11.) they shall pull Gods punishments upon them; and that it may appear for what God was so displeased at them as to send on them those punishments, he will punish them in ^e those very things wherein they sinned, and wherein they so much delighted, and probably confided for safety and protection, by destroying those very things, and so shewing how in vain all their cost upon them, all their devotion toward them, was, yea how sinful. ^f And no marvel that God should so destroy those abominable things consecrated to Idols, when even those holy things, his Temple and Altar erected to himself and with his own order and approbation, when they were not rightly used to his honour, but the people through confidence in them, ^g forgot him the Lord of them, and took liberty of sinning against him, and his house which should have been ^h an house of prayer was become a den of thieves, he delivered even them up to be destroyed.

As to the meaning of these words in general it is plain, yet in rendering some of them is there some difference betwixt Interpreters. The greatest is concerning the first word or Pronoun וְנִי which signifies, *he, or it*, viz. whom or what it is referred to, which it is said shall *beat down their altars, and spoil their images*. Aben Ezra, and Abarbanel after him, saith it is to be referred to their ⁱ divided heart before mentioned, or else, as Abarbanel, to that division which was among them, that it should occasion it to be done when the enemy should come upon them: according to either of these wayes it would be rendred, *it*. This the Syntaxe in the original will admit of; yet do others as Kimchi and ^j many modern expositors, as more anciently Jerome (I think with good reason) rather refer it to God, not as yet mentioned in this chapter, yet of whom it is said in the last verse of the preceding c. *My God will cast them away*, and it be-

^d It is in Bereshith Rabba p. 23. col. 1. in the Ven. edit. but in words more like those which we have set down on c. 4. v. 17. than these of R. Sal. ^e Petr. à Fig. ^f Compare c. 8. 6. ^g See Petr. à Fig. ^h See Jer. 7. 4. &c. to v. 15. ⁱ Mar. 31. ^k So Drus. Deus vel ipsum cor divisum, and see Zanchi and Chr. à Castro. ^l Calv. Lively. Pi c. Rivet, &c.

ing as a title well agreeing to him by way of excellency. He (saith Kimchi) from whom their heart is divided, it is he that shall break down their altars which they multiplied, and spoil their images which they made so gay, and this shall be in the time of their destruction. "Others, ipse hostis Assyrius, He, i. e. the Assyrian enemy. But this falls in with the former; for what God did in this matter he did by the hand of the Assyrian, who was his executioner and instrument, and what the Assyrian did, he did by Gods permission, and employing him to do it; and therefore Cyril and Theophylact make it indifferent to understand either God or the Assyrian king (for so they must be understood (though they say, Rex Babylonius) and the Chald. Parap. takes in both, I will now (or shortly) bring upon them an enemy, יחור קדרהון דאגוריהון Yechazzer kedalhon deagorehon, &c. Which shall wrest off the necks of their altars, and spoil their statues.

As to the next word יערף Yaeroph, our Translatours mind us of different ways of rendring it, while they put in the Text break down their altars, and in the margin, behead, noting that it is so in the Hebrew. To give the ground of which I shall choofe to set down the words of Abuwalid and R. Tanchum, because they are plain and the authors not printed, they are much the same, and in R. Tanch. יערף מוכחות i. e. ייהדמ^p ויגזר תשימה בשרב القا He shall throw down and lay waste, by a comparison from striking on the poll, (or hinder part of the neck) which throws (or beats down) the body. And for proof of the proper signification of the word cites that in Deut. 21. 4. וערפו שם את העולה which ours render, And shall strike off the heifers neck there. The Noun ערף Oreph, signifying the poll, or, hinder part of the neck, the Verb may seem properly to note the smiting on that part, or doing violence thereto. And therefore the MS. Arab. seems to choofe a word which may more literally answer to the signification of the word by rendring it יקפו [יקפו] the Noun قفا in Arabick signifying the same that ערף Oreph, in Hebrew, the hinder part of the neck, and so the Verb قفا to smite on that part, kill, or throw down by there smiting. Yet though according to this, our marginal reading be the more literal rendring, that in the Text seems in plainer terms to give the meaning, and therefore I think is

there well put. And so other Hebrew expofitors content themselves with saying the meaning here is שחית shall destroy, (as R. Solom.) or הרסו ושברו throwing down and breaking, as R. Kimchi. Here may seem to be an allusion to their idolatrous sacrificing at those altars; that as they there formerly used the beasts which they destroyed, so now should both their altars and idols be all used, all be destroyed.

As for the following Verb ישרד yshred which ours well render, He shall spoil (as likewise the Syr. and MS. Arab. shall spoil, or, rob, perhaps for the gold, &c. on them) their altars, the putting R. Tanchums words also may save us the labour of reciting what others say, اصل لغة شر للنهب واستعير i. e. The root of the word Shadad (or its primary signification) is to spoil, but it is translated to signify pulling down and demolishing. So therefore here it is by others taken, and by Kimchi said to signify שבר ושור Breaking and destroying. The Vulgar Latin here inverts the order of the words, putting simulacra, images, in the first clause, and aras, altars, in the last. And the LXX. render the latter verb in a passive signification, καταπαρῆσιν αὐτῶν εἰδωλῶν, and the printed Arabick following them تشقى

تصابهم Their statues shall be afflicted, or in ill condition. But here is still the same meaning, and no suspicion given of any different reading, the Syriack here renders מצבור i. e.

Images or Statues by حقل as he likewise doth v. 1. and his Latin translatour renders it, aras, altars; it otherwise signifies Sacrifices, but that will not so well fit here, and perhaps he might by it understand erected statues, things lifted up, agreeable to the root of the word, and in Bar Bahluls Lexicon it is rendred as well مناصبة statues, as sacrifices lifted up on high upon the altars.

V. 3. For now they shall say, We have no king, because we feared not the Lord: what then should a king do to us?

For now they shall say we have no king, &c.] For now. * Others, therefore now. Others, certainly now. In either of these wayes may the particle כי Ci, (as we have elsewhere seen) be used. If it be used in the first way

^m Tarnov. Jo. Hen. Urfin. ⁿ Lyra. Tirin. and see Chr. à Castr. ^o Qui eorum aris cervicem obtorqueat. Mercerstranflation. Others, qui subvertat cacumen altarium eorum, which difference will be reconciled, by seeing what we say of the next word in the Hebrew. ^p Abuwalid is only يهدم shall throw them down. ^q Capito, Zanchi. ^r Perhaps for the gold, &c. on them. * Lyra, Oecol. ^t And so Micab. 5. 13. and Eze. 26. 11. where the Latin translatour renders it Excelsa, elsewhere he renders ممددا Koimotho, statues

^t For so I suppose it may be taken for the same with اصنام * See River.

as ours take it, it seems to infer what is said that they should say as consequent on what was before said, should come upon them; and what they should thereby be forced to say or is a declaration of what their condition then was which should expose or make them obnoxious to that, and then it would require to be rendred, *For they now do say*, as Junius and Tremellius render it, *nunc enim dicunt*. And in this way *וְאָתָּה* *Now*, will denote the present time, whereas otherwise it will be understood for *shortly*, as in the foregoing v. or *tunc, then*, (viz.) when the threatened evils of destruction come upon them which shall suddenly be, *Then they shall say*, and in both ways is that particle often used. And according as it is here taken, and the Verb following it put either in the Present sense, *do say*, or the Future, *shall say*, are suggested, and are by expositors taken, different meanings and expositions of the words, some looking on them as the proud and insolent speeches of the people at present, others as such wherewith they shall bewail their calamity or miserable condition, when now shortly it shall come upon them. They who take the first way think the insolent people represented thus speaking in contempt of their king, yea of God himself, at least so behaving themselves, as to make it appear that they *y* thought, and were as if they did so speak, viz. that they did not stand in awe of their king, nor would by him be curb'd from doing what they list. For they feared not God himself, and what should a king do to them? they would rule him as they list, and not be ruled by him.

But the other way is by ours followed, as by many others, and seems the best, which is, that however they had hitherto confided in their having a king and his forces to defend them, yet now it should shortly come to pass that, punishment overtaking them, and the enemy prevailing against them and their king, or depriving them of him, and all hope of help from him, as despairing men rather than true penitents, they shall be forced, at least their condition should dictate to them, to say, *we have no king*, or *e* are as if we had none, none that can save us, *he* being taken and not able to save himself; and deservedly is this happened unto us, *because we feared not the Lord*, we have forsaken him and made him our enemy, and what good then shall a king do, *לָנוּ* *lanu, to us?* this seems plain meaning.

Some of the Jews look here back to the

history of their first desiring a king, and afterwards again to their rejecting a king of the house of David, and making Jeroboam king, (after which time they changed them almost as they pleased) So Kimchi whose words sound, *When they shall go captives out of their country, they shall acknowledge and say, We have no king, i. e. we are as if we had no king, because he hath no strength to deliver us out of the hand of our enemies, as we thought when we asked a king which should go before us, and fight our battels,* 1 Sam. 8. 19. *The Lord was our king, and we had no need of another king, and he did deliver us out of the hand of our enemies while we did his will, but since we feared not the Lord and have forsaken his Law, what shall the king whom we have asked do for us? Behold he hath no power to deliver us, since God is angry with us, because we have sinned against him. This shall Israel confess at their banishment, (or being led into captivity).* Thus he. And R. Salomo's words are to the same purpose: Abarbinel, *At the time of destruction they shall say, We have no king, for if we had a king of the house of David, according to the will of God, it would not so have happened to us, but now that we have no such king, and have not feared God, what shall this king that we now have, do to, (or for) us?* Aben Ezra differently, as if the words were rather spoken in contempt of their present king, and as a threat of rejecting him, to this tenour, *When their heart was divided, they would not have any king to be over them, neither did they fear the Lord, therefore there was to (or in) them, no fear at all, and they every one aid as he list.* This comes near the first way of exposition that we mentioned; but the second seems plainer. Lyra takes these words to declare what some few good men who were left among them spake, but is not liked by others.

V. 4. *They have spoken words, swearing falsely in making a covenant: thus judgement springeth up as hemlock in the furrows of the field.*

They have spoken words, swearing falsely in making a covenant, &c. These words are by some looked upon as spoken by way of irrison of them and their false prophets; but seem otherwise to be a declaration of their folly and ill behaviour, and the ill consequents thereon. *דִּבְּבֵרֻ* *Dibberu, they have spoken*, S. Jerome (or the vulgar Latin)

u Trem. Capito. w See Trem. x Trem. y As Za-chi observes the word *אָמַר* to be sometimes used. z Jun. Trem. Daneus and Grer. seeming to take that way. a Jerome, &c. b Pare. and see Calv. and Merc. c Perinde ac si non esset, Kimchi. Druf. d V. 7. and 2 King. 17. 4. e See Dane. f Petr. à Fig. and see Tarnor. g See Menoch. Tirin. Petr. à Fig.

altering the tense and person renders *loquimini*, which the Doway renders, *you speak*, (as if the Person only, not the Mood or Tense, were altered) but ^a others look on it as the Imperative Mood, *speak ye*, and so S. Jerome himself expounds it, *Dicite quid vultis, Speak what ye will*, and then for the next words, **שָׁוּ אֱלֹהִים דְּבָרִים** Debarim aloth shav, (which ours well render, *Swearing falsely*) puts *Verba visionis inutilis, Words of unprofitable vision*, which to reconcile to the Hebrew, (in which **אֱלֹהִים** aloth, signifies either to swear, or curse, or Gerundially, in or by swearing, if it be taken as the Infinitive Mood, or else oaths or curses, if as a Noun of the Plural number) Ribera saith to be rendred by Jerome by *visionis of vision*, well, according to the meaning, though not according to the letter, in regard that the oaths meant, were oaths which their false prophets sware, to confirm and give credit to those false visions which they reported to them, and the vain promises of good which they made to them, and therefore those *visions* might be expressed by the name of *oaths*, or by *oaths* meant the prophecies by them confirmed, and he thinks it should be read rather *visiones inutiles, unprofitable visions*, than *inutilis visionis, of an unprofitable vision*, because in the Hebrew it is in the plural number.

The LXX. also, in the rendring both these words mentioned, differ from the Hebrew, for instead of **דִּבְּרֻ** Dibberu, *they have spoken*, they read **לֹאֲדָר** speaking, so referring it, as may seem, and as it is taken by some of the ^a Greek fathers, not to the people but to their king, whom before they spake so contemptuously of, as if he were such a vain person, who did so as is here described, viz. *Speak false words, and make vain promises*; for to that purpose do they also render the following words (which with us according to the Original are **שָׁוּ אֱלֹהִים דְּבָרִים** Aloth shav caroth berith, *Swearing falsely in making a covenant*) by this joyned with them, and as joyned to the preceding **לֹאֲדָר** ἐν ὀνόματι προφῆταις *Ἰουδαῖς διαδόχοις αὐτῶν*, which the Latin translation renders, *Loquens verba occasiones mendaces, disponet testamentum*; but the printed Arabick (better I think) **يَتَكَلَّمُ بِكَلِمَاتٍ عَلَلٍ** Loquitur verbis rationes mendaces, *fœdus pangit, i. e. which speaketh in words false pretences, maketh a league*. For *διαδόχοις* is ^a observed not only to be used for a *Will or Testament*, but also for a *Pact or Covenant*, the same that **συμβήναι**, and also for a *Promise* by the LXX. in their version of the old Testament. Ribera that he may re-

concile this of the Greek to that of the vulgar Latin, would not have *προφῆταις* here in them to be taken in its usual signification of *pretences or excuses*, (which if it were, then he saith, it would denote the lies of the false prophets, who promised to them prosperity, which gave to them a pretence for continuing in their sins, or whereby to excuse their sins, pretending their doings not to be displeasing to God, seeing by the prophets, happy things were prophesied to them) but rather to signify *predictions, prophecies or visions*, from *προφῆταις* to *predict* or *foretell*, except as he saith it should be written *προφῆταις*, *previsions or prophecies*. If either of these were granted, then would there be no occasion for Capellus his facile conjecture, who supposeth the LXX. instead of **אֱלֹהִים** which is now read, in the Hebrew and signifieth *swearing or oaths*, to have read **אֱלֹהִים** Odoth, which would signify *causes*. But withal, if we take *προφῆταις* in its ordinary signification of *pretences or occasions*, I do not think that it is necessary to suppose a different reading, in as much as the meaning may be given by that notion, seeing *oaths* are the utmost pretences or reasons, whereby any man may think to bring over another to believe what he saith or would have him to give credit to; and the Syriack also whom we doubt not to have read in the Hebrew as we do, renders it by the same notion, **ܠܕܒܪܐܢܐ**

ܠܕܒܪܐܢܐ, *Loquuti sunt verba rationum falsarum, They have spoken words of false causes or reasons*, which will be backing their words with false oaths.

What hath been hitherto said makes only to the clearing of the reading, and rendring of the words, and the justifying of our translation, not giving much of the meaning of them but that, this being premised, we shall with less interruption enquire into: for what difference of rendring is betwixt those who agree as to the reading in the Hebrew, is not of much moment, as we shall see by taking the words in order. **דִּבְּרֻ דְּבָרִים** Dibberu debarim, *They have spoken words*; what words must be gathered from what follows. Evil words it may be well thought they were, and not only many words, or long confabulations and conferences to no purpose, ^a as some think and will have the chief import of *speaking words*, to be, as the same expression is ^m used, *Isai. 8. 10.* though no such Epithet be expressed; yet the Chaldee paraphrast takes liberty of adding one, calling them, **דְּבָרִים רָעִים** words of violence or oppression, viz. as ⁿ Mercer notes, *De vi inferenda & aliis opprimendis ultro citroque sermones conferunt, They*

^a Ribera, Chr. à Castro in his paraphrase, Sa. Menoch. ^{*} Cyril; Theoph. ⁱ In Bib. Ploygl. ^h Steph. Lex. ^l Capito, Zan. Chr. Tarn. Rivet. ^m Mercer, Capito. ⁿ In his translation of the Chaldee.

confer among themselves of doing violence and of oppressing others. Yet Calvin takes them for such words as they spake, promising to God repentance, but giving him only empty words, though he saith others understand, bold, insolent words.

Swearing falsely in making a covenant **אלוה שוא כרות ברית** *Aloth shav caroth berith*, the first word *Aloth*, ours rendering, *swearing*, appear to take it in the Infinitive Mood as it hath the force of a Gerund, by which others, as ours, express it as *dejerando*, or *jurando*, in or by *swearing* (or as others) *execrando*, in using *execrations* or *imprecations*, as the word is used in both significations, as properly denoting so to *swear* as to confirm the oath, by an *execration* or *curse* of himself if he swear falsely. In which signification the MS. Arabick seems to take the word rendering it **حج** which is in the Law used in the Arab. version in this kind for **אלה** and so it comes all to the same pass. And that it is to be here so looked on as the Infinitive Mood (as the following Verb *Carothis*) is by Kimchi said, and then may well enough as to the sense be expressed by the Participle *swearing falsely*, &c. but R. Tanchum observes that it may be either so taken, or as a Noun of the Plural number, from **אלה** *Alah*, the singular; and so would it sound with the other, *They have spoken words*, *false* (or *vain*) *oaths*. And as a Noun seems it taken in the forecited Arab. MS. though put in the Singular number **כאטבו כלאם חרן וור קטע אלעהר** *They have spoken words of execration and falsehood, in making a covenant*, as, more lately, Grotius expresseth it by a Noun, and of the Singular number, *Loquentur verba juramenti falsi, cum pangent fœdus*, *They will utter words of an oath falsely, when they shall make a covenant*. But all this while, we have no great difference made in the meaning, all taxing them as guilty of perjury or false swearing, or at least vain: (for *Shav* may be either way rendred.) Neither is there much difference made as to the signification concerning the next words, viz. **כרות ברית** *Caroth berith*, in *making a covenant*, joyned by ours and several others in one clause with the former, by others in a distinct. However, the last word *shav*, will have influence on them, and therefore the Chaldee adds also to them as necessarily to be understood **ללמא** *frustra in vain*, or *de re vana*, as Mercer, concerning what is vain **קין קין** *cutting*, i. e. *making a covenant*. Why both in Hebrew and Chaldee, &c. *cutting* should be used for *making*, when spoken of a *covenant*, is well

known, viz, from the ancient custom in making a league^r of cutting in two some creature, ^v to signify that he that broke it should be, or was worthy so to be, cut in pieces.

But now in assigning the matter concerning which they *spake words*, and *swore falsely*, or *vainly* and *made a covenant*, there is great variety of conjectures; some understanding them of their covenants made ^w with their kings and confirmed by oaths of fealty, which yet they neither did nor meant to observe; ^z some, of those made and by oath confirmed between them and their first king Jeroboam (or others after) whereby they bound themselves not to return to Jerusalem and the Temple, and so not to submit any more to the kingdom of the house of David, but to maintain with all their power their new kingdom, and new idolatrous worship, in which way by, by *swearing* **שוא** *shav*, will rather be meant *swearing vainly* and wickedly; in regard it was against God, and their former covenant entred into with him, than *falsely* in respect to their present oaths and covenant which they did contrary to their duty to God, too religiously observe; y Some, of their leagues with, and oaths to, foreign kings, either for making truce or alliance with them, which they observed no longer than they thought to be for advantage to them, as it may seem they dealt, both king and people in their league made with Shalmaneser, 2 King. 17. 3, 4. ^z Others, of their professions made to God of turning to him, and renewing and observing their covenant with him, when they neither really intended nor performed it. These and the like conjectures have we from expositors as they pitched on any circumstance in the history of that people in the book of Kings which suggested it to them. What was pointed to, in the expressions used, was no doubt well understood when the words were spoken by the prophet, but there is no particular circumstance mentioned which may direct us to the application of them singly to it, and we may therefore I think, safely understand them in a greater latitude, as taxing them more generally guilty in more than one kind of *swearing vainly* or *falsely*, while they swear by false gods, and bound themselves either to what was needless, or not in their power to do, or unlawful and wicked, or brake such promises as they ratified by oaths, which ^a all will come under **שוא** *Aloth shav*, *vain* or *false swearing*, and either of which ways would make them guilty of what is here objected, and have such bad effects, as by most are thought to be in the next words put as consequent on their being so guilty.

^o Munst. Tig. Pag. p Calv. q Tig. in marg. Jun. Trem. r As Castalio, falsum jurantes, fœdus ferientes. ^r See Gen. 17. 10. and Jer. 34. 18. 19. u Ribera. w Grot. x Kimchi, Capito, Zanchi. Var. Drul. Mercer. y Pisc. Diodat. z Calv. a River.

But probably they were guilty in more of them, and so doth Munster, I suppose well, expound the words in more general terms without bringing them to any one particular fact of theirs, *Multa, inquit, dixerunt & promiserunt, sed nihil præstiterunt, semper mendaces & fœdistragi inventi sunt coram Deo & hominibus, necesse veritas in ore eorum, atque ideo in sulcis agrorum ipsorum, &c.* i. e. *They spake and promised many things, but performed nothing, they have always been found false and covenant-breakers before God and men, neither is there truth in their mouth, and therefore in the furrows of their fields, &c.* And so would there be a fair passage to the following words, which are **מִשְׁפַּט כְּרֹאשׁ וּפְרַח** *Uparach karosh mishphat*, &c. which are by ours rendred, *Thus judgement springeth up as hemlock.* The Conjunction or Particle **ו**, which they render by, *thus*, in its simplest signification denotes, *and*, and by it is by many rendred, as by the Vulgar Latin, and the Syr. and the MS. Arab. (for the printed Arab. following the LXX. quite omits it) and several modern; but others as we have seen Munster to do, render it by *therefore*. To either ours may be reduced; for, *thus*, being taken for as much as to say, *by this means*, will agree with the latter, if taken for, *in this manner*, with the first. Therefore, also may be accommodated to either, as it shall be used either for, *by this means*, or for, *for this cause*. The use of the particle in both significations is frequent and well known, yet this little difference I think fit to take notice of, though of no great moment, because it hath if no great influence on the meaning, yet on the connexion between the preceding and following words, which are as we said, *judgement springeth up as hemlock, &c.* For if we take this latter, viz. *therefore*, as it signifies, *for this cause*, then will the following be inferred from the former, as an effect of them or consequent on them, if the first, viz. *and*, or *thus*, or *therefore*, i. e. *in this manner*, or, *by this means*, as distinct from, *for this cause*, then will they be as a farther declaration of their condition or present behaviour. We shall the better judge of the matter, when we shall have seen the meaning of the following expression; *judgement springeth up as hemlock in the furrows of the field.*

The word **מִשְׁפַּט** *mishphat*, I think all agree in rendring by that which signifies *judgement*, in that language in which they render it, which is the primary and known signification of the word, (except Castalio who renders it by *pœna*, *punishment*) as taking it for granted that that is the meaning of it here. But then in telling what is here by *judgement*

meant, they do not agree; which will make it convenient to take notice that there are different uses of that word, & among which (and for what concerns our present purpose) are, first, That judgement is sometime taken for *what men judge, determine, or do*, as to things or persons, and according to which they behave themselves, and frame their words, purposes and actions, their whole carriage, where is place for right or wrong. 2. For that sentence which is passed in any thing in question, and withall the sentence of punishment which is by him that executeth judgment, passed on any that he takes for a delinquent, and the punishment it self, and the execution of it: so the king of Babylon, spake judgement with Zedekiah 2 Kin. 25. 6. A necessary requisite in judgement in either way taken, is that it should be just and right, that things may go in good order; they will otherwise be out of frame, and all consequents necessarily follow.

Now accordingly there be according to these different acceptions of the name of judgement, some that take it in one way, some in another; some look upon it as the peoples judgement, or their behaviour, and that either in their behaviour towards God and his worship, or in things one between another, either in their behaviour one towards another, in any matters or dealings between themselves, or in cases of judicature: others as Gods judgement, viz. that punishment which he will bring upon them for their wickedness, and accordingly as for either of these it is taken, must the following words be accommodated to it, viz. that *it springeth up as hemlock in the furrows of the field*; into the signification of which words also it will be convenient to enquire, before we give the scope of the whole, or may judge of the difference between expositors concerning it, or the right meaning of our translation, **וּפְרַח** *uparach*, *thus springeth*, or *and springeth up*. Concerning the signification of the Verb, as that it signifieth either *to spring*, *to put*, or *sprout forth*, *to flourish*, *to break forth*, *to extend*, *spread*, and *enlarge*, or *propagate it self*, and the like, there is no great question: we shall rather observe that by some it is rendred in the Present tense, as by ours, and others, *springeth up*, or *flourisheth*; by the Syriack in the Preter tense,

וַיִּצְוֹ & *germinavit*; *hath sprung*, by others, and those the most, in the Future as the Lxx. **ἀνατεῖς**, the Vulgar, and so more generally modern Latin translations *germinabit*, *shall spring up*, it is in it self in the form of the Preterperfect tense, but by virtue of the letter **ו** prefixed to it, hath according to the known

b Tig. Capito, Jun. Tr. Interl. c R. Sal. Kimchi. Pag. Cast. Tarnov. d See note on c. 5. 1. and 11. e So Jun. Trem. Floret.

rule of Grammar the signification of the Future given it and stands for it, and then that tense is likewise frequently used to express as well what is present as what is to come. This, though a small matter, it will be convenient to observe, in as much as it hath considerable influence on the meaning to be given to the words.

It follows **רֹשׁ** *Carosh*, which ours render as *hemlock*. The Interlineary Version, as by Arias Montanus interpolated and altered, renders here *sicut caput, as an head*, whereas Pagnin had put it, *sicut venenum, as poison*, much more intelligibly; for what shall we understand by *as an head*, except something be understood and supplied, as in the Chaldee Paraphrast it is, in which both here and elsewhere is read, **כְּרִישֵׁי חוּק בִּישָׁן** *as the heads of hurtful serpents*, which will then agree with *venenum poison*, better than simply *caput, an head*, as denoting some noxious poisonous thing. Known it is that the word **רֹשׁ** *Rosh*, doth primarily signifie *an head*, but as manifest that it is sometimes in the same manner written, used to signify some other thing, as peculiarly, *poison* or *some hurtful poisonous thing*, (which notion whether it be deduced from the first signification, in regard that the serpents poison is in his head, or his head poisonous, as those that give the etymologie usually make it out, we need not enquire.) So it appears in several places in which it is in such signification used, [as Deut. 29. 18. a root that beareth **רֹשׁ וְלַעֲנָה** *Rosh velaanah*, where ours render it, *gall* (and put in the margin, *or a poisonous herb*) and *wormwood*, and so again c. 32. 32. (though there written with the letter ו) *gall*, and in the 33. v. **רֹשׁ פְּתָנִים** *Rosh pethanim* *venome of serpents*, and Psal. 68. 21. they gave me, *rosh gall*, for my meat, and Jer. 8. 14. **רֹשׁ מִי** *me rosh*, *water of gall*, (or as in the margin, *poison*) as likewise cha. 9. 15. and cha. 23. 15. in which last place, Montanus likewise substitutes (as here) *capitis, head*, instead of *fellis gall*. As also Deut. 29. 18. and c. 32. 33. though in the other he leave it, and Lam. 3. 5. *he hath compassed me*, **רֹשׁ** *rosh*, *felle*, *with gall* and *travel*, and v. 19. *the wormwood* and *rosh*, *the gall*, and Amos 6. 12. ye have turned judgement **רֹשׁ לְרֹשׁ** *into gall*, (the Interlineary in *venenum, into poison*.) In all these places as in the present, it is manifest that **רֹשׁ** signifies something other than an head, though in some of them Arias Montanus, as we said, give it to no plain sense, nor proper meaning of the words certainly.

† So Kimchi in **רֹשׁ** under which head, he puts it, and so R. Tanchum in his Dictionary, though more frequently written **רֹשׁ**, as here, yet **רֹשׁ** Deut. 32. 33. though in the next otherwise. † Though it be false written in him **כְּרִישֵׁי חוּק בִּישָׁן** † Trem. Druf. † See. Calv. and Cast. † Munst. Tig. Calv. † Munst. Tig. in Deut. 29. 18. Lament. 3. 19. † Capito Jun. Trem. Lively. † which the Arab renders **التبجيل** which is a sort of sowre herb. † it signifies some such things as tares or herbs wrapped together; the Syriac Lexicons **اشب** and **سجل** † Zanchi. † Capito. † Petr. à Fig. Cap.

And this being generally taken for granted, they who enquire into the signification of words, do according as the scope of the place where it occurs, and the words which they found joyned with it, suggest to them, give divers significations of it, though for the most part tending to, or derived from one notion, viz. of *poison*, and the qualities of noxiousness and bitterness usually ascribed to it, as we may see in their rendering it in this and those other places where it occurs: some here rendering it by the general name of *poison*, so the MS. Arab. version **كاسوممي** *casommi*, and so R. Tanchum saith that **רֹשׁ** here is said to be **סוממו** *sommo* *poison*, and so Pagnin and † others *venenum*, Jerome *amaritudo* bitterness, some † *fel* gall, some † *absinthium* wormwood: I know not whether so appositely, in regard that it is in other places joyned with **לַעֲנָה** *laanah*, which is thought to signify *wormwood*, so that it should rather seem a different herb, if it be taken for an herb, which makes them in such places to give it another signification, viz. of *gall*, † *fel* & *absinthium*. † Others therefore rather make it another herb accounted poisonous, viz. *cicuta hemlock*, although ours, Amos 6. 12. render **לַעֲנָה** also, by that. The LXX. so also taking it for an herb, render it by **ῥίζων** which Jerome describes at large, for an herb very apt (if it be not carefully plucked up by the roots) to overrun fields, and to mar them, and make them as if all overgrown with thorns; according to which notion the Syriac renders **ܠܝܥܢܐ** which † the Latin Translator renders, ut *vepretum*, as a *thicket of brambles or thorns*. S. Jerome not knowing, it seems, what proper name to give it in Latin renders it by a more general name of *gramen grasse, or weeds*; † some also in general terms render it cut of the Hebrew *herba venenata, a poisonous herb*, a particular designing of which might require a knowledge of the country, and what herbs or plants grow in it.

By this variety we see that the signification of the word is not so well fixed as that all agree in it. By the word before it, viz. that it *springeth up*, and those after it, *in or upon, the furrows of the field*, it is made probable that it is meant of some plant, a herb or grass, and among them † none perhaps with more reason than that which is by our Translators put, viz. *hemlock*. To it, whatever be understood, is **מִשְׁפַּט** *mishphat*, *judgment*, the *judg-*

ment here spoken of compared as likewise that spoken of in the forecited Amos 6. 12. (for there the word is the same, though by ours there rendred *gall*) is likened and compared. It is here said that it *springeth* *sp.* like, that in the furrows of the field, ער חלמי שרי Al talme sadai, concerning which words also there is variety of Interpretations ער חלמי שרי Al talme sadai, in, or as others to one purpose, *super, upon, or per, every where in or on, the furrows, or more literally, the ridges*; for that so it more peculiarly signifies, appears by its being put as distinct from גרדום which properly denotes the furrows Psal. 65. 10. where ours render, *thou waterest, תלמיח* Telamecha, *the ridges thereof, thou settlest גרדום* Gedudeha *the furrows thereof*, though here they take it more generally as signifying both the furrow as well as the ridge raised by making thereof, as they do elsewhere, as c. 12. 11. and Job c. 31. 38. and c. 38. 10. as it may well comprehend both, except where there is a distinction made. Here is joyned with it שרי Sadai, of the field, which being else where written שדה Sadeh, hath made some to think the letter 's' as it oft serves for an affixe of the first person, so to be here also, that it should be rendred *my fields*, (as Junius and Tremellius here) and again c. 12. 11. (where also ours render only fields) *agrorum meorum*, as if God called their fields *his fields*, as before the Lords land, c. 9. 3. But against so doing both Aben Ezra and Kimchi caution, saying that שרי Sadai, here is no more than שדה Sadeh, and indeed there are else where examples of its being so written in that simple signification and no more, as Psal. 8. 7. and 80. 14. The beasts שרי Sadai of the field. And Psal. 96. 12 יעלה שרי Ya'alo' sadai, (where Junius and Tremellius also themselves render, *Exultabit ager*) *Let the field rejoice.* And Lam. 4. 9. The fruits שרי Sadai of the field, though there also they render, *of my fields*, with several other places. Their so doing, I think, doth but rather make more obscure than explain the place; although what influence they would have it to have, we shall anon see. Mean while we may observe that the prophets using this expression of the furrows of the field, makes some to think that thereby is denoted cultivated fields, and to note that in such, such weeds or herbs are more apt in greater abundance to spring forth and grow up; others do by it rather understand such as are unmanured and ly wast.

So the LXX. ἐν χέρον ἀγρῶ super desertum agris, and the printed Arab. following them, على ارض حقل بور on the ground of an untilled field, to which the Syriac agrees with a little other placing of the words صلال باذر حسنلا in a field of untilled land, and to the like purpose the MS. Arabick hath على اطلام الصحرا Ala atlamisāhrras, On the furrows of a field that lieth wast, for so rather I read it, than of the desert as the word otherwise signifies, but I think it not not here very proper. The word תלמיח Talme furrows, joyned with it, requires that it be at least land that hath been plowed; though the word שרי Sadai having no epithet added to it signify any field as well such as lies wast, as such as is tilled, and perhaps the difference between these may well enough be reconciled by understanding a fallow field, which is not at present new plowed and sowed, though it hath been so and is again to be so, in which by its being in the mean while neglected weeds at present spring up, yea, the more because it hath been formerly loosened by plowing, grow in abundance.

That such fields may be looked on as proper places for thorns and weeds to grow in, appears by that allusion to them, Jer. 4. 3. Break up your fallow ground, and sow not among thorns, where a heart neglected and not carefully looked after is compared to fallow ground, which is supposed will be overrun with thorns, and unfit for good seed to be cast into; and so such an heart supposed will be so possessed with wickedness, as to be unfit to receive any good, till it be (as it were) broken up by repentance, and cleansed from that rubbish which will choak all good seed that any shall endeavour to sow in it. And so those words may well be compared with these in the first way of the meaning given to these, as we shall by and by see. But however the words here used in the comparison, being so placed in the Hebrew, viz. ופרח כראש משפט Uparach carosh mishpat, Thus springeth up as hemlock judgement in the furrows of the field, as that they seem referred in the construction to judgement, as well as, yea rather than, to hemlock, seem to import an abundant spreading of that judgement which is so compared; as the naming of hemlock for that which it is said to grow like, doth

الخطوط من التراب التي تكون بين كل شقين من الشقوق التي يشقها الحراث بالجرات The lines of earth which are between two furrows, which the plowman makes, and so Kimchi rad. and Conc. Heb. † Ribet. Menoch. Chr. à Castr. † Kimchi. Rad.

withall the noxiousness of it, both together shewing that it is ill for quality, it shall be bitter as *hemlock*, much for quantity, it shall overrun their whole nation, as *hemlock*, or what is called *Rosh*, doth fields. The same will be inferred from those translations which instead of *hemlock*, have *gall* or *poysen*, but with this difference that the Verb פרח *Parach* springeth up, can then, only be attributed the Nown *Mithpat* judgement, which is for the quality of it compared to some such noxious thing, and that in a metaphorical sense as by *springing* and growing is denoted, to extend, or spread abroad, or put forth itself, and not to the thing to which it is compared, * because of that it cannot be said, that it *springeth* or *groweth*; but then the adding of, *on the furrows of the field*, necessarily infers the extent or commonness of it. And in the same manner with them may well be understood the Chaldee paraphrase, which is, *Now I will bring upon them רין כרשי חוין* as the head of evil serpents, the judgement of (or for) their lies, upon the bounds of their fields, if by it we understand, their fields all over, to the outmost bounds thereof (which perhaps might be limited or set forth by furrows cast up.) Yet doth R. Solomo seem to take his last words in another sense, saying that Jonathan the Parap. expounds על תמי שר' Al talme sadai, by בעון שמסגין נבלי שדור' for their wickedness in that they removed the bounds of the fields (see c. 5. 10.) and himself gives another, viz. the furrows of the field, because there (or where) they made their altars, as it is said, c. 12. 11. Their altars are as heaps in the furrows of the fields, שם יפרח עליהם משפט שם עונם there shall spring up against them the judgement of (or for) their iniquities. There are also some that seem to take the grievousness of the judgment to be denoted not only from its being compared to some bitter herb, but from this also that is said in the furrows of the field, inasmuch as it is a thing much more grievous or displeasing to have such grow in a plowed field prepared for the casting in of good seed, than in an untilled field or lay ground.

Having thus spoken of the words and their meaning singly, we may now easily recollect and sum up what may conduce to make out of them put together, such meanings as they are thought capable of: and those will according to what hath been already hinted, be chiefly two, differing one from another as grounded on a double acception of the word, משפט *Mishpat*, judgement, as by some taken for such as was in and among them in respect to their behaviour either towards God, or one another between themselves, or others,

that they had to deal with; by others for that which should be on them by way of punishment from God. In the first way the meaning will be, and or thus, or therefore, they taking no care of what they swear and what covenants they make, all their promises to God or men, all their purposes and contrivances, all their dealing one with another, all judgement among them in cases of right and wrong, or whereby * magistrates govern those that are under them, or any thing that may come under the name of judgement, are, instead of being good, corrupt, as noysom, as offensive in the sight of God, and hurtful in their effects to men, as *hemlock*, or any bitter poisonous weeds that grow in the furrows of the field, and withall as common among them as such weeds, which overspread whole fields and fill all the furrows or ridges thereof, so that there was no piety or sincerity, no honesty or justice at all among them, but on the contrary, wickedness and y hypocrisy, fraud and injustice, which produced every where fruit as bitter as *hemlock*, looking perhaps fair, but being a mere poysen. These we put together; the name including all, and the inference holding alike to all, though some may think respect more particularly had to one of these, some to another, and we look on them therefore as all taking one way. This way takes R. Solomo in the exposition which he gives, viz. Every covenant which they make one with another, they transgress, and judgement springeth up as, *Rosh*, on the furrows of the field, i. e. as *Rosh*, which springeth up on the furrows of the field, which is a bitter herb, so their judgements spring up (or spread themselves) and so תמרורים bitternesses (or bitter things) grow up to the poor and needy, according to what he saith in Amos 5. 7. Who turn judgement into wormwood. Aben Ezra likewise, thus, He speaks comparatively of judgement which is of it self sweet; but is turned into bitter, as it is said, which turn judgement into wormwood, and it springeth up as *Rosh*, wormwood (to wit) their judgement which is not right. So R. Tanchum saith, that by comparing judgement to

poysen, he means الجور والظلم oppression, and injustice. The same take also many of the modern Interpreters and Expositors, and ours will well be reckoned among them in their rendering, thus judgement springeth up as a *hemlock*, whether we take the particle *thus* to import, in this manner, viz. while they swear falsely, &c. or, by this means, viz. by reason that they take no care of their words, oaths, and covenants, there is nothing sacred, nothing justly and honestly done among them, * with their tongues they have used deceit, and

u Tarnov. w Calv. x Rivet. y See Tarn. z Calv. Merc. Rivet. Jun. a Rom. 3:13. &c. Psal. 140:3. adder

adders poison is under their lips, their mouth is full of cursing and bitterness, destruction and misery are in their ways, The bitterness of hemlock in all their doings, the way of peace have they not known. But if that particle, *thus*, be so understood, viz. as *by this means, therefore*, or for this cause, it would rather agree and be suitable to another meaning, which as we intimated, is given to the words. That meaning is founded on that second acception of the word מִשְׁפָּט *Misphat*, not for that judgement which was in, among, or from them, but for that which seemed to be upon them, by way of punishment from God, viz. That therefore because they have been so wicked, dealt so fraudulently with God and men, among themselves, and with others, his judgements on them should be severe and bitter, as hemlock, yea and general also, seizing suddenly on them all throughout their whole country, where they might least expect it, as that bitter herb soon overspreads whole fields prepared for better uses. This way take very many both ancient and modern, both Jews and Christians; so the Chaldee Paraphrast in those words of his which we have already seen, expounding it of such judgements as God would bring upon them. So Jerome, *amaritudinis judicium*, so Cyril, ἡ ἀμάρτυρις, sentence of destruction; Theophylact, Meum judicium, & calculus noster justus citra ullum obstaculum prodibit, *My judgement and just sentence shall go forth without any obstacle*. So among them Jews, R. Solomon יסורין ופורענות משפטי יסורין ופורענות *The judgement of chastisements and punishments*, and Kim. והו משל לרעה שיבאו עליהם כעונשוו *This is a comparative expression of the evils that shall come upon them for a punishment of this which they do, (or in this punishment.)*

Among the many modern that so take it, Castalio is so confident of it, that he translates it by *pœna punishment*, and joining it with the Rosh going before it, *fellea pœna, punishment like gall, or bitter as gall*. And Zanchi brings one translation in which it is rendered with a supply, *judicium Dei, the judgement of God*, which is the same, as in a note he explains it, with *judicium ultionis, the judgement of revenge*; and ^b there is who looks on the words as to imply a description of a particular act or effect of that punishment, viz. that their fields though already plowed shall not be sowed, but be left for hemlock or the like to grow in it, by the peoples being carried away into captivity; but though this way make a very good sense, and be backed by the authority of so many embracing it, yet are there others, very learned men who upon due consideration of both, think that use of the same expression in the forecited Amos,

of their turning judgement into Rosh (*gall* as we read there, or *hemlock* as here) is a manifest argument, that the former is the more genuine and proper to this place, which seems likewise to have been the opinion of our translators here: otherwise if they had understood it of judgement of punishment, probably they would have rendered not *springeth up*, but *shall spring up*, because that judgement was not yet come upon them; except we make it out by saying that it was already in springing, or growing up, and should suddenly put forth. But that the authors of the Geneva English, did so think as we say, is manifest by their note on the Text, which they read wholly as our latter doth, which is *Thus their integrity and fidelity which they pretended*, viz. in making a covenant to be faithful to God, as they note on the preceeding word, *was nothing but bitterness and grief*. Yet if we do take that former, that will give us necessarily to infer the latter as necessarily consequent on it, bitterness of punishment from God, on the bitterness, or grievousness of their evil doings. This is the root from which necessarily springs the other, it prepares the furrows for that to grow in; ^a *Quemadmodum noxia herba in agro culto copiosius germinant, ita copia suppliciorum germinabit in Israel; qui in agro cordis sui duxit sulcos impietatis*. Abarbinel seems to leave us in doubt which meaning he takes, while he makes it as an acknowledgement from the Isacelites, seeing the calamities that befell them, that the words, the oaths, and the covenant which they made concerning the division of the kingdoms, are vain, פרוח כראש ולענה *They are sprung up as hemlock and wormwood*, though he seems rather to understand it of the calamities than the sins. Cyril adds to this v. the following words in the Greek τῶ μύρω τῷ οἴῳ αὐτοῦ, as if the bitter judgement mentioned before were threatened to take hold on their calf as appears by what follows, it should: but the sense is plainer in following the usual division, which places these words in the next verse, which is,

V. 5. *The inhabitants of Samaria shall fear, because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.*

The inhabitants of Samaria shall fear because of the calves of Beth-aven, &c. Here have we a farther explication of Gods judgements on those idolaters, by shewing what shall become

^b Piff. ^c Rivet. and see Mercer. Hutchefon. ^d Menoch. ^e Dane. Tarnov.

of their vain hope, and those Idols which they trusted in for defence. As for the words there is no small variety in the rendring and interpretation of some of them, which for the justifying and understanding of our translation it will be convenient to take notice of; as first and chiefly the different acceptance of the word יגורו Yaguru, which ours render, *shall fear*. That the Verb גור Gur (of which this is the Future tense) doth signify *to fear*, there is no doubt, and it is in other places so rendred^f by those who here render it otherwise, yet hath it also 2 other significations as *to come as a stranger to a place to dwell*, and *sojourn* in it; and also *to gather*, and be *gathered together*, *to assemble* or *come together*, and these do others, especially the more ancient, choose here to put. So the LXX. render it παραιστανται (morabuntur, Lat.) *shall dwell*, *stay* or *sojourn* with the calves. The Syriack

هؤلاء هم الذين Shall be as strangers, or

sojourners, (which the Latin Interpreter renders peregrinabuntur ad, *shall go as pilgrims to* and not much unlike the printed Arabick

د-ر-و-ن which the Latin likewise renders *peregrinabuntur*, the MS. Arabick

וּבְיָמֵינוּ (יִנְאֹרֵר) which signifies to draw
 nigh (or make ones self neighbour to) to put
 ones self under the protection of, or draw near to
 for defence, and also ^h to stay in a temple or reli-
 gious place for devotions sake, in which sense
 it will well agree with what Theophylact
 gives for explication of the LXX. Sedebunt
 apud simulacrum auræ vaccæ, they shall re-
 main by the image of the golden cow, or Affide-
 bunt tum cum invaserint eos pericula, open
 inde requiringdo, they shall draw near it when
 dangers are come upon them, for seeking help from
 it. But Cyrill, who (as we have observed) se-

jojourning, or peregrination, and all retain the Future tense, but the ancient Latin hath, coluerunt, they have worshipped, which some think backed with the authority of the Chaldee, which paraphraseth the words על ידי לעגריהם because they worshipped the calves in Bethel. But I doubt that the Chaldee is ill called in here for a witness, his words sounding as to that whole clause, Because that they worshipped the calves in Bethel, a king with his armies shall come up against them, and carry them into banishment, or captivity, they shall take from them the calf of Samaria (which perhaps he understands, by שכן שמרון the inhabitant of Samaria) for his people mourned over him, &c. If we take away that which by his paraphractical liberty, he adds, I suppose his words, Shall carry them into banishment, and they shall take from them, &c. will rather answer to יעזרו in the notion of exulabunt, which we have seen from Cyrill, &c. than to coluerunt in the Latin, and the other words, because, &c. will shew what he meant by לעגריהם for their calves. They who follow the Latin, and think the Chaldee to agree with it, will have it indeed to be (as it were) the same with timuerunt, they feared, but in another sense than it is in ours and others taken, viz. for an awful reverential fear, which well agrees with, yea is necessarily required to, adoring and worshipping: except we may think he had respect to the signification of gathering together and assembling, which by them being done in worship of their calves, he might think to be well expressed by saying, They worshipped; as on the other side Drus. observes by some who render it congregabuntur, shall be assembled, to be understood, cultus causa, for worshipping as in processions, and the like, so that it will be equivalent to, colent, they shall worship.

That signification of the Verb, viz. of gathering together or assembling, is among the Latin translations had respect to also in the Tigurin, in which we read, *Ad vitulas Bethaven concurrent*, They shall run together to the calves of Bethaven; but for what ends he means, whether for worships sake, in procession, and to implore help for fear of their calves, or for defending them, and consulting what to do for that end, or for bewailing them, or any other like end according as they should be in that hurry affected, the author thereof doth not express: yet shews that he did upon choice and deliberation put that interpretation, by a note which he adds in the margin, *Alii legunt, Propter Bethaven pavebunt, jaguru*, viz. That others render Jaguru by *pavebunt* shall fear for the calves, &c. and so do very many take it, and that, not, as

fAs P. al. 22-23 by them all. *R. Tanchum in Morshed. h Kamus. and see Gol. Lex. i Ribera Chr. à Cistr. we

we have noted some to think, and Lyranus doth the author of the vulgar Latin to do, with timor reverentiæ fear of reverence, but with fear as it imports sollicitousness and anxiousness for any thing, and fear of evil to, or from it, or in respect of it. The Jews here lead the way, R. Solomo explaining it by יָרֵאוּ yireu, and Aben Ezra and Kimchi by יִפְחָדוּ yiphchadu, shall fear, as also Atarbinel, and R. Tanchum by יִפְעוּ yiphzan, in Arabick, in the same notion that (as he saith) it is in לוֹטָגוּרִי לִפְנֵי אִישׁ Lotaguru miphe ish, *You shall not be afraid of the face of man*; and this way do most of modern expositors follow them in, rendring *pavebunt*, or *formidabunt*, *or timebunt*, *territi sunt*, or *horrescent*, and ours following them, *shall fear*, which seems to give the plainest meaning, as we shall better perceive by considering who they are that shall so do, and in respect to what they shall so do.

And first, the persons that are said shall so do are, שֶׁכַּן שְׁמֶרוֹן Shecan Shomeron, which ours render *the inhabitants of Samaria*, as others also *habitatores*, *or incole*, or to the same purpose, *qui vicini habitant*, *they who dwell neighbours to Samaria*, or *Samaritani*, *the Samaritans*, all in the plural number, and these agree with the Jews, among which R. Solomo שְׁכֵנֵי שְׁבִימֶרוֹן *its neighbours which are in Samaria*, and Aben Ezra הַשֹּׂכְנִים בְּשִׁמְרוֹן *they that dwell in Samaria*, as likewise Kimchi, although the word שֶׁכַּן *shecan* in the original be in the singular number, and, R. Tanchum saith it is for that which should be regularly שְׁכֵנֵי שְׁבִימֶרוֹן *Shocene Shomeron* in the plural, and the Verb יִגְרוּ yaguru *shall fear*, governed by it, we see is in that number. And the LXX. do also so put the Noun, as also the Vulgar Latin, with most others; but others, respecting it seems more the sense than the Grammar, in other languages also, that they may come as near as they can to the letter, endeavour to retain the same number in their translations. The interlineary therefore as by Arias Montanus, ordered *pavebunt habitator Someron*, and Capito renders it *territi sunt habitator Samaria*. Junius and Tremellius endeavour to save both the letter and the Grammar by a supply, rendring *Formidabunt quisque habitator Stomeronis*, *Every inhabitant of Samaria shall fear*, that so, *the inhabitant*, though in the singular number, being taken as a Noun of multitude, including more, may be equivalent to a plural in its construction with the Verb. To the like purpose tends that of others, who explain it by, *vicinia*, i. e. *the neighbourhood of Samaria*, which also under a term sin-

gular includes more persons; which is the same way that they follow who render it, *inhabitants*, to wit, looking on it (as we say) as a Noun of multitude. Another saves it by altering the construction, *Ob vitulas Bethaven formident*, *O vicine Samarie*, the word signifying both *an inhabitant*, and *a neighbour*. Munster avoids this difficulty by making שֶׁכַּן a Verb of the Infinitive mood, *Propter vitulas Bethaven timebunt habitare in Samaria*, because of the calves of Bethaven they shall fear to dwell in Samaria; but we keep to the more ordinary received way of construction. However these differ in making out the Grammar, they all agree in one meaning, viz. That the persons spoken of, or who are said, *shall fear*, or do what is said they shall do, according to any of the translations, are those that dwell in Samaria, or the parts about it, under that name comprehended.

But secondly then, in respect to what shall they fear? It is expressed לַעֲגֹלוֹת בֵּית־אֵוֶן Leegloth Beth Aven, because of the calves of Bethaven. Above c. 8. 5, 6. we had mention of *the calf of Samaria*, and there we shewed what by that is thought to be meant, nor do we much doubt but the same is here meant, though here it be spoken as of more in the plural number, and as of females in the Feminine gender, עֲגֹלוֹת Eglloth, *heifers* or *cow-calves*, and the place where they are said to be, not *Samaria* but *Bethaven*, which name we have also above c. 4. 15. and the 5. 8. and there seen what place is thought to be denoted by it. In this place (as likewise c. 4. 15.) the Chaldee put Bethel for it, and that most others, Jews (as we there noted) and Christians think to be meant by it, as being not thought worthy of that name which signifies *the house of God*, but of this which signifies *the house of iniquity* or *vanity*, *after that that vain Idol of the golden calf was there set up by Jeroboam, and by the people forsaking God, worshipped*.

But this being supposed, why doth he then say *calves*, as of more, whereas the history speaketh but of one, by Jeroboam there placed, and another at Dan? whether it be because both of them are here meant, though one place only be mentioned, which is (as is supposed) Bethel, the other may be thought included with it, *that being the more known and famous, and where the chief service (especially by them of Samaria, it being nearer to them) to the calves, was performed, (and indeed the name Bethaven, in that import of it, which we have seen, may well agree to either of them, and comprehend both) or whether besides that one calf which was by Jerobo-*

* Pag. 1 Jun. Trem. in Zanchi. n Capito. p Castal. q Trem. r Tig. f Castal. t See in Zanc. u Cocc. w *لقب لقب به بيتاوا لاجل العجل الذي جعل فيه* x Kimchi.

am set up at Bethel, y other also were by others there set up, for the like idolatrous ends; or whether it be a change of numbers only and one put for another, the plural for the singular, any of these may perhaps serve for answer. But there is another way suggested by the learned Lud. de Dieu which will take away occasion of making any such question (viz.) by taking עגלֹת egloth in the feminine form of the plural number, not to be put to signify many calves, but one famous one, of great and chief esteem among them, such as was that at Bethel, כַּתִּיזָהּ or by way of eminency so called. And for the confirmation of his conjecture he gives examples of like use of other words, as of חכמה wisdom's put for summa sapientia, Prov. 9. 1. Wisdom (not wisdoms) hath builded her an house, and of בהמות Behemoth, beasts, put so as to signify only a great or noted beast, as Psal. 73. 23 בהמות beasts have I been with thee, which he takes to be for ingens bestia, a great, or notorious beast, and ours render it in the singular, I was as a beast before thee, and the same word Job 40. 15, 16. put to signify the elephant or some signal great beast, under the name of beasts, which is manifest from its being there joyned with Verbs and Pronouns of the masculine gender, as if it were so in a form as it is in meaning; which is the case likewise of עגלֹת Egloth here.

This observed will help also to answer some other questions concerning it, as why it is put in the feminine gender, whereas it is other where, when put in the singular number, ^b of the masculine, and why being so put here as it is, the Pronouns referred to it are of the singular number and masculine gender. For its being in the feminine gender, the answer by most given is, that it is by way of contempt or scorn and derision put in that gender of the weaker sexe, to argue their great folly in worshipping and confiding in them; or (as ^a others) because in those figures or idols they observed not distinction of Sexe, they being but heads or parts of figures, and because in Egypt whence they are thought to have taken pattern for their calf worship, * Males were sacred to Osiris, Females to Isis, and so by them figures of either sexe, or neither, were promiscuously used: which promiscuous use of them among the heathen may seem alluded to, in Deut. 4. 16. where they are warned not to make to themselves the similitude of any figure, the likeness of male or female. If we take de Dieu's way as that the one calf was so called by way of excellency, any question of this kind will be needless, and (as indeed accor-

ding to either way) in respect to the thing signified (viz.) one calf, no marvel that the construction in the relative Pronouns or affixes should proceed, as if that had in its usual form, number and gender, ordinarily denoting that, been expressed.

Because of those calves, (or great and famous calf) the inhabitants of Samaria shall fear; the inhabitants of Samaria & the chief city of the kingdom, and * so the other Israelites zealous worshippers of the calves, though they were placed not in Samaria but in Bethel and Dan, shall fear, or be in great consternation for them, for what shall become of them whom they adored and confided in, and on whose safety they looked on their own and their whole kingdoms as depending, when they see them now like to fall, or already fallen into the enemies hand. So R. Tanchum

ירגפון למה יגרי עלי
العجل الذي تعبدوا له وهو انه يجلا
من مكانه ويظرون ويهانوا به ملك يرب
They shall be much moved or tremble, for what shall befall the calf to whose worship they addicted themselves, to wit, because he shall be removed from his place, and carried away and presented to king Jareb; or else, ^b for what shall now become of themselves, being deprived of their tutelar gods, and the enemy which had taken them and the places where they were, having now nothing to ¹ hinder him from coming to fall on them themselves in Samaria it self as they did; those calves ^a not being able to defend their own place Bethel, it is not likely shall be able to defend them of Samaria. The former way seems to have plainer coherence with what follows (though both made good in the history or fact) for the people thereof shall mourn over it, &c.

But before we pass on to those words we may take notice of another way of interpreting these former, which some seem to have respect to (viz.) because of the calves of Bethaven, i. e. because they committed idolatry with those calves as conscious that thereby they provoked God, seeing now his judgements ready to seize on them. Thus the Chaldee paraphrast, whose words we have seen, seems to have taken the words, because of the calves, to import, while he renders, because they worshipped the calves in Bethel, and so Munster seems also to have understood them, who translates the words, Propter vitulas Bethaven pavent habitare in Samaria, and explains them by this note, hoc est, Propter vitulum quem coluerunt in Bethel, nullus audebit habitare in Sa-

y Abarb. z Enallage numeri, Rivet as on the contrary where, but one calf is named, yet of it is said. These are thy Gods, Exod. 23. 4. Lyr. a Bochartus indeed thinks it is there a singular, part. post. lib. 5. c. 15. b. c. 8. 5, 6. c Jerome, Calv. Trem. Capito, &c. d Kimchi L. de Dien. Trem. see Full. Mi'c. e Seld. de Diis Syris. f Kimchi, Druf. g Trem. h Kimchi. i Tarnov. k Kimchi.

maria, tam crudelis devastatio accidet in provincia illa, that is, Because of the calves of Bethaven they shall fear to dwell in Samaria, That is, because of the calf which they worshipped in Bethel none shall dare to dwell in Samaria, so cruel a depopulation shall happen in that province. I suppose he means that destruction which was brought on them by their lewd Idolatry, in worshipping that calf, thail be so great and grievous that they shall be afraid to dwell in the country, which they had thought should have been secured by that worship, and the protection of that calf. This being observed, to proceed to what follows, For the people thereof shall mourn over it, &c.

[For] According to that reading which in our translation we follow, this particule may be so taken in its ordinary signification of *for*, as a reason of their just cause of fear, in as much as that joy and hope which they formerly conceived from that calf as their tutelary god, which should have protected them shall be now turned into mourning, when they see it now taken and destroyed, broken and carried away, not able to defend it self, much less them. Those that follow the Vulgar Latin in his rendring, *coluerunt*, they have worshipped, cannot so properly take it in this sense as a causal, and therefore look upon it as either Expletive *ad ornatum tantum*, and for making the sentence to sound more graceful, without regard had to it in giving the sense, or else *as Adversative, verum, verumtamen, tamen, but, notwithstanding*, or else for a meer affirmation, and asseveration of the thing; in all which wayes it is elsewhere to be found. ⁹ Others who render the word עָנָו by the notion of *fearing* as ours do, render it *quum when, when they shall mourn*; ¹ another *quin, moreover*, explaining it, *yea which (is more) they shall not only fear for their calf, lest he should be taken by the enemy, but shall mourn over it for its being taken*. This falls in with what we said is the import of *for* in our translation.

The people thereof, עַמּוֹ Ammo, *his people*, whose people? to whom or what is the Pronoun affixed to be referred, it being so placed as necessarily to be referred to something before mentioned, without particularly expressing to what? Some therefore refer it to Samaria, *the people of Samaria* (it might be as well said of *Bethaven*). Others (to much the same purpose) to *habitoris Samariae, of the inhabitant of Samaria*. But it is more generally liked that it be referred to the calf of Bethaven, (though called *calves*, and that in the Feminine gender, as agreeable to the

thing signified, though not the form of the Noun, or gender and number in which it is expressed) they who were while they served God the people of God, not being now thought worthy of ^{*} any other appellation than *the people of the calf*, to whose worship they addicted themselves, as for the same reason ^y they who worshipped, *Chemosh*, are called *the people of Chemosh*, Num. 21. 29. Such were now not only the inhabitants of Bethaven and Samaria; but even all the ten tribes of Israel become, and if the affixe be here referred to it, much more manifestly in the following words will it be. This people, he saith, shall mourn over it, אָבָל עָלָיו Abal alan, word for word, *bath mourned over it*; for the word is in the form of the Preterperf. tense, and so rendred by the LXX. ἐμύθονον. the Syriac also, *They have sate in sorrow*, and both Arab. حزن

bath sorrowed, and the vulgar Latin, *lulxit*, which yet divers that follow it say is to be taken for *lugerit* in the Future, as ours also with many others, *shall mourn over it*; that is to say, as certainly as if that for which they should mourn were already come to pass, though not yet actually done; namely because it shall be taken, and shamefully used and dishonoured, as the following words shew.

עָלָיו Alau, over it, or for it, ¹ *super eum*, ² *de eo*, or *propter eum*, and the like, viz. the same calf. All to the same purpose, to shew it was the cause of their sorrow. This shall generally the people do, and in particular, *the priests thereof that rejoiced over it*. Whereas in the body of the Text in our translation is put *priests*, in the margin is set, or *Chemarim*, as if it were a proper name or title of those priests. The Hebrew is כִּמְרִי Cemarau, the *Chemarims thereof*, which word is, I think, not found elsewhere in the Hebrew Text, but only in 2 King. 23. 5. where ours put in the Text, the *Idolatrous priests*, and in the margin *Chemarim* as here, and Zephani. 1. 4. where they put in the Text it self, the *Chemarims*, it being there joyned with עֲלֵי הַכֹּהֲנִים *im haccobanim, with the priests*, as if there were some difference betwixt them and the *priests*, which yet conceiving to be but little, and their office to be much alike, they do, we see, in the other two places where it comes alone, render it by *priests*. So R. Tanchum notes on that last place that either כֹּהֲנִים *priests*, is put אֱלֹהֵי מִצְרָיִם as synonymous or of like signification with the other, or else that אֱלֹהֵי מִצְרָיִם *perhaps they were two kinds, betwixt which there was some*

^o Ribera. ^p Petr. à Fig. ^q Jun. Trem. ^r Pisc. ^s Petr. à Fig. ^t Bren. ^{cives Bethel}. ^u See River. which Lud. de Dieu looks on as the opinion of Jun. and seems not well to like it. ^w If it be looked on as meant of more it will be understood, as by Ab. Ezra. עָלָיו כָּל עֵצָא over every calf. ^x Diodati. ^y Druf. ^z Vulg. La. ^a Jun. Trem. Pisc.

difference. And as to the word כמרים *Cemariam* that they were "משרתים עו" ministrants to Idols; but on 2 Kin. 23. 5. in more words, that they were עובדי עו" וכמרים עובדי אלמערב *overseers of curators of the worship of idols, and such as ministered in the places where idols were worshipped; and on this place to the same purpose that they were* القادمين

القادمان *such as did attend on the worship of idols, as those called כהנים Cohanim priests, on the service of the true God, and that the Chaldee paraphrast doth explain sometimes כהנים Cohanim by כמרים Cemariam, or as it is in their dialect כמרין or כומרין Comarin, or Camraya, though perhaps only ^c where are meant, Idolatrous priests, as Jud. 17. v. the last, and 18. 30. and Gen. 47. 26. Yet it is manifest that in ^d Syriack it is spoken of the priests of the true God also, as in that version, Psal. 90. 6. Psal. 110. 4. Heb. 2. 17. ^e Some think the name *Camilus* among the Romans, hence taken for one that waited on the chief priest in his office, and the latter Jews by the name of *Comerin*, (by way, I suppose, of contempt) call *Monks* amongst Christians.*

Concerning the derivation of the word there is variety of opinions, ^f some taking them to be so called from their black habits, as the root כמר *Camar* hath among others the notion of blackness, or being black, whence ^g some render it here *Atrati*. This Calvin rejects, and thinks it more probable that they were so called from another notion, which that root hath, of ^h making a noise, *resonare*, viz. because of their great noise and howlings that they made in their invocations of their Idols, like those prophets of Baal, 1 Kin. 18. 27, 28. ⁱ Elias Levita thinks them so called from another notion which it hath in the Chaldee tongue, of *hiding* or *shutting in*, or *up*; because they lived secluse or cloystered up together: Capito from another ^k of being ardent or burning, from their burning affection or ardent zeal, as Bigots or Zealots in the service of their Idols. We may allow to any of these their conjectures; it is indifferent, as long as it is by all agreed that by this name are understood the priests of those Idols or such as were in some office of that kinde about them, and therefore by such terms as express that, by them rendred (except by the LXX. and such as follow them, as we shall after see) as by the vulgar Latin *editui*, which the Doway renders, *his temple wardens*, others generally *sacerduli* or *sacerdotes*, as by ours, *priests*, say-

ing, and the priests thereof that rejoiced on it, according to which reading, there will be affirmed that as the people thereof should mourn over it, so should also the priests thereof now mourn over it, in contradistinction to what they did before, which was to rejoice on it, for making out which meaning ^l they supply the particle אשר, that or which, as if it were understood in the Hebrew; for in it it is not expressed, but only said ושמרו עלי יגילו *Ucmaran alau jagilu, And the priests thereof rejoiced, or shall rejoice*, (the word of the Future form being capable, as we have elsewhere seen, of being rendred in either tense) and so the words without that supply would describe a different behaviour of the priests from that of the people, viz. that while the people mourned, the priests rejoiced, and so doth the Vulgar Latin render it, without any supply, *Et editui ejus super eum exultaverunt in gloria ejus*, which the Doway render, and his temple-wardens rejoiced upon him in his glory; which words some that follow that translation, do think to admit of, yea to require a supply, of that particle also: so ^m Ribera explaining it, *Qui olim exultaverant, cum ipse ab omnibus colebatur*, i. e. *Which heretofore rejoiced, when he was worshipped of all, &c.* saying it is usually understood in Hebrew. In this way the meaning is the same which ours and others give, but that Jerome understood it not so of what they had done, but of what they should do, is manifest by his question, *Si autem luxit populus, quare editui ejus super eo exultaverunt?* If the people mourned, why did the priests rejoice upon him? for solving which he brings a story, as by tradition from the Jews, viz. That the golden calves were by their priests stolen away, and brazen ones, only gilded, put in their places, and therefore when the people mourned in time of necessity and distress, and because their king gave among other presents their golden calves to the kings of Assyria, and especially to Sennacherib, the priests rejoiced in that their fraud was not discovered, but that it being afterward detected, was by letters to the king of Israel signified; and so by that means they did, by that wherewith they thought to have gained favour from the king of Assyria) more displeased him, and brought greater confusion and shame on themselves, he looking upon it as a trick put upon him by their kings, and not knowing it was done by the fraud of the priests. And after this story told, he gives us the explication of the words, according to them who look on it as so done, *Editui ejus, i. e. visuli super eo exultaverunt in gloria populi, h. e.*

b So likewise Abuwalid in rad. c Buxt. Lex. d In which language the root *סד* is to be sad, or sorrowful. e Schindl. Drus. &c. f Kimchi in rad. g Jun. Tr. Pifc. h Conc. Hebr. Rev. collin. Nic. Fuller. i In Tisbi and notes on Kimchi. k And so Mercer. l As many others do, and so the Chaldee. m Exultaverant, Jun. The Syriac renders it in the Future, and puts before it a conjunction *ו* and over him they shall rejoice. n And so Menoch. Chr. à Castr. *Supplendum est relativum n qui, &c.*

in vitulo quem habebant pro gloria, quia migrasset ab eo, i. e. à populo & translatus esset ad Assyrios, i. e. the priests thereof, i. e. of the calf which they esteemed their glory, because it was departed from him, i. e. from the people, and transferred to the Assyrians. which words and exposition, seem obscure enough however the story were granted to be true, but of that it self there may be much reason to doubt. Lyranus rejects it as probably fictitious, and not acknowledged by the Jews, neither agreeable to the care they had of their calf, nor likely to have passed undiscovered by the colour, weight or otherwise, else he supposeth R. Solomo would have mentioned it. Ribera reprehends him for being too peremptory in his denying it, on no other ground than such a mans omission of it, yet himself looks on it, as in it self uncertain, and that it need not to be taken notice of, seeing the Text may be well explained without it. In Capito's opinion it is fabula ineptior quam quæ sit recitanda, & verbis propheta repugnat; a fable so foolish that it deserves not to be repeated, and such as is not consonant, but rather repugnant to the words of the prophet: yet doth Grotius look upon it as true, and confirmed by not only the authority of Jerom, but found also in the writings of the Jews, viz. in the book *Seder olam rabba* (or the great Chronicle) part 4. of which yet we may doubt, except we knew what edition he used, and could there find it) and on it as granted so to be, grounds his exposition of the words which is, *Quia luxit super eum populus ejus*, Because his people mourned over him, that is, *lugebit* saith he, shall mourn: Ad Salmaneserem, &c. to Salmaneser, with whom the Jews often confound Sennacherib, were the two calves sent, which the people thought to be those very golden calves which Jeroboam had made. Then, *Et ædificii ejus super eum exultaverunt*, that is, *Sacerdotes de eo latabantur*, The priests did rejoyce concerning him: nempe, *Quia pro aureis supposuerunt aeneos deauratos*, to wit, Because instead of the golden ones, they had put gilded ones of brass. Thus that learned man. And D. Stokes following him, whose paraphrase on the whole V. is, *Near these times great fear shall fall upon the inhabitants of Samaria, about sending the calves of Bethel and Dan (as a present to Salmaneser) For the people (taking them for the very golden calves) shall be much grieved and troubled at it; but the idol priests shall be merry, (and applaud their subtle arts) of sending brazen and gilded calves, instead of those, that were all of gold. This shall be the several deportment of the priests and people, when the riches*

and glory of their idol shall be thus carried into another land, as a forerunner of their captivity. Yet do not these authorities put the matter so far out of doubt as to make the story certain, so as that we may make them any clear ground for the true exposition of the place, and therefore I think it will be safer to take the former exposition.

But that being taken, yet by reason of different constructions that the words are capable of, and different punctations or distinctions in referring them one to another, is there place for starting some little questions; as first, whose glory is here meant by *כבודו* Cebodo, his glory, whether *suam* or *ejus*, the glory of the people, or of the calf. Some take it for the first, as if the calf were by those idolatrous worshippers of him looked on as their glory: (as the true God is called the glory of true Israel Psal. 106. 20.) but others (the most) for the second, to wit the glory of the calf, which consisted both in the great honour done to it being worshipped as a god, and the rich donatives and much wealth with which it was by them endowed, and adorned, and the like. These ours in rendering, the glory thereof, plainly appear to follow.

Secondly, whether this word, the glory thereof, be to be referred to the Verb immediately preceding, *rejoyced on it*, viz. that they were said to rejoyce on it by reason of its glory that it was then in; so the Vulgar in gloria sua; or to the former Verb, *shall mourn over it*, for the loss of its glory, which is now departing or departed from it, being now spoiled, as the following words declare, because it is departed from it; so ours with many more appear to take it, and therefore Jun. and Trem. render it, *Propterea quod gloria ejus migravit*, Because its glory is departed from it, and note that it is according to the Hebrew, *Propter gloriam ejus quod migraverit*, For its glory because it is departed; but that is *trajectio* a *trajection* of the word, but these and like niceties we need not insist on, seeing the meaning will be the same. viz. That the people which worshipped the calf (or calves) and especially the priests who lived upon them and gained most by it, however they rejoyced in them while they were revered and honoured should now have great occasion of sorrow, by seeing them deprived of all their honour, contemned, taken down, and carried away, yea broken in pieces whether before or after their carrying to the king of Assyria, and so no more looked on as gods, which is that which is said, *כי נלה ממנו* Ci galah mimenu, because it is departed from it, and it taken away from them.

* Chr. à Castro speaking of such as is grounded on that story, saith, *Hec expositio falsa est.* v. Jerom, Lyra, and see Drus. Rivet. † Much like also Munster, *Ob ejus gloriam qua privatus est.* ‡ Both that at Dan and that at Bethel, *synecdochice*. Jun. Trem.

This meaning is also looked upon by most of the Jews who take the glory mentioned like wife for the glory of the calves (as well as by most of the Christian Interpreters it is looked upon) as proper and satisfactory; yet is there another by some of them suggested to us, which deserves to be mentioned, and if it can be proved, perhaps to be preferred before it, and that is by rendring יגילו yagilu, not as we do *did rejoice*, but, *shall be much troubled*, so saith, R. Tanchum * on the place *מעני יגילו הנה יכזבו עליה* the meaning of yagilu here, is, *shall be sorrowful or grieved for it*; for saith he, The word גיל Gil is spoken of, (or used for) both *גיל פرح* joy, and the contrary *חור* sorrow, being of a like nature to the word *طرب* Tarb, in Arabick, by which it may be well rendered, which signifies *حركة* any commotion either through joy or sorrow. In the first signification of joy or rejoicing, it is used Prov. 23. 24. The father of the righteous gil yagil, shall greatly rejoice, and elsewhere frequently. In the second (as he saith) Job 3. 20 in *השמחין אלי גיל* hassmachim elai gil, which ours (as others commonly) render, *which rejoice exceedingly*, but he, *which* (by reason of their misery and bitterness of soul that they are in which he describes in the 10 v.) *rejoice at sorrow*, viz. *בوصول وقت الحزن عليهم* at, or, when the time of sorrowing, or mourning for them is come, i. e. when they see they shall die; and are glad when they can find the grave, as there follows. The same doth Abuwalid, filed the prince of Hebrew Grammarians, affirm of this signification of the word, and for another example produceth Psal. 2. 11. *גילו ברעה* which ours render by *rejoice with trembling*; but as they would have it, *Be moved with trembling*. And a Jew, whether R. Saadiah or any other, who translated the Psalms out of Hebrew into Arabic, renders it according to the like notion also *ارهبوه برعدة* Fear him with trembling; and in a note by him added confirms his translation by like use of the word in this place of Hosea and the forecited of Job, and that in the Psalm; saying that it agrees in signification with *طرب* in the Arabick, which is applyed also to fear (and any commotion from it) as well as to joy, and that he therefore thought that it so ought to be rendered in those places. The

MS. Arabic version out of Hebrew, doth indeed here render it by that word, but I think rather in the signification of *rejoicing*, than *grieving* or, *being moved with fear* or *sorrow*, his words being *לאן חזן עליה שענה ושמתם אתה אליו כאנו עליה יטרבו עלי וקארה אליו אנלא מנה* Because his people are grieved over (or because of) him, and his ministers which did rejoice over him (as I suppose the sense requires it be so rendered, rather than *did grieve*) because of his glory which is departed from him. This is quite the same with ours; but according to the other which we have named, it would be, *And his priests shall be transported with sorrow, or moved, or grieved for, or over it, for the glory thereof, &c.* which is clean a different meaning, and certainly much plainer, if that use of the word for commotion through grief and sorrow may seem sufficiently proved, on the authority of these whom we have named (which for ought I know, is as good as of any other of the Jews) be received; yet Kimchi having heard of that way, doth not seem to assent to them, for though he doth not censure or contradict it, yet thus saith, * *There be who interpret these words, and his priests, יאבלו by יגילו* shall mourn over him, *ואין צורך* but there is no need so to do; but it may be taken as usually it sounds, in the signification of *שמחה* simchah joy, that so it may be interpreted, for the people thereof mourn over it, and the priests thereof *שעלו יגילו קודם זה וענה יאבלו עתה* which rejoiced over it heretofore, but now mourn (or shall mourn over it.) Yet are there learned men who, we may think, would willingly have embraced it, as not seeming fastidious with that exposition which he looks on as satisfactory. So Drusius, having named, that to wit, *Qui de eo exultare solebant, which were wont to rejoice over it*, adds sic interpretes, sed videndum an sit ex iis verbis quæ contrariam significationem habent, i. e. *So do interpreters expound it; but it would be considered, whether it be not among those verbs which have contrary significations.* And so Rivet also, having recited that ordinary exposition adds, *Nisi futurum יגילו yagilu, exultabunt, per Antiphrasin accipiantur pro lugebunt, Except the future yagilu, shall rejoice, be taken by an antiphrasis for, shall mourn, for so the word כרך signifying to bless, is taken in a contrary signification.* Yea how little satisfied he is with the ordinary way, he shews by adding, That perhaps it would be no absurd meaning to take that which is said of their rejoicing or exultation, as spoken by way of Irony, Thus

* P. Sal. / b. Ezz. Kimch. Abarb. * Abuwalid. R. Tanch. * As likewise on 2 Kin. 23. * In his Dictionary

The people of the calf shall mourn, and its priests shall exult, i. e. shall now leap about as the priests thereof use to do. These we see were well disposed for entertaining the notion of sorrowing or mourning by those whom we have named, given. I have set both before the reader, and leave him to his own judgment and choice, seeing according to both he will have a good sense.

Thus having spoken of the words as they are in the Hebrew read, and such meanings as they are according to that reading thought capable of, we may reflect on that rendering which we find in the LXX. and such as follow them; which differs from all the rest. In the Greek therefore we have *καὶ ὡς παροργισαν αὐτὸν ἐν χαλεπότητι τὸν τῶν δούλων αὐτοῦ, ὃν ματαμίαν* (or ἀπαμίαν as some read) *ἔπ' αὐτὸν* and in the Latin translation 'tis thus rendered *Et sicut irritaverunt illum, gaudebunt super gloria ejus, quia translata est ab eo*. Where instead of what is in the Hebrew *וּכְמָרוֹ* *Ucmarau*, and rendered *and the priests thereof*, we see is put *καὶ ὡς παροργισαν αὐτὸν* and like as they exasperated (or grieved him) and in the printed Arabick likewise following them *وكمروا* and as they *angred

him. Some therefore think that instead of *וּכְמָרוֹ* *cemaran*, they did read *כְּמָרוֹ* *cemaru* or *cemarayau*, as from *מָרָר* or *מָרָה* (as it is in that signification sometimes used) as they made bitter, or grieved, taking the word in an active or transitive signification, whereas it is elsewhere intransitive to be bitter, and making the letter *כ* *c* a note of similitude signifying, as; others, that they read *וּכְמָרוֹ* *cemaran*, as if it were a participle sicut exacerbantes, as they were grievors of it, still *כ* *c* signifying, as. But why may we not by the same liberty, of making of an intransitive a transitive without any alteration, think that they only took *cemaran* from *כָּמַר* *camar* (in which that letter is radical) to signify, making sorrowful, or grieving, in the Syriac notion of the word as it signifies to be sad or sorrowful, for then it would be the grievors thereof, and that may well enough be expressed by *καὶ ὡς παροργισαν* as they grieved it; but Tremellius his censure on that different reading which they would have the Greek to give, is, *Nullus potest elici sensus ex eorum interpretatione, That no sense can be drawn from their interpretation*; and indeed it were to be wished that they who find out so many different readings by reason of what they read in the Greek, by which they would have the Hebrew to be examined and judged of, would

in several places give us some good meaning from the Greek, that they might not expose to such harsh censures any passages in the Scripture, which certainly have alwayes good, and great sense in them, if interpreters do not marr it.

The sense of that reading in the Greek, according to Cyrill and ² other Greek fathers is, that as they had grieved (or provoked) the thing spoken of, i. e. done what might justly have grieved it, if it had been a thing capable of grief, or a god as they thought it to be, sensible of his honour (as it was not, being a dead senseless image of a calf) by their taking it from its place where it was worshipped, and giving it into the hand of the enemy: so they should or did joyce in its glory, as thinking that by this means it should be more honoured than hitherto, set up in a more stately temple by the Assyrians, and adored by more nations; whereas they were much deceived in their expectation, their calf instead of being worshipped being by the Assyrian king broken in pieces, and as some will, found to be but gilded brass, and so causing him to deride the folly of the Ephraimites. This exposition of his seems grounded on an opinion that one of the calves was by ^a Menahem king of Israel, wanting other gold, given to Pul king of Assyria (to whom we read 2 King. 15. 19. that he gave a thousand talents of gold) and so carried away before either Bethel or Samaria were taken. This seems a confounding of stories and times, and it is by ^b Ribera noted, that what some Jews say that the golden calves were before sent for a present to the king of Assyria, *Neque ex scriptura probare possunt, neque verum est, i. e. Can neither be proved out of Scripture, nor is true*; and that they were not carried away before the captivity of the people he thinks proved from c. 8. v. 5. But we need not farther enquire after such meanings, brought for justifying the Greek reading, having from the Hebrew what is much plainer. We may observe that Cyril here ends this verse, and refers the following words because it is departed from it, to the beginning of the next, in which is likewise great confusion in the Greek, as will in its place appear.

V. 6. *It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.*

* Though it be usually intransitive, *To be angry*. ^y Schindl. Cap. Trem. ^z Theophylact. ^a And see Jerom and Lyra. ^b And so censured by Capito.

It shall be also carried unto Assyria for a present unto king Jareb, &c.] The first word in the Hebrew Text is the particle **גַּם** *gam*, signifying, *also*, which shews that here is respect had to something which was before said, or which was spoken of, or understood, and that besides what was there said should be done, this also now spoken shall be added and done, which what it was viz. what to be understood as before spoken of, if we enquire we shall find different opinions: as, 1. That that which is meant is the carrying away of the people captives, as if it were said, 'not only the people shall be carried away captives; but, *more than so, their idol calf shall be carried into Assyria*, alluding to a custom of old (as some observe) of conquering nations to carry away in triumph, the Images or Idol gods of the conquered, together with the people. 2. That it hath respect to what is in the words next before said of the calf, *That its glory should depart from it*, viz. That it should not only be taken down, and develt of its glory where it was, but should also be carried away into Assyria to be given to king Jareb. So Kimchi **רַבִּי כְבוֹדוֹ שׁוֹכֵר**, 'עַל כְּבוֹדוֹ שׁוֹכֵר' This note of addition 'to, or multiplication, hath respect to the glory before mentioned, as much as to say, 'That, as its glory shall depart from it in its place, by their breaking of it, so **גִּלְפּוֹ** its body also or the mass of it, viz. the gold in it, after the figure of it was broken, they should carry away into Assyria, to give it as a present to king Jareb. To the same purpose likewise Abarinel. 3. Others think it spoken of the calf in Bethel and respect to be had to the other calf which was in Dan, supposing that that was before carried away, to shew that *this also* should now shortly be taken away. Others think both the calves to be here spoken of. To whatever respect be had in that particle, manifest it is that here it is spoken to shew what shall at last become of their adored calf, to which they gave honour, and from which they expected protection; it shall it self be carried unto Assyria for a present to king Jareb: whether by the king of Israel, as sent for obtaining favour from the king of Assyria (as some seem to think, which at least is doubtful, and perhaps not very probable) and carried to him^a by the Israelites themselves: or whether carried by the army that took it, as no small part of their prey, and a witness of their absolute conquest over that people, whose gods they had taken; and whether by

them then, when they took it, broken in pieces, or carried to be broken, is not much material, the main thing declared being that it should be taken and carried into Assyria as a present to the king described by the name or title of king Jareb, which the Vulgar Latin renders, *regi ultori*, which the Doway render, *to the king revenger*. Agreeable is that to what the Chaldees hath, **לְמַלְכָּא רִיחִי לְאַחַרְעָרָה לְהוֹן**, *to the king that shall come*, *punitum eos*, *to punish them*, as the ordinary Latin of it hath, or, *qui ut eos ulciscatur venire solet*, which was wont to come to revenge them, as Mercer, or, *qui venit ad vindicandum eos*, (as Pet. à Fig.) which came to revenge them, and they might hope still would, having formerly sued to him that he would, but now certainly rather to take vengeance on them, for the wrong done by them to God and him; and Jun. and Trem. *regi propugnanti*, *the king that used to defend*. The

MS. Arab. **إلى ملك خصام** *to the king that contended*. But others generally look on it as a proper name either of some place, as the Syriack, who renders

ܕܝܠܝܐܝܠܝܐ *remal-*

co deyorob, to the king of Jareb, or of a person, as ours with others, *to king Jareb*. But of this name, title or epithet we have more at large said on c. 5. 13. what may there be seen, and it will not be need here to repeat, it being sufficient here to observe that by him thus described, is generally agreed to be meant the king of Assyria; to him shall their calf be carried; which certainly cannot but be both great grief and shame to them, in that they saw what they placed their trust in to be now taken from them, and for that they were so stupid as to trust in that which could no better defend it self nor them. It is subjoined therefore, *Ephraim shall receive shame, &c.*

כְּשֹׁנָה אֶפְרַיִם יִקַּח *Boshnah Ephraim yikkach*. In rendering these words^m others also follow the same construction as ours do, making *Ephraim* the Nominative case and *shame* the Accusative. Others invert it, *Shame shall take Israel*, the sense will be the same, but that which justifies the construction which ours follow, is that the Verb *Tikkach* is of the Masculine gender, and so better agrees with *Ephraim*, than with *כְּשֹׁנָה* *boshnah*, *shame*, which is of the Feminine. This shame they shall receive by being deprived of their calf that they made their god,

or as R. Tanchum **אֲנִי הָיָה לָהֶם אֱלֹהֵי**

^a Calv. Trem. River. ^d Diodat. S. H. Ursin. and as Bochart. shewes part. post. l. 2. p. 357. &c. ^e Saadias. in Kimchi. ^f Grot. ^g See Calv. Trem. Tarn. ^h Druf. ⁱ River. ^k As it was certainly to one or other to be c. 8. ^l *Vindici injurie tum Deo tum sibi illate*, Tirin. ^m Munst. Pag. Calv. Trem. as the Chaldees and Syriack of old. ⁿ *Confusio Ephraim capiet*. Vulg. and see Tig. Interl. Druf. ^o Var.

والعارسبب اراالتهم معبودهم وافسادهم

بببب Confusion and shame

shall seize on them, because they must put away the god which they worshipped and destroy him with their hands.

It follows, *And Israel shall be ashamed* *מעצרו* of his own counsel, viz. which he took of forsaking the worship of the true God, and setting up calves to worship instead of him. We read 1 Kin. 12. 28. *ויניע המלך* *vayivats hammelec*, and the king took counsel, viz. the king Jeroboam, what he might do to establish the new kingdom over the ten Tribes who revolted from Rehoboam and the house of David, which was of setting up of two calves, the one in Bethel, the other in Dan, which the people might look upon as their gods which brought them out of the land of Egypt, and not go up to Jerusalem to worship the true God in his temple there; for his fear was, *That if they should go up to do sacrifice in the house of the Lord at Jerusalem, their heart would turn again unto their lord Rehoboam king of Judah* (or the house of David) and forsake him, and so their new erected kingdom would be dissolved. In this counsel the people generally assented to him, and of this counsel may we well with many Jews and Christians think this spoken, that *they should be ashamed*, as seeing now to what a shameful issue it is come, ending with destruction to them.

Piscator thinks by this counsel, meant their conspiracy with the king of Egypt against the king of Assyria (2 King. 17. 4.) which failing, should end in shame to them. *Grotius* looks upon it as to be spoken of their counsel they took in thinking to put a cheat upon the king of Assyria in substituting brazen calves gilded for the golden ones, according to the story above mentioned out of Jerem: which fraud being detected, should light in shame and confusion upon them. But till we can have better assurance of that story than we have, we cannot rely on this exposition for true, but may content our selves with the first, comprehending with it all their vain counsels against God and his true religion and their devices and means used for upholding themselves in their false worship, and to be safe in their rebellion against him, which all shamefully failed them. The Vulgar rendering it what ours and others render *counsel*, according to its proper signification, *in voluntate sua, in his own will*, gives us the same meaning in different words.

Some take notice here of a question that may be made, how this should be looked on as an argument of the vanity of the calves, and

the folly of Israel in setting them up and worshipping them, and a just cause of shame and confusion to them, that their calves were taken, broken and destroyed, whereas Gods own ark was taken, his altars pulled down, his temple destroyed, and other things by his own appointment consecrated to him and used in his service, taken away. But, besides that those things, though they were tokens of Gods presence, were not looked on as God himself as those calves were by Israel called their gods, it is easily answered, the case being also otherwise far different. That which happened to those things pertaining to God did not at all make to the diminution of his majesty, power and glory, but to the greater illustration of it as by his appointment done for the punishment of those who had abused them, as more trusting in those outward privileges bestowed on them for encouraging them in his service, than taking care to serve him in and by them. When they relying on them as a security to them in sinning and rebelling against him, dishonoured him under vain hopes of protection from them, he more asserted his honour in taking them from them, that they might know, That it was the God of the ark, the God of the altar, and the God of the temple, and not the ark, altar, or temple that they were to confide in, thinking it enough to cry out, *The temple of the Lord, the temple of the Lord, are these*, with those, Jer. 7. 4. and mean while polluting by their evil dealings that temple, and causing his name by which that was called, to be blasphemed. His honour now was vindicated by depriving them of that which they thought was a necessary sign of his presence, and an obligation on him to protect them in their evil ways: and all nations seeing it could not but more acknowledge both his holiness and his power in so doing, while they should not say, *The Lord could not defend his temple*, but on the contrary, *Why hath the Lord done this unto this land, and to this house?* and answer themselves, *Because they forsook the Lord their God, &c. therefore hath the Lord brought upon them all this evil*, as the Lord himself said he would do at the first building of the temple, though he had promised before, *That he had hallowed it to put his name there for ever, and that his eyes and his heart should be there perpetually*, 1 Kin. c. 9. 3. and v. 8. 9. So that certainly if they had used it as they ought, no enemy, without his permission, could ever have destroyed it, and if any enemy did at any time do what they did in

* R. Sal. Kimch. Capito, Druf. Riv. Pet. à Fig. &c. Chr. à Cast in paraphrase * And so Dr. Stokes * Dane. Hutcheson. * Riv. * See Calv. and Trem. on v. 8.

despight to him, and with contumely to his name, he shewed that as he made them instruments of his justice on others, so he had judgments for them where in executing it they behaved themselves proudly against him. We know he punished the Philistines for insulting over the ark, though he suffered them to take it, 1 Sa. c. 5. And though he gave up his temple to be destroyed by the Babylonian, yet seeing he exalted himself in it, to the contempt of God, we hear God threatening him (what was to the full made good) with his vengeance, *the vengeance of his temple*, Jer. 50. 28. and c. 51. And Nebuchadnezer though he had by his forces destroyed it, yet we hear confessing that he was still a God mighty in wonders, whose kingdom was an everlasting kingdom, and his dominion from generation to generation, Dan. 4. 3. and c. 7. 14. He did not think that Gods glory was lessened by the destruction of his temple built by mens hands. And we read likewise what befell his son Belshazzar for his abuse, with contempt of God, of those vessels which his father had taken out of the temple, Dan. 5. 2. 3. 23. 30. So that even by the confession of his enemies, the executioners of his judgements, who might seem to have prevailed against him, in prevailing against those things that belonged to him, and were called his, and it might be therefore thought that his honour consisted in defending of them, his honour was not by any thing that they had done diminished but increased, and more manifested, he still remaining in his holy place, untouched, and with glory inviolated, and ready to be found by them whom he had thus bereaved of those tokens of his more visible presence, if they should by sincere repentance turn again to him, and to give them better signs, if not the same, of his favourable presence with them, whereas here was all contrary in the calves which those foolish idolaters called their gods. These, by themselves alone, made gods, were not only deprived of that glory which they neither had in themselves nor were any way capable of, but had it only by their worshippers who attributed it to them, given, by being taken and carried away, but of being even what they were, so much as calves, being broken into pieces, and made other things, whereby all disgrace that they were capable of, and indeed real disgrace, was done to them, and confusion to those who were so foolish as to adore them, and put confidence in them, so that here is really no ground for any such question.

Here is (as we above intimated no small confusion in the several copies of the LXX. as to the rendring of this verse, caused manifestly by error of some scribes anciently, ra-

ther than by the translatour or translatours. Which if it might be rectified, there would be found a translation very consonant to the Hebrew. Their words as given in the London Polyglot following the Roman edition out of the Vatican copy, are, joyning the words ἐπὶ μετακίσειν ἐπ' αὐτῷ, to the former v. and not to this καὶ αὐτὸν εἰς Αἰγύπτου διακίσειν ἀπὸνέχον ἔνια τῷ βασιλεὶ Ἰαρεὶμ ἐν δόμῳ Ἐφραϊμ. δέξεται καὶ αἰχμηθίστου ἰσχυρὸν ἐν τῷ βελῳ αὐτοῦ: of which the Latin transl. is, *Et ipsum in Assyrios ligantes tulerunt munera regi Farim, in domo Ephraim suscipiet, & confundetur Israel in consilio suo*, which rendered into English will scarce make any intelligible sense, *And binding him to (or for) the Assyrians (viz. to deliver him to them) they have carried it as presents to the king Farim, he shall receive Israel in an house (or Israel shall receive in an house) and Israel shall be confounded in his counsel*. The printed Arab. which follows the Greek some-

thing differently, ويربطه الى الموصلين

يدعون هدايا ملك جاريم يقبل

اقول بالعظيمة ويخرب اسرائيل في

مشورته which the Latin translator ren-

ders, *Et vixerint enim ad Assyrios, offerent munera regi Farim, afferet Ephraim donum & erubescet Israel in consilio suo*. In which he differs from the Latin translation of the Greek that whereas that renders ἐν δόμῳ by in domo, in an house, he renders it donum, a gift, and certainly δῶμα is a gift, an house being δῶμα, and so some observe it in some copies to be read δόμῳ. Here is likewise to be observed that in other copies and editions after the word δέξεται, shall receive, is put αἰχμή, shame, (which answers well to כבוד bothnah in the Hebrew, to which otherwise there is nothing in the Greek to answer, except we shall say that ἐν δόμῳ doth (which how it will be brought to do, I know not) and then one of the two would be superfluous. Nobilius therefore conjectures that, In domo & confusionem, videri possunt duae interpretationes, May seem to be two interpretations of the same word. And Drusus saith that some think ἐν δόμῳ ought to be blotted out ut germanum glossema, as a meer gloss. If it be retained, then according to him αἰχμή also ought to be retained, and the meaning to be, *Ephraim shall receive shame for his gift, viz. because he gave gifts to king Jareb*. But I think the matter will be clearer made up, by taking ἐν δόμῳ to be indeed a diverse interpretation or gloss, but not for αἰχμή or confusion, but for ἔνια gifts or presents, and being by a former scribe put in the margin, and by some following clapped into the Text, and then by translators put as to the

the construction in a wrong place, viz. after Ephraim, whereas it should be an end of a clause before it, was the cause of this confusion. For if it were aright placed in the construction and distinguished, the sense would be, *And binding him* (which they add for explication sake) *to (or for) the Assyrians, they have carried him for presents* (or otherwise, for a gift) *to king Parim; Ephraim shall receive shame; Israel shall be ashamed of his counsel*, which will then agree with the Hebrew, and all be distinct. If this be not liked, then it must be looked on as a mere addition, and the plainest rendering of it be that in Jerom, who however placeth it as we would have it placed, in the construction, ending the clause, with *in domo*, and beginning a new one *Ephraim suscipiet confusionem*, Ephraim shall receive shame.

V. 7. *As for Samaria, her king is cut off as the fume upon the water.*

As for Samaria, her king is cut off as the fume upon the water.] Or on the face of the water, as in the margin, literally according to the Hebrew עַל פְּנֵי מַיִם *al pe-ne maim*. He proceeds in describing the heavy judgements which shall fall on Ephraim, or the kingdom of the ten tribes of which Samaria was the Metropolis, which being named may include all the rest. In the preceding words, he shewed what should become of their false gods, their golden calves or idols; here, what shall become of their king who they might expect should defend them, and so (as * necessarily comprehended) the people, and their kingdom, *The king of Samaria is (or is to be) cut off as the fume upon the water*, i. e. is a thing of no validity, easily dispersed, so that no remainder of it shall appear; he shall not be able to subsist or preserve himself or his kingdom. The Geneva English hath it, *Of Samaria, the king thereof is destroyed, as, &c.* The sense is the same, but our present reading, the clearer language. And neither of the translation, nor the meaning need be made farther question. Yet seeing others do give different constructions of the words and different significations of some of them, it will not be amiss to take a more peculiar view of them. In the Hebrew they be thus, נִדְמֶה שְׁמֶרֶן מַלְכָּה כְּקָפַר עַל פְּנֵי מַיִם which literally are (supposing at present those significations of them which ours, well think, give) *Is cut off, Samaria her king, which placing of the words our language not well admitting, necessarily requires them to be*

placed thus, *Samaria her king is cut off*, which though it self would be intelligible English, yet do ours for simply *Samaria*, to make it yet clearer, put *As for Samaria*, (to which answers in the Geneva, *of Samaria*) to shew that they look on it as a Noun absolutely put, not it self having influence in construction on the other words, nor by any of them governed, but as that which what is spoken doth concern. Which way of putting Nouns is * very usual, unless it be here excepted (which perhaps is of no great moment) that then usually the Noun is put in order before the other words, whereas here it is put in the Hebrew after the Verb נִדְמֶה *nidmeh*, *is cut off*. Others therefore in other ways make out the construction. R. Tanchum saith, That the words placed as they are may be understood, either as if it were said, נִדְמֶה שְׁמֶרֶן וּמַלְכָּה *Samaria is cut off (or perished) and her king*, by supplying the copulative *ve*, and; or else שְׁמֶרֶן מַלְכָּה נִדְמֶה *Samaria her king is cut off*. Against the first of these may perhaps be * excepted, because the Verb *nidmeh* which should then agree with *Samaria* is of the masculine gender, whereas Shomeron *Samaria*, is of the Feminine, as the affixe מַלְכָּה *malcah her king*, sheweth. But that objection as may perhaps be well enough taken away, in as much as one of the Nouns, viz. *Melech the king*, is of the Masculine. The latter way is the same that ours take, which is no more than to say, *Samaras king is cut off*. Aben Ezra thinks that the Verb ought, though but once expressed, yet to be twice understood in giving the sense, as if it were said, *Nidmeh Shomeron, nidmeh malcah, Samaria is cut off, her king is cut off*. Kimchi thinks בֵּה *be*, to be understood as if it were שְׁמֶרֶן בֵּה *Belshomeron*, i. e. *In Samaria her king is cut off*. We may take in his observation also concerning נִדְמֶה *nidmeh*, *is cut off*, that it is the Participle of the present tense, signify *is cut off*, which signification many likewise here take; yet the word hath other significations also, as *to be silent*, and *to be like*, and these do others take. So R. Solomo renders it by נִשְׁתַּחֲתָק *is brought to silence*, and so also the MS. Arabic renders it *Samaria* * אֲנִיכְמָה *is made silent* اُنْكَمَ with her king, as fume upon the face of the water, and then he requires we see בֵּה *be*, or something like it, as עִם *with*, to be supplied and joyned not with the Noun *Samaria*, but with *Malcah her king*. But Abarbinel saith he thinks it best to take it in the notion of *likeness*, that it may sound

* Zanchi. w Rivet. * Lively on c. 9. 8. y For he explains it by *See Druf* a For so it is manifest it should be written, as in other places as below v. 15. and c. 4. 6. though here it be only *אֲנִיכָה*. b And Ar. Mont. follows him, and it is found in R. Sol. in a MS. copy נִמְשָׁל is likened.

Understanding the Preposition *in* to be joynd with Samaria as Kimchi did, following the other signification) *In Samaria her king is like scum upon the face of the water*, viz. Shall not long remain in her, but shall speedily go out thence as scum, which swimming on the top of the water, continues but a short-while.

Others give that Verb yet other significations, The Chaldee *בחרח שמרין במלכה* Samaria is made ashamed, astonished, or confounded, with her king. Supplying and joyning *ב* with *מלכה* which signification may well be reduced to that of *being brought to silence*. The LXX. render it ἀπέργησεν Σαμαρείαν βασιλέα αὐ-
της, projectit Samaria regem suum, Samaria hath cast off her king, which not only the printed Arab. (which we know in this book fol-
lows it) agrees with, rendring, طرح سامرة ملكها the same word for word with it, but in this place also the Syriac having

ܫܕܘܬܫ ܫܡܪܝܢ ܡܠܟܗ Shedosh Shomerin Malcoh, the very same: which makes some to conjecture that the LXX. read not *נרמה* nidmeh with *ד*, but *נרמה* nirmeh, with *ר*, because the root *רמה* ramah, hath the signification of *casting away*, or *casting down*, and not *רמה* damah, or any form from it usually taken; but if it should be so supposed, we must either find out some other alteration in the form of the word, or else we shall be still troubled about the construction, it being a Verb passive, and they rendring it Actively here, although below v. 15. they do it passively, as in the Hebrew it is, in the same notion. If they took here the letter *ר* for *ד* it appears they often else where also did it, where they render it by the same word (or some form from it) that they here do, which Tremellius taxeth as an oscitancy in them; but I know no reason to think they so did, the notions of *casting off* or *away*, and *cutting off*, or *giving to be destroyed*, being not so different, but that the one may be used for the other, or reduced to it. Their rendring that actively which is as to the form passive here, may be to add more weight to the expression, by intimating together with their calamity or punishment, that it proceeded from themselves. They by their wickedness whereby they provoked God to give up their king to be cut off, may themselves well be said to have cut or cast him off. For the same cause, may we think that the Vulgar Latin also instead of the passive form put the

active, translating it, *Transire fecit Samaria regem suum*, &c. Samaria hath made her king to pass as froth upon the face of the water, (as the Doway English hath it) to make or cause to pass, I suppose may still be an expression of *cutting off*, or being caused to perish.

Having thus spoken of the ancients interpretations of the first words especially, of this verse, we shall the easier judge of any more modern, who do generally take the word *נרמה* nidmeh in the signification which ours do, of being cut off or being destroyed. In the making of the construction there is some little difference, some supplying *in* before Samaria, *Succisus est in Samaria rex ejus*, *In Samaria is cut off her king*. Others with, before king; *Excisa est Samaria cum rege suo*, *Samaria is cut off with her king*, others and, *excisa est Samaria & rex ejus*, *Samaria and her king is cut off*. Others leaving out the article and without any supply, *abolebitur Samaria rex*, *the king of Samaria shall be destroyed*, or retaining it, *succisus est Samaria rex suus*, or *ejus*, which may be rendered, *of Samaria her king* (or the king thereof, as the Geneva) or perhaps plainer, *at Samaria her king is cut off*, or * *excindetur ipsius Shomeronis rex*, *the king of Samaria it self shall be cut off*. All these make but one meaning, and that the same which our translation doth. That by some the Verb is translated in the Present tense, as it is, by others in the Future as meant by it, though * for the certainty of it so expressed, according to such promiscuous use of tenses, which we have more than once observed, likewise makes no difference. As for the king spoken of, I suppose it is most generally understood properly of their king, who was then Hosea the son of Elah, spoken of 2 Kin. 17. under whom and with whom Samaria was destroyed. For what some think that by *their king* is meant their calf, whom they worshipped, is by others censured as an improper meaning.

Of him it is threatened to express the suddenness of his destruction, *That he shall be cut off as the scum upon the water*. The word in the Hebrew *קצף* ketseph, by ours (I think) well rendered, *scum*, not occurring, I suppose, elsewhere in Scripture in that sense which the place here requires, is by interpreters differently rendered; by the Chaldee *ܪܘܬܚܐ* froth or scum caused by heat or ebullition, and *escume* in French, *scum*, as R. Sol. and Kim. in respect to this word, R. Tanchum also by *الزبد* (as the Arabick also doth) *froth*, and *الغناخات*

* See Trem. Schindl. Cappell. ^d Pag. Munst. Capito. ^e Tig. ^f Trem. Lively. ^g Cast. ^h Calv. ⁱ Tarn. ^j Jun. Trem. ^k Hic. Tarnov. ^l See Cyril, Theoph. Pelican. ^m Rivet. I. H. Urfin. ⁿ But in a MS. here, and in his Radd. the Chaldee word is written otherwise, viz. *ܪܘܬܚܐ*.

arise on the top of the water, and as likewise Abulwalid) استشاطه وغلجاده the estuati-
on and boiling thereof, and will have it to be derived from קצה which signifies ° heat of anger; whereas some on the contrary would have that of foming, or ebullition, to be the primary signification, and that of anger (boiling and foming anger) to be from it, the incensed mind being like an heated caldron, casting up some and scum to the top of the water in it.

This notion of some or froth doth the vulgar Latine take, rendring quasi spumam, and the same most other of the modern, and thence some make an observation that the king of Samaria is compared to it in respect to the king of Judah: viz. that as that some on the top of the water though it swimme uppermost and be in the highest place, yet is but an excrement; so the king of Israel though he were (after the revolt from the house of David to which the kingdom was first given) got uppermost and appeared more eminent, was yet really but as an excrement or scum raised up by the tumultuous rage of the people. We may allow them their opinion, but that which is by the comparison primarily intended, is certainly to shew the weak and unstable condition of him, by comparing him to a thing so easie to be taken away or dispersed without ability of resisting; which how it was performed on their last king Hosea, appears, 2 Kin. 17. 2. The LXX. give it another explication, rendring it φύλλον creminum, signifying any little light spriggs or sticks, or dry herbs or straws, such as are used for kindling of fire, as Jerom expounds it, and the printed Arab. to the same purpose قشة kashtaton, and the Syriac ܟܬܬܐ

gelo, which is likewise any little stick or straw: which signification of our word קצה ketseph is also confirmed from the use of the Arabic tongue, in which قصف signifies to break, and كصيف kasif the same that هشم any thing broken from a tree; any little sticks or shivers of wood or dry herbs, or straws, any dry, frail, or shattered things. Kimchi, something, though not very much,

differently explains it by קליפת העץ the bark or peel of a tree, in which some modern interpreters also follow him. He thinks his interpretation confirmed by what is said Joel 1. 7. and my figg tree, לקצפה lik-zaphah, to be barked, though others there otherwise render it; which it will not now need to examine, it being manifest that he means by it the bark, as we said, or peel of a tree.

This variety seems caused by their not having otherwhere any proof for the precisely proper notion of this word, but meanwhile all agreeing in this, That it must signify some very light, and easily moveable thing on water, easily removed, taken away or dissipated, they render it according to their several conjectures of some such thing, and look upon as thereby denoted a sudden destruction of the the king of Samaria not by any power that he had to be at all resisted or escaped. To how miserable a condition he was then reduced, by comparing these words, with those above, v. 3. which shew all want of power in him to defend himself or the people, and with those below v. 15. determining his utter excision, will appear. These things in this and the foregoing verses spoken of, viz. the destruction of their idols and their king, in which they might seem to place their glory and their hopes, will necessarily be accompanied with other ill circumstances to them; and such in the next verse, he proceeds to describe.

V. 8. The high places of Aven, the sin of Israel shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us, and to the hills, Fall on us.

The high places of Aven, the sin of Israel shall be destroyed, &c.] במוֹת bamoth, the high places; so signifieth, and so useth to be rendred, that word in the Hebrew, as likewise in the Chaldee. The Greek here renders it βωμῶν, so like the Hebrew in letters and sound, that some think it to have its original from it. That usually in Greek signifies altars, and is sometimes also used for temples. And so the printed Arab. takes them, it seems, to mean, rendring هياكل

° In the Arab. MS. is noted also that it may be rendred سخط كدنت anger, meaning a thing that a man being angry at, casts upon the water. ° Nic. Full. Cap. Conc. ° So Grot. expounds it of water in a pot or caldron. See Jerom from Symmach. ° Calv. Zanch. ° As in ours it is rendred Act. 20. 9. where in Arab. it is rendred likewise القش. ° Kamus. ° Gol. in هشم, by which very word Bar Ali and Bahlul, render the Syriac ܟܬܬܐ. ° Cap.to. Oecol. ° Druf. Riv.

temples, and the MS. *בית*. So also the Syriack here renders it *ܩܕܝܫܐ* Idols chapels or smaller temples.) Those may all well be comprehended under the name of *high places*, viz. the hills or eminent places on which they built chappels and altars to their Idols, and there worshipped them. So Piscator puts them together, *luci & altaria in excelsis collibus posita, the groves and altars placed on high hills*, and so Zanchi, *nomine Bamoth veniunt altaria & sacella*, and that not only in Bethel but Dan also. These are called the *high places of Aven*, by y which name is probable, and by most thought, to be meant the same that by Bethaven, v. 5. and c. 4. 15. and by both, as the Chaldee paraphrast hath, *Bethel*, which being by reason of the great wickedness there committed, so unworthy of its first name, the *house of God*, is in contempt, first called the *house of iniquity*, and now *iniquity it self* in the abstract, this being the signification of Aven. The author of the Vulgar Latin takes it for the idol it self, rendring it *excelsa idoli*, which the Doway gives in English harsh enough the *excelses of the idol*: and indeed it well deserves so to be called in the worst signification that Aven can have. Take it how you will, the matter will be still the same.

These high places of Aven have this as an epithet bestowed upon them, that they are the *sin of Israel*; both the places and the things there having been occasion of sin to them, and deserving that note which God set upon them when Jeroboam first erected them, that *they became a sin*, 1 Kin. 12. 30. even to all Israel, which is here, though not there, expressed, and on him for erecting them was this brand set, that *he did sin, and made Israel to sin*, there c. 14. 16. What for this sin God threatned to them from the beginning, in that and the preceding verse is, now, it appears, coming upon them, and of those things which then and ever since they made occasion to themselves of sinning, it is said, *that they shall be destroyed*, yea *נשמדו* *nishmedu*, *they have been destroyed*, as certainly as if already. Those places accounted sacred by them and frequented with great devotion, and no doubt kept beautified and adorned, shall now be so neglected, laid so wast and desolate, that *the thorn and the thistle shall come up on their altars themselves*: an expression denoting certainly that they were now altogether neglected and made no use of. The like have we above c. 9. 6. where to express the desolation of the places spoken of, it is said, *That net-*

les shall possess them and thorns be in them, as elsewhere also words to the same purpose though not precisely the same, yet all tending to the same end, are used, as we have there observed. And this desolation of the places and things therein cannot but at once give us to conceive some great evil to the people themselves also. For had they been in that condition in which they formerly were, when they *increased altars and made goodly images* (as v. 1.) those zealots in Idolatry would not have been so neglectful as to have suffered things so to be; the being of them so must needs argue *חלול* *חלול* as Abarbinel speaks, *The want of mens coming thither*, either through defect of people, or their being detained by something extraordinary befalling them.

This we might well conceive though nothing more were said, than this concerning the place; but here is expressly added what concerns those evils which should befall the people, also, and hinder them from frequenting and visiting, as formerly, those high places and altars, and taking such care of them as formerly, viz. such anguish and tribulation as should make them *say to the mountains, Cover us, and to the hills, Fall on us*. No pleasure shall they have more in going up to those high places; they could rather wish to be buried under them, or any other mountains and hills. Great must be their anguish and perplexity of mind, who shall so wish for death rather than life; for no less than that do those words manifestly import. We read that the Israelites upon imminent dangers from the incursion of enemies, made to themselves *dens and caves in mountains* to hide in, Judg. 6. 2. and to such custome respect seems to be had Isa. 2. 10 *Enter into the rock and hide thee in the dust*, and v. 19. &c. *And they shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord*, &c. in which place in the margin is noted this here as parallel to it, as here, that: and to that custome some think respect to be had in this proverbial expression: and Grotius seems to think that which they shall desire to be, *latere vel in abscurissimis speluncis, that they might be hid in the obscurest caves*. But certainly here is more meant than so: even that they might be overwhelmed and crushed to death by the fall of any such things, rather than to live in such misery as is now come on them to the scorn and derision of their enemies, or the like. The like expression is used in the New Testament also, as by Christ Luke 23. 30. to describe the misery that the Jews

shall be brought to at the destruction of Jerusalem. And Rev. 6. 15. 16. where both hiding themselves in dens and rocks, and wishing, as here, are joyned in respect to the same, as some, or to the last judgment as others; not that Hosea here prophesied of those things there spoken of, (as some think but by others are censured for it) but particularly of what should befall Israel, which for the likeness of the calamities are made use of to express what should befall others, causing them through anguish and despair to wish rather to be taken away by any sudden or unusual death, than to live in such misery as they are in.

It seems a little strange that Aben Ezra cites out of one R. Moses that these words *and they shall say to the mountains, &c.* should be referred to the altars (as supposing them sensible of the neglect now had of them, and the disgrace done unto them) as if they should wish to be covered and no more appear: but he presently cites the opinion of Japheth referring them to the worshippers of them, who should so say by reason of their great affliction. He passeth not his censure on either of them, but I suppose looks on the second as the righter, as it is generally taken to be: so that we have in the Verse, both what respects the places of their idolatrous worship, and them the worshippers, to the places and things being threatned destruction and desolation, to the persons such calamities as shall make their life tedious to them and worse than any kind of death; so that they should wish to die rather than live as they do. These punishments shall their idolatry, and these sins of which they have been all along taxed, bring on them: which for clearing Gods justice, are in the next words farther aggravated.

V. 9. *O Israel, thou hast sinned from the dayes of Gibeah: there they stood: the battel in Gibeah against the children of iniquity did not overtake them.*

O Israel thou hast sinned from the dayes of Gibeah: there they stood, &c. Divers and very different expositions of this verse are given; though it be by the most agreed that respect is had to the history of the war by the rest of the tribes undertaken against the Benjamites, who defended that foul fact of the inhabitants of Gibeah in their abuse of the Levites concubine, which is recorded in the 19. and 20. chapters of the book of Judges. In which war is remarkable, as to the Israelites, that they were twice smitten by the

Benjamites; then, as for the Benjamites, that they were utterly overcome and destroyed except six hundred men which escaped. Now some will have what is here spoken to be referred to what concerns the condition of the Israelites at that time, others to what concerns that of the wicked Benjamites. Again as to the particule מִמִּי *mim* rendred by ours *from*, in מִימֵי הַגִּבְעָה *Mime Hagibeah, from the dayes of Gibeah*, some will have it to be מִמִּי הַזֶּמֶן *mim, a particule pointing out time*, that so it may be an aggravation of their sin from their long continuing in it, ever since the time spoken of: others to be מִמִּי הִתְרִיב *mim, taken for a note of comparison or excess*, denoting *more than*, and so it will be an aggravation of it by comparing it to another great and notorious sin, and affirming it to be greater than that was. And their difference concerning this, is a chief occasion of their giving different meanings of the other words, as in reciting some of them we shall see.

Both of those acceptions have their abettors, both among Jews and Christians ancient and modern. Among such as take it to signifie, *from*, we may reckon the Chaldee: though the time which he refers it to, be not that which (as we have said) is more generally agreed on; he referring it to the time of their electing Saul king at Gibeah, and so rebelling against God, for which cause they were not accounted worthy to have the kingdom continued to them, but were invaded by (or, there came up to them) men of war who slew the fathers with the children. But in this he is not approved by the * Jews themselves, who otherwise have him in great esteem, but censured for an exposition no way apposite to the purpose. Among them also are the LXX. who render ἀπὸ τῶν ὄρων *from the time that the hills were*, and so the printed Arabic من كانتي الاكام *from the hills*

ex quo fuerunt colles. By which time, what time they mean is not so easie to say. Cyril and Theoph. understand it of those high places set apart for idolatrous worship, by Solomon before the calves set up by Jeroboam, but perhaps considering how Gibeah though a proper name, is else where rendred by the LXX. according to its signification of a hill, as in this prophecy c. 5. 8. and 9. 9. though they put it in the plural number, hills, or a hilly place, it may be particularly meant by them of the place peculiarly so called, as if *from since the hills*, may sound since the fact of what was done at the hills viz. Gibeah, as it is likewise by the Syriac rendred ܡܝܢ ܗܝܠܐ *romtho, the hill*, and so the time de-

* Hammond. * Pare. * Rupert. * Riber. Rivet. * Abarbinel. * See the same. * R. Sal. Kimc. * 1 King. 11.

signed to be the same which is by many modern here taken to be understood by the *dayes of Gibeah*, viz. the time of that war against the Benjamites the inhabitants of that place; so that what is objected against the Israelites is, That from that time they sinned, or were then guilty, and ever since continued so to be. Their putting it in the third person, *Israel hath sinned*, as likewise the Vulgar Latin puts it, *peccavit*, though in the Hebrew it be in the second, *O Israel thou hast sinned*, makes no difference as to the meaning.

These things I note by the way, that they may not interrupt us in our proceeding. That which at present we intend by mentioning them is to shew that they take the particle forementioned to signifie *from*, and to denote the time since when they are said to have sinned; so doth also the Vulgar Latin, and many modern take it, and among the Jews R. Salomo and Kimchi; but those that in this agree, and generally, that by *the dayes of Gibeah* is meant the time of the war there as we said, yet in the farther expounding of the words, do wonderfully differ among themselves. As for the sin that they are taxed of, while he saith, *O Israel thou hast sinned*, it is as by S. Jerom and several Christian expostors, so by R. Salomo and Kimchi, thought to have been the sin of idolatry, which while they punished the lewd fact of the men of Gibeah, they countenanced among themselves in suffering the Danites to set up the graven image which they had taken from Micah, and continued it all the time that the house of God was in Shilo, as appears Judg. 18. 30, 31. This seems to have ground for it, but that of some who agreeably to the Chaldee would have it to be meant of their choosing Saul king at Gibeah,^b by some cited and censured, seems to have none.

We may with others look on the words without particular inquiring into the sin, as an accusation of them more in general, to have been even then in the time, and ever since the time of that war against Gibeah, guilty of hainous sins, as hainous as that of the men of Gibeah, and that they continued to grow and increase in them, so to declare that it was not of late only that they became guilty of such crimes as deserved those judgments that God now threatened against them, though he had hitherto in great mercy spared them, and to shew how justly they deserve these punishments for their so long and pertinacious continuing in their sins and not repenting of them.

What follows עמדו שם sham amadu,

there they stood, is also very differently interpreted, the change of the person from the second spoken to, *O Israel thou hast sinned*, to the third, and that in a different number, *they stood*, makes place for a question, whether he who is in the second clause the person spoken of, be the same that in the first is spoken to, and expressed to be *Israel*, or some other. And different opinions there be about it.^k A learned man thinking it not to be the same, viz. *Israel* who made war against Gibeah, but Benjamin who defended it; and of them understood some will have it to import with the following words, That there the Gibeonites stood, that is, stood to it, or in defence of their fowl fact stood in battel against the rest of the Israelites, and did twice obtain the victory, slaying of them who came against them fourty thousand. They were indeed at last overcome and slain most of them, yet so as there remained of them some, (viz. six hundred) whom *the war* against those wicked ones did not overtake, as which reliques of them he looks on these Israelites now, not in person but in wickedness even the same, and saith that as yet, any such war hath not overtaken them, i. e. they have not yet been punished for their sins as the other whom war destroyed, and this after a profession that he had taken great pains in finding out the method and meaning of the prophets words being very obscure, he saith, Sine dubio genuina est sententia versus noni, *Is without doubt the meaning of the ninth verse*; although I think what he gives is obscure enough. In like manner do others also look on it as spoken of the Benjamites, to declare how it was with them in that time, and intimating what ill use the present Israelites made of it for hardening themselves in their sins by hope of escaping still as those did then, though vainly as the following words will shew.

But the way more generally taken, is to understand them not of the Gibeonites, but the Israelites, that *there stood*. But what is meant by their standing there, is not so easily agreed. *There they stood*, i. e. say some, in their evil courses. There *Israel*^m *repressit gradum, ne ultra ambularet in viis Domini*, stood or stopped themselves from walking in the wayes of the Lord, and therefore war shall not overtake them, or captivity seize on themⁿ for Gibeahs sake, (seeing in that they did well viz. in punishing those sinners) but according to my desire will I chastise them, &c. saith Jerom. There (or then) they ceased to walk in the wayes of the Lord,^p or (which is but the same in other terms) persisted ever since in their idolatrous courses as pertinaciously as

^a Lyra. Munst. Rib. Calv. Castro. Oecol. Pelican ^b Riber. Ch. à Castro. ^c Calv. Riber. Mer. Grot. ^d Pare. Mercer in his former notes. Lively, Tarnov. De Dieu. ^e Jerom. ^f Pelican. ^g Menoch. ^h Id. and Tirin. ⁱ the

the Gibeonites in defence of the lewdness acted among them. Which last expression is that which Calvin also approves, *Ab eo tempore fuerunt pertinaces in suis sceleribus*, From that time were they pertinacious in their wickedness: though he mention two other explications, viz. one of some who understand it as if it were meant, That there they (viz. the other tribes of Israel) stood, i. e. would have desisted from war, because they did not at the first prevail against the Benjamites, as fainting in their hearts through incredulity, and thinking they had been deceived by God who encouraged them for undertaking that war, and so not giving due honour to God, for which they justly deserved reproof. A second, as if by their being put to a stand there, and not presently getting the victory, were intimated that even then and there God by that means had warned them that they were as great sinners as the Gibeonites, though they did then execute the judgement of God upon them; but he prefers that which we in the first place named, and he in the last, of their pertinacious standing or persisting to go on in their wickedness, so that they were come up to the highest degree of it. According to him the meaning of the following words, *The battel in Gibeah against the children of iniquity did not overtake them*, will be either that they are said, to shew that this, viz. that God then so severely dealt with the Gibeonites, and spared them, ought not to make them confident, because that war did not overtake them to their utter destruction, that he would still spare them; but that if not such a war, yet a worse, tending to their utter destruction, should overtake them, seeing what was then done brought them not to repentance, though he had deferred it hitherto; or else (which he prefers) that the war of Gibeah *לֹא תִסְגֵּם* lo tassigem, did not apprehend them, viz. did not work on them to take due notice of it, and to be brought to repentance, by the example of Gods severe judgement on the Gibeonites. But (though he citing it also do not so much approve it) I think with others, that if their standing be so understood, it would be the plainest way to read the last words with an interrogation, *And shall not such a war as that in Gibeah overtake them?* viz. to consume them as that did the Benjamites. Equivalent to this seems that of Kimchi though without an interrogation, with a little supply of *thinking*, or *they do think*. They, though by reason of their like wickedness, and their obstinate persisting in it without repentance, they may seem to have

stood, or been in those times as Gibeah, yet do think that such a war shall not overtake them, as did then the Benjamites, and that they shall not be destroyed by the sword of the enemy. As it did overtake those then, so shall it overtake these now. Let them not think that it shall not. This is the scope of his words.

But others make the meaning of standing to be otherwise, viz. That they stood in battel, fought it out, and though twice beaten for punishment of the idolatry and other sins that were among them, yet remained the most part of them, and were at last conquerours, as being then punishers of sin, viz. of the lewdness of the Gibeonites.

But then they who in this meaning of that word agree, differ in the rendring and expounding the following words, some rendring (as ours) *The battel in Gibeah against the children of iniquity, did not overtake them*, others, *shall not overtake them*. The reason of which difference is because the word *תִּסְגֵּם* tassigem, being in form of the Future tense, doth indeed properly signify, *will*, or *shall overtake them*, but by reason of the promiscuous use of that Tense, which hath been formerly observed, may be as the sense shall require rendred either in the Preter or Imperfect, *hath overtaken*, or *did overtake*. If it be taken in this latter way (as by ours it is) it is but a farther explication of what is meant by the former words, *there they stood*, viz. remained and were not quite destroyed. If in the former, viz. as the Future, then will it be a negative expression including an affirmative; the negative, *The battel in Gibeah*, viz. such a battel as was there against those lewd sinners whether understood of the Benjamites, or Israelites, *shall not overtake them*, which though it there consumed most of them against whom it was, and many of those that waged it, yet did not totally destroy either of them; the affirmative included and inferred, *but a worse shall now overtake these*, viz. such wherein they shall all be taken away by the Assyrians, and not be able to resist. Others in this way supply, *thinking* or *saying*, that that war should not overtake them, because they had a just cause which would bear them out, and give them the victory; or if it be so rendred in the Future tense, here also would well seem to be place for an interrogation, but though *they then stood*, and God saved them then, *shall not now such a war overtake them* obstinately persisting in their idolatrous courses? So doth the Syr. (as the Latin translatour of it, I think, well takes it, though in it be no interrogative particle expressed) *since the days*

¹ And see Geneva note. ² Capito per interrogationem hac particula legenda est. ³ Druf. Jun. Trem. Pisc. Rivet. ⁴ R. Salomo. ⁵ Grot. ⁶ Or, non assequutus est, hath not overtaken them. Jun. Trem. ⁷ Vulg. Lat. ⁸ Sa. Menoch. ⁹ Tirin. Rivet. ¹⁰ Ch. à Castro his paraphrase. ¹¹ Merc. Var.

of Romtho (the hill or Gibeah) thou hast sinned O Israel, should they there stand, and the war in the hill not overtake the wicked children? though the interrogation so put have influence on more of the words than in the former way, taking in those, should they there stand, also as well as the following.

Cocceius gives a different rendring from any of these, *A diebus Gibeæ peccasti Israel, ibi qui steterunt non attinget eos in Gibeæ bellum contra filios injustitiæ vel elationis*, i. e. *From the dayes of Gibeah thou hast sinned, O Israel; those that there stood, the war in Gibeah against the sons of wickedness or of heights shall not overtake them.* This rendring of his is made up with an easie supply of *qui*, in *qui steterunt*, those that stood, and might receive a literal explication to a good meaning; yet because it is by him directed to a mystical one, which I think, is by none but himself followed, I shall not insist on it, only I shall take occasion from his double interpretation of these words *בני עליוה* *bene alvab*, filios injustitiæ, sons of wickedness, & elationis, sons of height or pride, to speak something of that word, according to what others also say of it, and make use of in their translations and expositions.

It is therefore by most said that *עליוה* *alvab* is by transposition of letters the same that *עליוה* *avlah* wickedness or iniquitie, or perverseness. There are examples of like transposition of letters in words without alteration of the signification, as in *עוה* *Zaavah*, Deut. 28. 25. and *עוה* *Zavaah*, in Isa. 28. 19. commotion, and *שלמה* *falmah* and *שמלה* *famlah*, both a garment, &c. This is by most^b both Jews and Christians taken for granted, and therefore it is usually referred to the Theme *על* *Aval*, signifying to be evil, or do what is evil or perverse. Yet do others look on it as from a different Theme, and of a different signification, to wit, *עלה* *Alah*, to ascend or be on high. So manifestly the Chaldee *עליו* whether it be taken for a Verb, they ascended, as in the Latin translation, or for a Noun (as by Schindler) ascensionis of height; and so R. Solomo renders it by *גאון* height or pride, by which he saith are meant the Benjamites *שעשו עצמן עליוה* &c. who made themselves high, or, uppermost, and hearkened not to the voice of their brethren to deliver to them the Gibeonites. Among modern writers, Lud. de Dieu is also of that opinion, who saith that the obstinacy of the Gibeonites seems here described, who refused to hearken to their brethren, as thinking they had no need to fear any danger from that war, by reason

of the confidence that they had in *viris suis* ^a *excelsis & sublimibus*, i. e. their tall stout men. As for those words *לֹא תִשָּׁנֶה בְּנֵי עֵלְיוֹה מִלְחָמָה* *Lotussigem ba Gibeah milchama*, rendered, the war in Gibeah did not (or, shall not) overtake them, R. Solomo also seems to give different construction, which may found, *The war in Gibeah against the sons of height* (the Benjamites) did not succeed to them. In a different manner Drusius also, *Non assecuti sunt filios iniquitatis*, They did not overtake, or, prevail against the children of iniquity in the war which they made with the Benjamites.

All this hath been said for illustrating such meanings as they give who render, *From the dayes of Gibeah*, which seems the most obvious way of rendring *מִימֵי הַנִּבְעָרָה* *Mime ha Gibeah*. But there are (as we said) others of good authority, and those both of Jews and Christians also, who prefer to render it, *more than the dayes of Gibeah*, that is, *more than in those dayes*, supplying in. In this way the dayes of Gibeah will seem to be a proverbial expression for setting forth of great and enormous wickedness, as great as that which was by the Gibeonites, in that story of them said to have been committed. And so it may seem to be, by what is above said c. 9. 9. *They have deeply corrupted themselves as in the dayes of Gibeah.* This way of rendring, among the Jews Aben Ezra takes, by explaining it by *יותר* *yother*, more than, and then giving for the meaning of the following words, *that he speaks of the sinners of his generation, as if they had stood with the Benjamites which were sons of iniquity, yet did not now fear that war should overtake them, as it overtook the Benjamites, from the other tribes.* R. Tanchum also saith, that the letter *מ* *mim* or *m* here prefixed hath the signification of *אكثر* in Arab. i. e.

more than, and expounds the whole, *That their sins are increased, and are now more than the sins of the tribe of Benjamin in Gibeah, yet* *עוד* *for all this they remain, and war hath not overtaken them, as it overtook those wicked ones of the children of Benjamin.* Which is spoken as looking on it as a strange thing that they should be so long forborn. And he saith that *על בני* *Al in* *על* *Al bene alvab* (by ours and others rendered, *Against the children of iniquity*) is as much as *עם* *im* with. With his exposition much agrees the MS. Arabic translation which is (as written in Hebrew letters, *אחזר מן איום אנבער אחיה יא אסראיל חם וקפו לא תורכהם פ' אנבער חרב מע אהל אלגוד* which as the words in him lie, literally found, *Plus quam dies* (or *in diebus*) *Gibeah*

^a As it is in *בני עליוה* 2 Sam. 3. 34. and 7. 10. ^b Ab. Ezra, Kimchi, R. Tanc. Abarb. MS. Arab. which renders it, *اهل الجور* *The people of iniquity, or injurious people.* ^c *על* *Al* In this way we may compare it with the Arabic *علوي* or *علاوة* or *غلو* which will concur in signification. ^d J. H. Urfin.

peccasti, O Israel, ibi steterunt, non affectum est eos bellum in Gibeah cum populo injuria (or, cum injuriis) i. e. More than the dayes (or in the dayes) of Gibeah, hast thou sinned, O Israel, there they stood, (there) overtook them not in Gibeah war with the people of iniquity. But he notes withall, that it may be rendred **וְאֵלֶיךָ מִן הַיָּמִים** from the time of Gibeah.

Abarbanel likewise, as to the first words takes the same way, viz. Thou hast sinned more than in the dayes of Gibeah, as looking on the other way of rendring, since the dayes of Gibeah, not to be so probable, seeing it is not probable that in the dayes of Samuel, Saul and David there should have been found idolaters in Israel, that they should be now taxed for continuing all along, since those times of Gibeah, in that sin. And so taking the first words to signifie, More than in the dayes of Gibeah, to make out the meaning of the following words he adds in the next a supply of **וְעַמּוֹ** im if, making **וְעַמּוֹ שָׁם עִמָּדוֹ** sham amadu, to be as much as **וְעַמּוֹ שָׁם אִם** if they had stood there, and so the following words with them to sound, had these people of Samaria and Ephraim stood there, (or been there) at that time, the war against those children of iniquity (viz. the wicked Benjamites) would not have overtaken them (or concerned them) i. e. none of them would have undertaken that war, as being themselves guilty of greater sins and so probably would not have been zealous of punishing them, whose evil deeds they did imitate or surpass. Of this exposition Jacob Abendana saith **נִכְוֵן** that it is right, or convenient, and indeed if we allow of his supply, which is but easy, it makes a plain and good meaning, as comparing these now more wicked people, with those of their progenitors who had so much goodness and righteousness in them as moved them to seek to revenge that lewdness, in others which these now approve of and outdo in themselves.

Among Christians who do so look on the words as sounding more than, we have the Tigur. Version, which renders thus, Plus peccasti, O Israel, quam isti in diebus Gibeah, Thou hast sinned more, O Israel, & than those in the dayes of Gibeah, and then reads the other words with an interrogation, ibi steterunt, non apprehendit eos praelium in Gibeah quod erat contra filios iniquitatis? i. e. There they stood, shall not the war in Gibeah which was against the children of iniquity overtake them? Rivet also, who looks on the first words as to be comparatively taken, and makes the meaning of the whole to this sense, that Israel was now guilty of greater sins than those in the times of Gibeah; then (at that time) they (i. e. Israel) stood though at

the first, twice beaten, and loosing many men, yet were at last conquerors; but now there shall overtake them, not such a war, but a more severe one, wherein they shall be totally overthrown, and all either slain, or taken away captives. These I look on as chief of the many different renderings and expositions of this Verse, and such as any other which we shall find may be reduced to. If any shall ask why we reckon up so many, I must say by the way of apologie, that which * one of them in the same case useth for his doing the like, That it was ut quisque in obscuro loco sequatur quod placet, that every one in so obscure a place may follow what liketh him best. Our translatours choose to render the first words, Thou hast sinned from, i. e. in, the dayes of Gibeah, and ever since, and the meaning of the whole according to them seems to be, That the Israelites were even in and from those dayes great sinners, guilty, many of them, of idolatry and other hainous sins, yet then, and hitherto they stood; and though many of them then fell, yet were they not totally destroyed, in that war against the wicked Benjamites: intimating that they now thought it should be so still with them, but that these were vain thoughts; for there should a worse war overtake them, which should utterly take them all away. That it was Gods purpose now ere long to bring such a destructive war upon them, the next v. declares.

V. 10. It is in my desire that I should chastise them: and the people shall be gathered against them, when they shall bind themselves in their two furrows.

[It is in my desire that I should chastise them, &c.] It is by most looked on as the scope of this verse, that though God had hitherto spared them, and they thereon grew insolent and secure, yet he now declares his determinate purpose of punishing them, and shews by what means and where or why he would so do. But as for the particular meaning and signification of some of the words, there is very much difference amongst interpreters, the occasion or ground of which we shall best perceive by going over them in order. The first words **בְּיָדֵי מִי אֶחָד** Beiyati Veefarem, which are rendred, It is in my desire that I should chastise them, taken in that signification which ours take them sound literally, In my desire and I will chastise them, which in ours and other languages making but an imperfect meaning, is by translators made more plain, in the language which they write in, as they think most agreeable to the sense. By ours so as we see, by the Vulgar Latin, Juxta de-

^f In his notes on Michal Yophi. & Noting in the margin, that m is particula comparandi, a particle of comparison. * Tarnov. ^b In the Interlineary, In desiderio meo, & corripiam eos.

siderium meum corripiam eos, According to my desire I will chastise them, and by others both Jews and Christians to the same purpose; most agreeing in this that the word **אָוֹרִי** *Ivati* signifies my desire, or my will, or purpose. Only the Chaldee thought to the same meaning **בְּמִמְרִי** *Bimemri*, By my word I have brought on them chastisements. The Syriack

ܕܠܐܠܗܐ In increpatione mea erudiam eos, In my rebuke I will chastise them. But the most difference is in the Greek by reason of some confusion in the copies thereof, in some of which is ^κ nothing at all that may answer to it, and the next word **παυδοῦσαι αὐτοὺς** is joyned to the end of the preceding verse, *did not overtaken them to chastise them*, but in other copies is, **ἡλθε παυδοῦσαι αὐτοὺς** (or **ἦλθε παυδοῦσαι αὐτοὺς**) *it came to chastise them*, viz. that war, as ^κ if it were **בָּאָה** *baah* came, where if in stead of **ἡλθε** (or **ἦλθε** as others) we should think was written at first **ἠδεν** *he desired*, or rather **ἠδεν** *I desired*, or *willed to chastise them*, it would answer to **אָוֹרִי** *beivati* it is in my desire, and so there would be no need of what is in ^ο some copies added, **κατὰ τὴν ἐπιθυμίαν μου**, according to my desire; which being taken, **ἡλθε** would be redundant. The printed Arabick which follows the first of these readings, hath

حرب على اولاد الظالم اتي ليونهم
The war against the children of iniquity came that it might chastise them. It is manifest that through difference, or mistake among the Scribes or copiers, there is a confusion made in the Greek copies. It will not be to our purpose farther to examine them, or to judge between them. Our way will be to follow that meaning which the Hebrew (the word being in that signification as we said) and others following it, give, which is as we have seen, *It is in my desire, or it is my purpose, or in my will, to (or that I may) chastise them, or according to my desire, or, ^p according to my will and pleasure, I will chastise them, or ^q valde cupide, very desireously.* Which expression will found as if God should say that provoked by their sins he did even thirst after revenge upon them, and would satisfy the thirst or desire of his wrath by chastising them (according to what is said, Deut. 28. 63. that *as he rejoiced over them to do them good, &c. so he would rejoice over them to destroy them*, which must then be understood of God ⁱ in the language of men,

or as they would speak among themselves and one of another, and judging of the cause by the effect, for that in God is no such passion as thirst after revenge and pleasure in taking it or desire of doing evil to any, but his purpose of executing justice on them according to their desert is thereby expressed.

And in this way the chastisements which he threatens to bring upon them seem to be ^κ such punishments as he will bring on refractory impenitent sinners, not such as out of love he sendeth on his children when they err from the right way, to reduce them to it. Yet of these last doth R. Tanchum seem to understand them, who saith they are thus interpreted

لأجل مرادى فيهم أودبهم

^κ Because of my desire (or good will) to them I will chastise them. If it be so taken, then may it be doubtful whether it may be compared for directing us in the sense with what is said, ^κ Whom the Lord loveth he correcteth, Prov. 3. 12, or with what he saith Amos 3. 2. *You only have I known of all the families of the earth; therefore will I punish you for all your iniquities.* Except we should rather understand it according to the promiscuous use of tenses often before mentioned, of ^κ such punishments as God had before or did at present inflict on them, in hope of, or respect to, their conversion (*I did or do chastise you*) than of a final destruction threatned to them, as having filled up the measure of their wickedness and past hope of recovery. And indeed as those which we have mentioned do interpret the words of what should befall them, so are there others who interpret them of what had been already done; so as we have seen the Chaldee to do, and so the MS. Arabick, **بشهوئي كنت**

أدبهم واجتمعوا عليهم شعوب

*In my desire I did chastise them, and the people were gathered against them, and so R. Solomo **לפי רצוני המיר יסרתים** According to my will I have continually chastised them, from judge to judge, and delivered them into the hands of them that spoiled them.*

Among Christians also, Capito, *Per cupiditatem meam, & castigavi eos, & congregati sunt contra eos populi, &c.* Thus giving the meaning, *Earnestly and according to the purpose of my mind, by which I threatned in the curses, heavy things to the transgressors of the law, I suf-*

ⁱ Not. I suppose, because he read **אָוֹרִי** *Beothi*, per me, as Capell. conjectures, but that he might not seem to attribute passion or desire to God. ^κ Polygl. Lond. and so in Jerom *Venit ut corrumpere* (or rather *corripere*, as Druf. observes) and Cyril. ^l Ed. Francf. ^m Druf. Trem. ⁿ Trem. ^ο Bib. Francf. and i.e. Druf.

^p Pro desiderio & libitu meo, Tarn. ^q Mercer. ^r River. ^s Zan. ^t **لمحبتى وجميل مذهبي فيهم** *Abuwalid in* of my love and good intentions to them. ^u To which Abuwalid thus refers it. ^w So it might suggest this meaning, *Hitherto have I chastised you in love expecting your amendment, but now you continuing obstinate I will gather the people against you.*

ferred them not freely to transgress, but that I might put from them hurtful security, I joyned punishment to their sins, and chastised them not only by the words of the prophets, which yet I sent before my punishment as friendly monitors; but also endeavoured to deter them from confidence in men by enemies gathered together for destroying them. But the former way of understanding it of punishments yet to come, may, as by the most it is embraced, so seem plainer. Mean while as to the first word, as these named and also Lud. de Dieu du agree, so do also many others, who yet as to the second do differ from them, rendring it, that I should bind them: the ground of which is that y some take the word **כִּסְרוּ** *veesarem*, to be from the root **כִּסַּר** *Yasar*, to correct or chastise; others from **כִּסַּר** *Asar*, to bind, and this do many of good authority take. But though between them be some difference as to the strict signification of the word, and the Grammar or grammatical form of the word, which according to either is something irregular, yet as to the scope both concur as a description of punishment to them, which according to the first is more general, according to the second, restrained to the manner or nature of it, that it should be his binding them, or delivering them to the enemy by him to be bound and carryed captives, which we may well think to be meant.

The next words declare the means by which that punishment shall be brought upon them, in what he saith, *And the people shall be gathered against them*, whether the Conjunction *ve* be rendred as it is by ours and others *and*, as it most usually sounds, or as by others^b *therefore*, and by others^c *for*, or^d *because*, it makes no difference; any of them shewing what is said in these words to depend on and to be inferred from what was said in the foregoing concerning his purpose of punishing them; and so will it be also if the Verbs be taken in the Preter tense, as by some we have observed them to be. *How will I chastise them? by the hand of the people which shall be gathered against them* (saith Aben Ezra) *It is in my will or desire to chastise them. Because they receive not chastisement from me, by my prophets who in my name rebuke them, I will chastise them by the hands of the people which shall be gathered together against them* (Kimchi). Such are the means by, or manner in, which he will execute his purpose of chastising them. *As all the other tribes were gathered against Benjamin at Gibeah* (as in the formerv.) *to destroy them, so (though that war*

did not overtake them) *now shall against them* (i. e.) the children of Ephraim (or the ten tribes) *divers people and nations be gathered to destroy them*, saith Abarbinel, God though he then and hitherto spared them, having now in his desire or purpose no longer to bear with them, but to punish them, and that not by wars among themselves so as that the conquering part should still remain, but by forraign nations, as the Assyrians and others, who should come against them all without sparing any, and this not by chance, but by Gods directing, ordaining and sending them.

When or why things shall be so with them the next words declare **כִּסְרוּ לְשֵׁנֵי עֵינָהֶם** *Beofram lishte onotham*, which ours render in the Text, *When they shall bind themselves in their two furrows*; but in the margin put two other different rendrings, 1. *When I shall bind them for their two transgressions.* 2. *When I shall bind them in their two habitations.* Which variety by them noted intimates the words to be of something doubtful interpretation. And indeed when we consider what other different rendrings and expositions of them we meet with, we shall have occasion so to think. As for the first word **כִּסְרוּ** *beofram*, rendered, *When they shall bind themselves*, there is the same difference which we saw concerning the former Verb **כִּסְרוּ** *veesarem*, some taking it in the notion of chastising, some of binding, as if the words **כִּסַּר** *Asar* and **כִּסַּר** *Yasar*, were of promiscuous signification, and so that word here might literally be rendered, as it is by some *in corripere* (or *in corripiendo*) *eos*, *in chastising them* (i. e. when I shall chastise them, or they shall be chastised) or *in vincire* (or *in vinciendo eos*) *in binding them*, or *their binding*, when they shall be bound, or when they shall bind.

The former of these notions take those ancientest interpreters, the LXX. and the Vulgar Latin, the Greek rendring, *ἐν τοῖς ἀνθρώποις αὐτῶν*, which in the Latin is rendred, *Quando correpti fuerint*, *when they shall have been chastised*; by the printed Arabic **لَمَّا دَبَّوْا هَمَّ** *That they may be chastised*. The Vulgar Latin *cum corripientur*, and the Syriac in the same notion, **כִּסְרוּ** *When they are, or shall be chastised*; and so some more modern viz. the Interlineary as we have seen, and Oecolampadius *Corripiam eos*. By most others whether Jews or Christians it is taken in the notion of binding. So by the Chaldee, and

^a Quia volui castigare eos, collecti sunt adversus ipsos populi. ^y Ab. Ezra. R. Tanc. Kimchi, who note the first radical ⁱ being cast away to be compensated by the Dageith in **כִּסַּר**. ² Jun. Tr. Pisc. Grot. Dan. ^a See Druf. what some, as Trem. and Tarnov. note that the unusual form may denote unusual punishment, seems but a nicety. ^b Druf. Riv. ^c Jun. Pare. ^d Tarnov. ^e Rivet. ^f Calv. Trem. Druf. Riv. Tarn. ^g Interlin. or as in marg. dum corripierentur, see in Druf. postquam castigaverit eos.

Abuwalid and R. Tanchum interpreting it in the same notion as it is used in **וּמִן הַפְּרוֹת** Sam. 6. 7. *And tie the kine*, and so^a by other Jews, and as for modern Christian interpreters by the most of them. But supposing the word may (according to these authorities) be in either of these wayes indifferently taken, which of them will give the most convenient meaning we shall not be able well to judge, till we see what is also the meaning of the following words which this is applied to, or joyned with in construction, of which if the meaning were clear and certain, it were perhaps easie to reconcile those who concerning this so far differ as we have said. But now things so far differ as to that, as to make it very difficult, if possible, to settle any fixed meaning in which all shall agree. So many and so wide are the significations which are attributed to the following word **עֲוֹנוֹ** by ours rendred *furrows*, as that applying to them the word in either of the notions mentioned will make such variety of senses as will make it very doubtful how to state a certain meaning. Besides those already mentioned from the text, and from the margin in our translation, viz. of *furrows*, *transgressions* (or iniquities) *habitations*, there are also others given, as *eies*, and *plowing heifers*, of which while some prefer one, some another, and differ in other circumstances, necessarily follows such variety of rendrings and interpretations, (the author of every one thinking himself rightest) as that a reader cannot easily settle his judgement among them. That we may afford the best help we can to him, I think the plainest way will be, first, to see of what sort they are, and then to see what is the ground of the difference between them, particularly as to the last word which is the main occasion of all this variety.

Some, therefore, render, *When they shall be chastised for their two iniquities*, or *transgressions*, as ours in the margin. For understanding what they mean by those two iniquities, Jerom, as likewise Cyril, cites out of Jerem. 2. 13. *My people have committed two evils, they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that hold no water*; though those words be there spoken of the Jews rather than of Israel hitherto here meant. That, though he give others, which he seems to look on as best, is to understand them of the two calves in Dan and Bethel, and that is here liked by¹ most who render the word by *iniquities* or *transgressions*,

others by two iniquities think meant idolatry and whoredom, fornication spiritual and carnal, wherein they exceeded the Gibeonites who were guilty of carnal only. By two, others mean *many transgressions*. 2. Others retain that signification of the Noun but not of the Verb before it, as in our^o margin, *When I shall bind them for their two transgressions*, or *they shall be joyned to*, or *for*, *two transgressions*, as the Tigurin note hath it. *When they have*, or *seeing*, or *as*, *they have*, *bound and joyned to themselves*, i. e. bound and joyned themselves to, *their two transgressions*, i. e. their two calves, as Abarbinel, or *tunc vincientur propter duo peccata sua*, as Grot. or *alligando eos*, by binding them, or *cum vinciente eos*, i. e. the people shall be gathered against them, with a captain that shall bind them to carry them into captivity, and to an hard bondage for their two sins, as Rivet, or *cum suis utriusque criminibus constringerentur*, as Castalio, though referring the words not to those which others do, viz. the Israelites of the present generation, but to the Gibeonites, and those of that time, as if they were to be joyned with those of the preceding verse, so as to make the sense of both to be, *From the time of Gibeah thou hast sinned, O Israelite, where they stood, not to be overtaken at Gibeah by the war against the wicked men*, whom^p I willing, or of my will, so punished, that the people were^q gathered to them, when, or seeing, both were bound with their sins. But I think the construction of the words will not well bear this on any grammatical examination.

3. Others, with a different signification of the Noun also, and these differently, some taking it to signify *furrows*; which by some hardly censured as ineptum inconvenient, yet do many (the^{*} most I may say) choose to follow, and among them ours who render it, *When they shall bind themselves in their two furrows*, or as the Geneva hath it, *When they shall gather themselves*, explaining it in their note, that is, *when they have gathered^r all their strength together*: and so do many others take it in that signification, yet to the making of different meanings, accordingly as they differently understand the persons who it is said shall so bind them. Ours we see understand it of them themselves, *When they shall bind themselves*, so Munster, *Quod coadunaverint*, or *colligaverint se in duobus sulcis suis*, understanding it of Judah and Ephraim, who joyned themselves in the way of iniquity together, as two heifers who are coupled in one yoke, for making furrows and plowing, as in his note he explains it, al-

^a R. Sal. Ab. Ezra. Kimchi, Abarb. ⁱ LXX. Vulg. Syr. Interl. Lively. ^{*} See Rivet. ¹ Riv. Montan. ^m Lyra. Lively, Grot. Chr. à Castr. Merc. &c. ⁿ Tirin. ^o And Mercer. ^p Ego volens. ^q i. e. Suffered the same with them, as he explains it in a note. ^r Merc. Lively, Rivet. ^{*} Among the Jews, Ab. Ez. Kimc. ^f Viz. to defend themselves against their enemies, (as Calv.) or to strengthen themselves in their wicked ways.

though

though he saith, others conceive it to be spoken only of the Israelites, *Qui soliti fuerant in utramque claudicare coxam*, and so we may suppose to leap or incline from furrow to furrow. He seems in what he saith in the first place, to follow Kimchi, who saith that the word וּנְנוּ *onoth* signifieth furrows; and that he likens * Judah and Ephraim to two heifers, and that he bid them to plow well, but that they plowed ill, and bound themselves together and associated themselves to do that which was evil in the sight of the Lord, and adds, that they thus bound themselves in (or to) their two furrows, when Josaphat contracted affinity with Ahab king of Israel, and Joram his son did evil in the sight of the Lord, &c. Vatablus also follows him, as to the last part, expounding it of Judah and Israel's making affinity, and joyning in their idolatrous worship of the two calves, and so saith Aben Ezra, he saith *two furrows*, because of Judah and Ephraim. ^w Some by the *two furrows* understand the two calves which the Israelites worshipping were as husbandmen plowing, and their serving them, as drawing two furrows.

But others understand by him that shall bind them, either, the Lord, or the enemy by his appointment. Therefore some render, *Cum ligaro illos in duobus sulcis suis*, *When I shall bind them in their two furrows*, as it is in Mercer, with this explication added, *Mihi eos subiciens non secus ac par boum in duobus sulcis arantium*, i. e. *Subjecting them to my self (or bringing them under) no otherwayes than a pair of heifers, plowing in two furrows are*. So Tarnovius, *postquam ligavero*, *when I shall have bound*, to wit, *ipse Deus*, God speaking of himself. Others rendering, *Alligando eos ad duos sulcos*, *by binding them to their two furrows*, understand it as to be done by the people gathered against them, i. e. their enemies ^y who (because they were as refractory heifers, as they are compared c. 4. 16. and kept no right even way, but disturbed the furrows running from one to another) should bind them with a straight yoke that they should not go aside, but keep to their way, and go on in their right furrows; or they should be kept under an hard yoke of servitude by the Assyrians, as heifers forced to plow in their furrows, and do hard work. So that it may be a description of their servitude, which seems to be the sense of the Chaldee paraphrast, who

expounds it, *They have exercised dominion over them, in like manner as a pair of heifers are tied to their two furrows*. This explication Pareus thinks to be of all the rightest. Yet * others think it not so, looking on that expression of *ligari ad sulcos*, tying or binding to furrows, ^a as an uncouth and unusual phrase, or way of speaking; yet if the word וּנְנוּ may be granted to signify furrows, I know not why it should be so harshly censured. We find those that take it in that signification, here to render it either in *duobus sulcis*, ^b *in their two furrows*, or *ad duos sulcos suos*, *to their two furrows*, or (which Drosius thinks most convenient) *inter duos sulcos*, *between their two furrows*, all these seem but to be the same, all signifying no other thing than that they should be bound together for plowing or making two furrows, i. e. drawing together as heifers, tied together in a yoke that they may so do, ^c or each of them to his furrow, and if the word were (as we said) put and understood in the notion of furrows, it was perhaps in those dayes when the prophet spake, an expression usual, and perhaps proverbial, which was to be understood by looking what was done to heifers when they were to plow, and what they did, or how they went, and behaved themselves for the making of furrows, which was their work, so that *to bind them to their furrows*, is nothing else, but to bind them or yoke them together, for the making of two furrows.

Next to these we may put those learned Rabbins Abuwalid and R. Tanchum, as coming nearer to them than any others, while the words which they render *their two furrows*, these will have to signifye *their two plowing heifers which made furrows*, as so called from that work. They render, עַד שֶׁדָּבְרוּ לְכַרְתָּיהֶם *when they bind ^d their two plowers (or plowing heifers)* Abuwalid giving the reason why he renders it *plowing heifers*, because *making furrows* comes under *plowing*, and R. Tanchum saying that חַרְתָּיִם *two plowers* is מִצָּדָה לְבִרְתָּיִם *an epithet for two heifers*: and that which is by this signified they both say אֲבָרָהֶם עָלֵי מַצָּדָה *is their pertinacy or perseverance in two wicked wayes*, i. e. say they, the way of Judah and of

* Who halted between God and Idols, not sticking to any certain religion. * Schindl. in וּנְנוּ thinks the two kingdoms to be likened to two furrows. ^w Zanchi. ^x in his Latin notes. ^y Or, as they yoked themselves together like a yoke of oxen in the same furrows of idolatry and other sins, so will I couple them by the enemy for punishment, to go plowing under a straight yoke into which the Assyrians should by Gods command reduce them, see Dut. h notes. ^z Rivet. ^a Yea Lively faith it is *non solum ineptum, sed locutionis monstrum*, beside that he thinks the word not elsewhere found in that signification of furrows. ^b Some render, *against their two furrows*, i. e. The enemies should bind themselves against their two furrows, Hucheson. ^c *Quemque ad sulcum suum*, Dros. ^d As if וּנְנוּ in both Hebrew and Arabic served only to the construction, without other signification. ^e As if it were a Participle from וּנְנוּ, *to make furrows*.

Ephraim in rebelling, whose joyning together for that matter he likens to the condition of plowing.

Others give a signification far from either of these in found, viz. in *duabus habitationibus ipsorum*, i. e. in their two habitations, as if עֲנַן *Onah* signified the same that מֵעוֹן *maon* an habitation, and by their two habitations, will have to be meant the land of Judah and the land of Israel. This rendring also do our translatours give us in the margin, as thinking it probable. It differs much, we see, in found from that of *furrows*, which they put in the Text as most probable. Yet are there some who seemingly would reconcile them, *Quam enim sunt habitationes ligatorum vel iugo conjuntorum bovm inter arandum?* *Sulci utique;* saith Tarnovius, *For what are the habitations of keifers bound and coupled together in one yoke, but the furrows?* that, saith another, may be pointed at under that Metaphor of furrows. How properly this may be said I enquire not, it is plain from their note, saying the land of Judah and Israel be meant, that they from whom we have this translation, did nor so mean. This translation also Mr. Lively mislikes, as giving to the word a signification in which it is not found.

Others yet far differently interpret it by *binding them by (or over) their two eyes*, viz. by putting on them the yoke which cometh up and down about, or to their eyes, or the like, as R. Solomo, or as (Mr. Lively) *before their eyes*, i. e. openly, which is an aggravation of the punishment, which he saith gives so probable a sense that he thinks this rendring of the word not to deserve that censure which Mercer gives, that it is *ineptum*, or altogether improbable. * Others when I shall bind them *cum duobus oculis suis*, with their two eyes, or *duos oculos suos*, for their two eyes, i. e. the two calves, which they loved as their eyes, or which they set their eyes and love upon. But the learned Lud. de Dieu later than any of them embracing that notion of the Noun, renders otherways the other words, viz. *Conspirantes in ambos oculos ipsorum*, referring it to the people before mentioned, that the meaning may be, That they were gathered against them binding themselves and joyning in a league to deprive them of both their eyes, *quod extrema est miseria*, which was to bring them to the greatest misery.

The reverend Diodati having in the 4^{to} edition 1607. rendred the words according to the ancient Latin, and those in the first place mentioned, *when they shall be chastised*, (or as in his note, *bound and led into captivity*) per le lor

due inquite, for their two iniquities, i. e. saith he in his note, for the two calves which they worshipped, in the edition in fol. 164. i. puts, *when they shall be chastised*, a lor due termine, and gives his note that it relates to the two invasions of the king of Assyria mentioned 2 Kin. 15. 29. and 17. 3. and that because the Assyrians were, as it were, the lovers of the children of Israel (as above c. 8. 9. 10.) therefore he useth a word which signifyeth an appointment for some unchast meeting, so that he appears to take the word עֲנַן in the signification of the word עֲנִין *Exod. 21. 10.* there rendered by ours, *marriage duty*, and in the Rabbins often used in a sense different from any other of those mentioned.

This great variety in the rendring and exposition of the word we have, and may almost wonder at it, if not be much distracted by it. It may be convenient to enquire something into the ground and occasion of it, and that is manifestly from the unusual, and we may say irregular, writing of the last word עֲנַן which as it is written cannot be well read or pronounced as to the first part of it, viz. the two first letters, the first which is the letter א (Ain) having either no vowel at all, or else the second letter, yod, if that have, and so not well joyned with it, in a dipthong making a very unusual, or not at all known, form: and this puts interpreters to several conjectures what vowels they should use, and how read the word. Some willing to retain the second letter as it is, viz. yod, take the point over it, which would be the vowel Cholem or o, to be superfluous, and put to the first such a vowel as might regularly agree to it if the second had none and make of it עֲנִין *Einorham*, which they render eyes, as if it were from עֵין *Ain* (or *Ein*) an eye, although that is a form (viz. that plural) no where else found in the signification of eyes, but of fountains. Others therefore think rather that the yod or letter i in this place is to be looked on as a vaw, which differs from the former only in that it hath a longer stroke or tail, and they have the authority of the Masoreth in the margin, which notes that it is to be read עֲנַן with the letter vaw though it be written with a yod. But then as to the vowels leaving it untouched (which to me seems an argument that the vowels were ancienter than the Masoretical notes, in regard that they seem thereby to be governed in judging of the consonants) and by this means it comes to pass that others thinking the vowel to belong to that letter ו as with it making the syllable וּ, thought it necessary yet to add to

* Jun. Trem. Pisc. * That is I suppose as much as Piscator means. and not that he thought one fr' else may put by an error of the scribe for the other, as Mr. Pool. thinks he did, and censures him for it. * Hutchelion.

† Tigur. version, *Cum vinzero eos ad utrumque oculum.* * See in Druf. † See in Tarnov.

the first letter *v* a vowel sounding *a* which they suppose to be omitted and to read עֲנוּתִי Avonoth, *transgressions*; but others thinking it enough to lengthen the stroke of the *i*, and make it *u* look then on it as a vowel *cholem* sounding *o* (as it is called *vav cholem*, making a long *o*) which was to make a syllable with the preceding consonant, having no other vowel, and so read it *Onoth*. But then as to the signification they differ so as we have seen, every one, seeing the word is not in this form, as here it hath, elsewhere found in Scripture, grounding his conjecture on the signification that such other words as they take it to be of nearest affinity to, have. Hence some looking on it (as we said) to be of affinity with the word מַעֲוָה *maon habitation*, render it so also. ^m Another as we have seen renders it *set times*, because he takes it it seems to agree with עֵנִי which he takes so to do. Others because מַעֲוָה and מַעֲוִיָּה in which are the same radicals found that in this, think this also so to signify, and others that therefore the Verb עָנָה must signify to *make survivors*, and thence this word to be an epithet of heifers that plow and make furrows. Among all these which shall be taken with rejection of others, every author being confident of his own way, some finding fault with others, and themselves being by others found fault with? Our translators we see, not willing to be too positive, do in the Text and margin give us choice of three; that they thought best of that which they place in the text, their putting it there argues; and that hath many abettors as we have seen, and so hath also that more ancient which we put in the first place: so that if we take either of those two, we have more on our side than in following any of the rest. The meaning of all as by the authors intended we have already seen. If we adhere to that of ours in the Text, we may jointly consider that of Abuwalid and R. Tanchum, they will both concur in that general meaning, that they are a description of their obstinacy and perverseness in their wicked ways with joint consent encouraging one another to go on therein, which should pull on them Gods severe judgements.

V. II. *And Ephraim is as an heifer that is taught, and loveth to tread out the corn, but I passed over upon her fair neck: I will make Ephraim to ride: Judah shall plow, and Jacob shall break his clods.*

And Ephraim is as an heifer that is taught, and loveth to tread out the corn, &c.] It is usually here by expositors taken notice of what S. Jerom saith by way of apology, for what he shall say concerning these words, if it be rather found only probable than manifestly true, *Locus iste, imo omnia que hoc capitulum sequuntur magnis obscuritatibus involuta sunt, &c.* This place, yea all that follows this chapter, is wrapt up in great obscurity. He might well have put this note sooner, at least before the preceding ver. This obscurity as to the present verse is rather increased than cleared up, by the different rendrings and expositions that are given of it. Between which that we may the better judge, and discern which is most probable, it will be convenient in the first place to look into the signification of such of the words, singly, as they took their ground from in so doing, or differ about. וְאֶפְרַיִם מְלֻמָּדָה. *And Ephraim is an heifer that is taught.* And] so ours retaining the most usual signification of the conjunctive *ve*, whereas others render *nam* for, *autem* but, *quidem*, *surely*, or the like; and ^o others quite omit it as having no great influence on the meaning. עֵגְלָה *eglah*, an heifer, that is as an heifer as ours well supply the comparative particle, which both in the Hebrew and any translations in which it is not expressed, the sense requires to be understood. ^p That is taught מְלֻמָּדָה *melummadah*. That the word doth so signify is no doubt, and in the same sense is it taken by those that render it *assuetu accustomed*. So Piscator looking on them as indifferently taken and making to one purpose, *edocita sive assuetas, taught or accustomed*, to wit, *ad agricolationem, to husbandry*, as in the note in the Tigurin version. R. Salomon, and after him Lyræ, saith, that according to the Hebrew it signifies properly *stimulata, goaded, or pricked with the goad*, as if the sense were, that she though pricked with the goad yet would not leave her place of treading out the corn, nor be brought under to plow. That so the word may signify from מְלֻמָּדָה a goad, I question not, but certainly the former signification is as, or more, proper and plain; and therefore I know not who else takes the latter. But it being taken in the former is by others looked on as signifying not so much that is taught, as which is *docile* or apt to be taught. So Grotius, *vitula docilis a docile heifer, i. e. visa est mihi bene edoceri posse, which seemed to me apt to be taught*, and loveth to tread out the corn. אֹהַבְתִּי לָרוּשׁ *ohabti ladush*, *loving to tread, &c.*

^m Diodati. ⁿ The MS. Arabic rendereth it אֶלְמַעֲנִי probably made from that word in Hebrew. ^o As LXX. Vulg. Lar. Syr. printed Arab. ^p מְלֻמָּדָה LXX. אֶלְמַעֲנִי Syriac ^q ^r both Arab. do ^s Vulg. edocita Jun. Trem. &c. ^t Pag. Tig. Merc. Capito.

Of the notion of the first of these words, viz. that it hath the signification of, *loving*, there is no question made, but as to the form of it there is; the most take it to be for, (or the same with) אֹהֵב *ohēber*, a Participle in the Feminine gender with the letter, 'י, added in the end. Of which form though less frequent and irregular, yet other examples are given, as 'אֹיֵבִי *oyabti*, *hating* or *being an enemy*, Micah 7. 8. גְּנוּבָתִי *stollen* Gen. 31. for genubat, 'מֵלֵאֵתִי *meleati*, *full*, for meleat, Isai. 1. 21. &c. That this is so here to be looked on is by divers Jews affirmed in express words, viz. that the letter ' yod is יְתִירָה *yetirah* *redundant*, or נִסְמָךְ *ad-ditions*. Or, as others in Arabic to the same purpose express it زائدة, and as so the Syriac omits it, rendring ܠܘܫܥܐ *which loveth*, and the MS. Arabic كانت *she loved*. In the Chaldee also is no

regard of it, and as so 'tis manifest the LXX. and the author of the Vulgar Latin looked on it, while in their translations they take no notice of it as having any influence on the sense, however they took the word in which it is, either as a participle, or as a Noun governed of the preceding word with which they joyn it, or otherwise, rendring it by an Infinitive mood, *taught to love*. But some more modern look upon it not as redundant, but as having signal influence on the meaning, though in different ways. Grotius taking it as it may seem, for a sign of the first person of the Verb, (though the other Vowels will not then regularly agree to it) renders it *Diligēbam*, *I did love*, viz. what follows in the next word לָדוּשׁ by which he thinks signified, *ruris proventus qui est in tritura*. Lud. de Dieu looking on it as an affixe of the first person and the word to which it is affixed as a participle, * as the others did, Ephraim vitula edocta, amat me, *Ephraim being as an heifer that is taught, loveth me*, viz. for, that end which is in the next word לָדוּשׁ *ladush*, *to tread*, expressed, viz. that by her I should do it, or use her for that end. But our translatours follow that way which the Jews and most others, as we said, do, and we may well follow them in it.

The next word לָדוּשׁ *ladush*, expressing according to ours and those many others, what Ephraim is said to love, is by ours, and most of them rendred, *To tread out the corn*. That that word דוּשׁ doth properly and usually signify *the getting, or beating out of corn by treading*, according to the use of those places, where, as in our country it is done by w threshing,

they did it by leading beasts, especially heifers or oxen, which drew after them dented iron wheels, or planks having sharp flints driven into them, over the corn made up in sheaves and laid in order in a floor, that so the corn might be troden or forced out by the hoofs of the oxen, and the straw broken as into chaff by those wheels or flints, and both laid up in their repositories for the use of men and cattle, there is no question. We may well suppose the word to signify more generally *treading* or *treading upon*, as داس *Dasa*, in Arabic and دوش *Dosh* in Syr. yet it is more peculiarly

used in the Scripture for the *treading out of corn* in that manner which we have said, so frequently that there can be no doubt of it; and therefore by the most here so translated, and in other places by the LXX. to that purpose; yet here is it by them, according to what is read in some copies, rendred *vixor*, which the Latin version thereof renders *contentionem*, *contention*: which makes * some to conjecture that they did not read as we now do לָדוּשׁ *ladush*, but לָדוּן *ladun*, from the Theme דוּן *dun*, which may signify as *to judge*, so also *conendere*, *litigare*, *to contend* and *wrangle*. In other copies it is read *vixor*, by which they understand *victory*. These the printed Arab. follows, rendring it ان تحب الغلبة

Sheloveth victory, and so doth Cyril also and Theophylact take it and accordingly expound it, and this might as well as the other suggest a various reading; and that of לָדוּן *ladun*, also, as that word in its properest signification denoteth *judging*, which imports power and superiority. But I think neither of them necessarily requires any such thing, but the word *dush*, as it signifies *treading out corn*, may figuratively be rendred by either; *the stirring and moving the corn* well enough answering to the former of *contention*, and the latter of *having power over* being elsewhere expressed by *treading on* or *threshing*, as Micah 4. 13. &c. There is no need therefore of doubting of the reading of the word, and I think it will be best with most to take it in its plain meaning, as it denotes that service which heifers were put to by them, of *treading forth the corn*, though the whole expression be figurative.

Of this service, we may observe that it is the last of those to which in respect of the harvest the heifer is put: so that it may give us to look back on those which go before, as *plowing*, *harrowing*, *carrying in the corn*, which are before to be performed by her, and so may be included with it. It is likewise usually observed that of all the work which the heifer

* Buxt. Gram. Amam. Druf. de Dieu. * R. Salomo. * Kimchi. Abarb. * MS. Arab. w By which therefore this word is self. ere by ours rendred, as Micah 4. 13. * Trem. Cappel.

underwent among them, this was both the easiest, and most beneficial, and so even desirable to her, in regard that in the performance of it she had, among the Jews, all along liberty of feeding her self to the full, according to that privilege indulged to her by God in the Law, commanding, *Thou shalt not muzzle the ox when he treadeth out the corn*, Deut. 25. 4. by which means it came to pass that the oxen or heifers were not worn out by that labour as by others; but through their free feeding grew fat and frolike, which many think alluded to Jer. 50. 11. *Ye are grown fat*, כְּעִלָּה רִשָּׁה *sicut vitula trituran*, as Schindler renders it, *as an heifer that treadeth out the corn*, though others whom ours there follow, render it, *as the heifer at grass*, as if it were from רִשָּׁה *deshe grass*. But R. Tanchum looks on that as y an error, and Kimchi also in his roots seems to² prefer the other, though both there, and in his Commentary he mentions both.

The next words are (according to our translation) *but I passed over upon her fair neck* (or literally, as in the margin, *the beauty of her neck*). They are in the Hebrew וָאֵנִי עָבַרְתִּי עַל שֵׁן עֲוֹנָהָ. That *עָבַרְתִּי* Abar properly signifies *to pass over*, there is no doubt; but what the meaning of the phrase, that *he passed over on their fair neck*, is, it is not so easy to determin. S. Jerom here (as likewise on Amos 5. 7.) notes that the word עָבַר Abar *to pass over*, when spoken of God, denotes^b *evil* or *punishment*. But there are examples to the contrary where it notes *passing by* or *over*, i. e. *not punishing*, or not taking notice of to punish, but conniving at, as Amos 7. 8. and Micah 7. 18. These different significations of it, some reconcile, by saying that when it is construed^c with the Preposition עַל *be* it denotes evil, when with ל *or* עַל *al*, otherwise. But then the rule of S. Jerom will not hold in this place, that it should necessarily import evil, it having the Preposition עַל *al* after it. But however those observations will hold, the word seems to be of a^d middle signification indifferently applicable to good or evil, and is here by some taken to denote the one, by others the other. And though divers by *his passing over upon her fair neck*, do agree in this, That they understand his^e causing his yoke to pass (or come upon) their neck, his putting his yoke thereon, as for instance, the Geneva English Bibles explains the word by them rendered, *I will pass by her fair neck*,

by *I will lay my yoke upon her fair neck*, which is agreeable to the MS. Arabic version, which renders the Text it self *وانا عبرت بنيري علي جودة عنقها* And I passed with my yoke over the goodness of her neck) yet do they then differ, some taking it for an expression of severity, as if he had used means, or now threatned, to tame them, and bring them under by force; others for an expression of clemency, as if he had so put on his yoke, or had, or would put on them such a gentle yoke which should not be grievous to them, which might rather be termed a passing over than a hard binding or pressing of them. Others by *passing over*, &c. seem to understand, not having as yet put her to any hardship, nor used any means to break or tame her, but left her to her self. The LXX. by a general term render it, *I will come upon the fairness of her neck*. Bochartus will have his saying that *he passed over her neck*, to be an Hypallage (or taking the words as inverted) as much as to say that *her fair neck passed under his rod* (according to that expression Levit. 27. 32.) i. e. *Ego pro mea agnovi & in armento meo recepi, I acknowledged her for mine, and so received (or reckoned) her in my herd*. But I suppose without any such figure or inversion of the words the same meaning almost that he would have will be had, by taking the Verb in a little other notion, by which it is here by some taken, viz. for *consideravi*, as Vatabulus very well, I think, explains it, *I took notice of, or considered the fairness of her neck*. This notion of the word, I suppose may be well confirmed by the use of the same

Theme *عبر* *Abara*, in the Arabic tongue, wherein as it signifies, as in the Hebrew, *to pass over*, so also it doth to¹ *weigh*, or *consider*, *to prove*, or *examine*, *to take due notice of*. So that I think the words might well be rendered, *I considered her fair neck*, which may include *his taking notice of, and his handling of, it*, to bring it to be tractable, and make her gentle and willing to take on the yoke, as an husbandman for such ends gently stroking and passing his hand upon the neck of a young frolick heifer, but now to be tamed, and brought willingly to take on the yoke.

The next words are אֲרִכִּיב אֶפְרַיִם *Ar-cib Ephraim*, by ours as several^a others rendered, *I will make Ephraim to ride*, or in the Preter tense *equitare feci, I have made to ride*,

^y And so doth Bochartus. ² As he notes R. Jonah also to do. ^a In רִשָּׁה and רִשָּׁה. ^b Jerom interprets it here *plagas ac adversa*, and on Amos *panam*. ^c See Schindl. Druf. on Amos 7. 8. Tarn. ^d See Beza on Mat. 26. 29. of the word *transire*. ^e Grot. *transire feci jugum*. ^f Though the Verb be of the Preter tense, yet it may be so taken as a Future if the sense requires, so Merc. will have it taken. ^g Jerom. Calv. Merc. Druf. Pisc. &c. ^h Munst. Trem. ⁱ Druf. Tarnov. and see Pare. Riv. ^j See Kamuf. as a man doth in looking on a book, or trying, discerning and proving gold or money. ^k Syr. *أَبَر*, Pag. ^l Munst. Trem. Cap.

no doubt the words may be properly and literally so rendred. The root רכב Racab signifying to ride, this Conjugation, viz. Hiphil, of which the word is the Future tense will regularly signify, to cause or make to ride; yet is it by others taking it in that notion, rendred simply as in the first Conjugation^m Equitabo, I will ride, or to the same purpose *asurus essem ad equitandum*, I meant to use for riding on, or as Grotius *Vectus sum Ephraimo*, I rode on Ephraim. Yet is not the word restrained only to the proper and particular notion of riding, but in something different senses used, and so by others here rendred. The LXX. render it ἀναβήσῃ Ephraim, *ascendam*, I will get up upon. Some copies have ἐπιθήσω *imponam*, I will put upon. Jerom renders it, *supponam*, as if he read *שׁוּבְנִי-עַל*. The printed Arabic which usually follows them, using the same word which is in the Hebrew ארכב אפרים Arcabo Ephraim, as likewise the MS. Arabic in this place اركب افرام leaves it doubtful, the word in that language being of like use and latitude as it is in the Hebrew. The Vulgar Latin, *ascendam super Ephraim*, I will ascend upon Ephraim, the Tigurin version *Feci gestare Ephraim*, I made Ephraim to bear, Pagnin, *Imponam ergo ipsi Ephraim jugum*, I will therefore put upon Ephraim, viz. a yoke, as he supplies. That the word hath that more general notion of putting a thing on another, appears by the use of it, 2 Kin. 13. 16. where the Prophet Elisha saith to king Joash הרכב הרקבך על חקשׁוֹךְ Harecb yadecb al hakkesheib which ours well translate, *Put thine hand upon the bow*, and it follows, וַיִּרְכֹּב ירׁוֹ vayarceb yado, and he put his hand upon it, for the Interlineary translation, *Equitare fac manum tuam super arcum, & equitare fecit manum suam*, *Make thine hand to ride upon the bow*, as ours also in the margin, and he made his hand to ride, is manifestly uncouth, too literal, and too much restraining the signification of the Verb. And this sense is agreeable to what Abuwalid and R. Tanchum note as to the signification of it in this place, that it denotes

تركيب المقرقة على راس البقرتين الحارثتين

a putting on of an yoke on the head of a pair of plowing heifers, that so ארכב Aracib, may signify, I will (or did) put the yoke upon, or harness Ephraim, although both of them would, I think, without necessary reason, have it to be used for ירכב yarciib, in the third person, and so to be rendred, *Ephraim did put on the yoke*. These significations are by interpreters

here given to this word, to omit others, as of conjunction, insertion, or insition and the like, which may be also given it, as not much pertaining to our present purpose.

The next words are יחרש יהודה Yacharosh Yehudah, *Judah shall plow*, or as^p others *Aret, let (or saying, 1 Let Judah plow*, or as others, *Arabat, did plow*, not standing on the promiscuous use of the tenses, if the sense require, though the form be Future. A known and proper signification of the word חרש charash, is to plow, as of حرث Haratha in Arabic, and is therefore here given to it, as by the Jewish expositors, the and MS. Arab. so by the Vulgar Latin, and generally other more modern interpreters either in Latin or other languages. But among the notions attributed to the word is that also of silence, as it

hath likewise in Syriac viz. سكت to be silent (Psal. 39. 2.) and in Arabic خرس to be mute or dumb. And to that do the LXX. here have respect, though with alteration of the form and Syntaxe or construction, rendring *ἡσυχίαν ποιήσας Ἰούδα*, I will be silent of Judah, as in the Latin it is rendred *resicebo Judam*. And the same notion the printed Arabic respects استكت يهودا which as it is printed sounds, *Asceto Jchuda, filere faciam Judah*, I will make Judah silent; but why they should in this place take to this notion, though to the root of the word agreeable, the other being so much more convenient, I know not.

Much the like shall we have to observe concerning the next word which is ישרד יסעד to, Jacob, in our translation, and others, *Jacob shall break his clods*. The Vulgar hath, *Confinget tibi fulcos Jacob*, *Jacob shall break the furrows to himself*, the Interlineary *Agri colabit tibi*; others, *Occet ei Jacob*, *Let Jacob break the clods to him*, others, *Confingebat ei glebas*, *did break the clods to him*. It being a known and usual signification of the word שרד Sadad, to break the clods, when after plowing, the husbandman goeth over the ground again לכתוש הרנבים to break the clods, as Kimchi explains it, and make it even that it may be fit to be sown, or as R. Tanchum^w here explains it, *to make trenches with the plow in the ground, that the water may sink deep into it*, which is a sort of plowing also. They both agree in this that what is described is a part of the husbandmans labour when he soweth a field.

^m Pisc. Cast. L. de Dieu, which differences though as to the notion easily reconciled, yet as applied to make up the meaning, are much distant. ^p Cyril. Theoph. Kirch. conc. ^q Ribera. ^r Capito. ^s Grot. ^t Tig. ^u Capito Grot. ^v Tig. ^w In Radd. and in this place. ^x And so likewise in his Dictionary *Morshed*.

ش Shadda in Arabic hath it, though in the one language the word be with ψ *sin* or *s*, in the other with ψ *shin* or *ß*, as if they were but one and the same letter : as the Syriac translator also seems to have taken them to be, while he also differently renders ψ *shin* or *ß*.

and Judah shall tread out (putting treading out corn for plowing) and Jacob shall spoil, trit-rabit Judah, & Jacob diripies. That the word might have either of those significations I shall not so much question, as for what reason they should give them here to it, neither of them seeming so well to agree to the scope of this place as the other forementioned. In inquiring thus into the meaning of the words the Chaldee paraphrast by reason of the liberty he takes to himself of giving at large his meaning without keeping close to the letter, affords us not much help. In some expressions he seems to go almost contrary to what others think the words to import, as when by what is said, *I passed over upon her fair neck*, which some, as we have seen, think to denote the putting on of the yoke, or as * others rather the fiddle, he seems to express by, *I took away the hard yoke from their necks*. And how in the other expressions he hath no great regard to the literal signification of the words, the reader may judge by taking his paraphrase of the whole verse, which thus runs, *The congregation of Israel is like to an heifer which they teach to plow, but she learneth not, loving to go on after her own will, and I freed them from the bondage of Egypt, I took away the hard yoke from their neck, I placed the house of Israel in the strength of the land of the Amorites, which were subdued before them, as for the house of Judah, I gave them to inherit the possession which I confirmed by oath to their father Jacob*.

fact of the people who, though not of Judah, joyned themselves to it, y or Judah it self, ^a others the ten tribes, amongst which Ephraim, as the kingly tribe, was chief. But it will not need nicely to stand on this; it will be sufficient to understand that by the expression of all these names, all Israel, the whole twelve tribes are shewed to be concerned in what is said hath been done, or shall be done. Neither as to the Pronoun *his* to by ours rendred *his* (literally to him,) will it concern to be solicitous whether it be best rendred *to Ei*, *to him*, as if Jacob were to *break the clods*, i. e. after Ephraim, as some will, or after Judah as ^c others, or *sibi*, to himself, which will be as it were redundant, and have no great influence on the meaning, only to denote that work to belong to him, and as so is by ^d some omitted in the translating, it being sufficient to understand that among, or between, them were, or shall be, performed what is here set forth under these terms of husbandry, preparatory to the other which follows in the next verse of *sowing* and *reaping*.

Thus much I thought convenient to speak of the words singly and their literal signification, though they be here figuratively taken, that we might discover the grounds of those different expositions which interpreters in giving the meaning of them as applied to what they take by them to be figured out, give us. Extremely differing they are between themselves; some thinking them spoken of good, some of evil to Israel, yet every one thinking the words most to favour them, and best applicable to their meaning. Some by Gods *passing over her fair neck*, understanding his indulging to them prosperity and ease, do by אֲרֻכִּי *I will make*, (or *I made*) *Israel to rise*, understand his exaltation to the dignity of a kingdom, and that greater than ^e that of Judah, so that while he did, as it were ride in princely state, Judah and the rest of the people did but as it were plow, and harrow, perform inferior offices, or live in low condition, ^h often prevailed upon by Ephraim. Others on the contrary by those words which concern Ephraim, understand Gods threatening to tame them, and that ⁱ he will ride them, or ^k cause them to ride or to be ridden ^l by the Assyrian, whom he will cause to ascend them and to be hastily carryed away into Assyria, far off from their own place: and in this way Piscator observes *riding*, or *causing them to ride* to denote harder dealing with them, than that with Judah and Jacob, which is said *plow, harrow, or break clods*, sicut minus molestatur bos cum arat & occat

^a Halls paraphrase. ^y Ribera, & Gloss. Zanchi. ^z L. de Dieu, and see River. ^a Tig. Capito, and see Pare. ^b See River and Tarn. ^c L. de Dieu. ^d Jun. Trem. *Avanurus Judah, occaturus Jacob.* ^e River. ^f *Futurum pro-Præterito.* River. ^g Munst. Riv. ^h Riv. and Pare. ⁱ Sa. Menoch Pisc. ^k Calv. Zanch. ^l Lyra. Tarnov.

quam equus cum equitatur præsertim à se fore rigido, saith he, *As an ox is put to less trouble when he plows or harrows, than a horse when he is ridden especially by an hard rider.* According to these, those words concerning Judah and Jacob denote also such evils as they should suffer; and that, remaining in their own country (as Calvin will) or being carried away captive to Babylon, which captivity yet was a less punishment than that of Israel, seeing they had hope and a promise of being restored from it, which Ephraim had not from theirs, as Piscator notes. ^m Others look not on those words as a threat to, or punishment of Judah, but to import that Judah, and those of Jacob that joyned themselves to them, being warned by what befell Ephraim for their idolatry, should more diligently fall to their work in serving God. These and the like wayes take the Latin expositors.

Amongst the Jewish R. Salomon thus expounds the words, *And I passed over upon her fair neck*, i. e. *I bring upon them kings that shall take away their strength, if ye will that I shall make Ephraim to ride upon the nations, let Judah plow and Jacob shall break the clods*, i. e. *he shall inherit their land and their wealth.* Abarbinel sums up the result of what expositors usually give for the meaning to this purpose, *Ephraim is an heifer that is taught*, &c. from the dayes of her youth God taught her to plow, by plowing being meant good works, and she loved to tread out the corn, as much as to say that she loved to tread out corn and to eat of the good which God should give her without working; *And I passed over the fairness of her neck*, viz. did not make heavy her yoke, for a yoke maketh the neck lean and ill favoured, therefore I said, ארכיב אפרים Arcib Ephraim, *I will put on Ephraim the yoke of the kingdom*; and so Judah shall plow (or plowed) because he alwayes plowed in the commandments, for he was not taught as heifers are, and if the king of Ephraim, and the king of Judah should plow with well pleasing to God (plowing being the accustomed the people to their work) then should Jacob which is the whole people break the clods to him. But seeming not to like this he gives us an exposition which he thought better of, viz. That because Ephraim worshipped calves, taught to serve them, therefore he saith, *Ephraim is a calf* (or an heifer) *that is taught*, as much as to say, *taught to worship calves, as if himself were a fair calf.* Yet did he not learn of the heifers to plow as heifers do, but alwayes loved to tread out the corn in a place where he might eat and grow fat, and would not be brought under to plowing: and I seeing Ephraim fit to

receive the yoke of the enemies according to his works, which is that which he saith, ואני עברתי על טוב צוארה And I passed over the goodlines of her neck, i. e. handled her neck, which was good, or fit, for the yoke, and therefore ארכיב Arcib, Wil. *I cause*, (or I caused) Ephraim to be ridden by the nations which gathered (or shall gather) themselves together against him, as above he said, which should ride upon him, and bring him under in captivity, and when this shall be to Ephraim then shall Judah plow, and return by repentance, and shall serve the Lord in due manner, and not only the tribe of Judah but all the rest of the tribes which shall be joyned with him; which is what he saith, *Jacob shall break the clods to him*, that is Judah ישרר shall harrow, as it were, or make conformable the sons of Jacob which are with him, and cause them to take away the offence of their iniquity, and return with intire repentance, when they behold the captivity of the tribes, and the destruction of Samaria, for so was it in the dayes of Hezekiah and Josiah, his sons son also, that Judah and those that adhered to them changed their wayes and turned unto the Lord. This is his exposition which he prefers before such others as he met with, and with him there be among the Latin expositors who much agree.

Abuwalid and R. Tanchum taking yet a different way, look upon these words to denote

انهم جميعين متعاضدين علي فعل الشرور والعصيان الممثل بالحوت That they united together, help one

another in doing evil things and rebellion, which is set forth under the similitude of plowing, as if Ephraim put on the yoke and Judah plowed, and the rest of Israel made trenches in the ground by plowing, as if here were a farther declaration of what they were in the foregoing verse taxed for, viz. *Their binding themselves in their two furrows.* That they may make good this meaning, they say that ארכיב Arcib in the first person, is used for ירכיב Yarcib, in the third, in which perhaps they make too bold.

If we should embrace the Greek or Syriac reading, they would put us on other wayes of exposition. But I shall not insist on them, neither shall I farther examine the forementioned expositions, to enquire which of them may seem rightest, and so to be preferred before the rest, as indeed not looking on any of as satisfactory. There is another way plain-er and easier, and I think more agreeable to the expressions, as likewise having better connexion with the preceding and following

^m Ribera, Menoch. ⁿ Non nominatio sed promissio, Zanch. which Rivet likes not. ^o See Chr. à Castro.

words which I should choose to follow, seeing no reason to doubt of the truth thereof. In these words therefore we take by God to be set forth under expressions describing how an husband-man useth to deal with such heifers as he seeth fit to be set on work to bring them to it, and fit them for it, Gods dealing with Ephraim or all Israel (understanding here by that name in the first place all of them, as it is elsewhere used, and the express naming of Judah and Jacob afterwards seems to require that they be included, though only Ephraim to whom the prophet then chiefly spake, be named) when he saw fit to frame them into a people to himself, to be under his government, and employed in his service, and under terms of ordinary husbandry and such works as those heifers are usually put to, such service and such works as he required that people to be employed and occupied in. Taking the words to sound thus, That Ephraim was a docile heifer fit and not unwilling to be employed, I (saith the Lord) took notice of, and gently handled and laid hold on her fair neck, I harnessed (or said I will harness) or put the yoke on Ephraim, Judah shall (or did) plow, or saying, Let Judah, or Judah shall plow, and Jacob (the rest of the tribes) break the clods, or harrow. By his saying that Ephraim was taught, may be understood that he taught and made him docile, by his gently handling his fair neck, that he put them in good plight, and with loving kindness allured them to his service, and by his putting on his yoke on his neck, the giving to them his law, and by his setting Judah to plow, and Jacob to break the clods, his giving them his several precepts and ordinances which he commanded them to make their study to meditate in and acquaint themselves with, and to set themselves to the performance of them, that so they might, as in the next words follows, *show to themselves in righteousness*.

That Aben Ezra took this to be the meaning it seems manifest, while he saith that what is here said is spoken *רַךְ מִשְׁלַּל עַל הַתּוֹרָה* figuratively of the law, and expounds the words Ephraim is an heifer that is taught, by I taught him from the beginning to bear the yoke of my commandments. To which purpose Kimchi also expounds those and other also of the words agreeably to our meaning, as that plowing with sowing denotes *עֲשֵׂת הַמַּעֲשִׂים* the doing of works, and by his passing over her fair neck, parabolically (or figuratively) that he did not make heavy to them the yoke of his commands: although he give also a different exposition of some of the words, accommodating them to the kingdom set up amongst them

by Jeroboam, and to such works as the kings of Judah and Israel ought to have called upon the people to do, and they accordingly would, or ought to, have done, and so prepared their hearts to receive the commandments, much according to what we saw summed up by Abarbanel.

That way which we take do also among Christians & some, as to the greatest part, follow, and according to that will be a manifest connexion of this verse, both with the preceding and following: with the preceding, in which God threatened to send on them heavy judgements and punishments, as clearing Gods justice in so doing, by shewing how he had dealt with them, what he had done for them, and how he had put them in such a condition as that better things, even ready and cheerful obedience to him, ought to have been expected from them, and not such great wickedness and rebellion as was found in them. They could not for their miscarryings and evil doings pretend either ignorance or inability, want of means, or directions, or admonitions. For God setting his love on them, had taught them from the beginning, and they seemed docile and willing to be employed in his service, service profitable to them, as treading the corn is to the heifer. He had blessed them and prospered them and used all fair means to make them tractable and obedient to him, he had given them his law to direct them, and therein, precepts and commandments to employ themselves all of them in, by walking wherein they might have been acceptable to him, and enjoyed the continuance of his favour. If after all this they rebel against him, and forsake him to follow idols, and commit like abominations, it must needs be out of mere wilfulness; not that they did not, or might not, but that they would not, know and do better: and what are they but like to a backsliding heifer, which after the husband-man hath well fed her that she may be fat and able to labour, and by gentle means made tractable, and then put on her an easie yoke, and then set her to work in plowing and harrowing, shall grow refractory and endeavour to shake off the yoke, leap out of the furrows in which she should go, draw back or aside and refuse to go in them, or do the work that she is set about; what usage such a heifer may for such perverseness (though a brute beast, and void of better understanding) deserve and expect from her master, and so much more Israel, that should understand better, from God, may easily be judged. Ill every one will confess them to deserve, and not marvell if they be roughly

¶ Grot. Bren. & Dane. * Quoniam non ignorantia peccaverunt. Trem. v. 12. † See c. 4. and 16. and the note there, why Israel is compared to an heifer.

and severely dealt with; so that, as we said, there is in this regard a manifest connexion between these, so understood, and the preceding words; the connexion of them also with the following is evident, the 12. v. being a farther prosecution of the same argument, declaring what God having so dealt with them, and put them in the way of his service, required of them, and what profit it would be to them to do as he required, with a repeated exhortation to them so to do, and a reason why they should therefore so do: and the 13. v. shewing that they did clean contrary to what they ought; all still clearing Gods justice in denouncing his heavy judgements against them.

V. 12. Sow to your selves in righteousness, reap in mercy: break up your fallow ground: for it is time to seek the Lord, till he come, and rain righteousness upon you.

Sow to your selves in righteousness, reap in mercy, &c. *Flowing and breaking the clods or harrowing, are preparatory works to sowing; having therefore set them on such works as are answerable to them and by them expressed, he here exhorts to that which is answerable to sowing, or faith, he did command or require of them to sow: for so may we¹ which many supply, as understood, And I said, Sow, &c.* He proceeds in the same figure of language, expressing, in terms belonging to ordinary husbandry, such duties as were required of them in their spiritual husbandry or the service of God, and the framing of their conversation according to his will, and to advantage to themselves, but with this difference, that they who were before compared to an heifer in respect of such parts of work as were proper to her, are here spoken to as the husbandman, the sower and reaper, it being not unusual in figurative or proverbial expressions, in reference to diverse actions or properties to liken one and the same thing to diverse others, otherwise of different natures between themselves. And by the same reason also may they, their hearts and minds be likened to, and called the field or ground ^w which receiveth the seed of Gods Law, and cherisheth and bringeth forth to growth and maturity other seed by it produced. This by these and the following words will also be necessarily understood, though not expressed. These acts here mentioned depend one on another, and jointly compleat, as the ordinary, so the spiritual husbandmans works and his hopes, **החרישה עמ הזרעה היא עשות המעשים**

והקציר יהיה פרי המעשים *Flowing with sowing are the doing of works, and reaping (or the harvest) the fruit of the work, faith² Kimchi.*

The exposition which we give of these words is warranted and made clear by the use of the like expressions in the New Testament, where we read of Christs yoke, and are exhorted to take it upon us, Matt. 11. 29. of *sowing in hope*, and *sowing in hope*, 1 Cor. 9. 10. of *sowing sparingly*, and *reaping sparingly*, and *sowing bountifully*, and *reaping bountifully*, 2 Cor. 9. 6. of *sowing to the flesh*, and *reaping corruption*, *sowing to the spirit*, and *reaping life everlasting*, in as much as *whatsoever a man soweth, that shall he also reap*, Gal. 6. 7, 8, 9. and believers are called *Gods husbandry*, (or tillage) 1. Cor. 3. 9. in which and like places the terms belonging to ordinary husbandry none will think to be, as so, literally and properly understood, but figuratively, denoting acts answerable thereto in what we may call spiritual husbandry, and the comparing what is in those places said with these terms here, will illustrate and confirm our exposition of them.

Sow to your selves in righteousness and reap in mercy. *To your selves*, faith he. They are commanded to work; and to, or for, themselves do they work: ¹ theirs will be the issue according to the work. He doth not therefore simply bid them *sow and reap*, but with a qualification added to each, to the first, that it be in *righteousness*, to the second that it be in *mercy*, by which is to be considered what is meant, 1. That the *sowing be in righteousness*, **לצדקה** *Litfadakah ad justitiam*, word for word, to *righteousness*, and so by some translated: others, as ours, choose to say *in*. Both will be to the same purpose, and ² some omitting that particle read, *Sow to your selves righteousness*. This qualification seems necessarily added, in regard that there is a sowing as well to, or in evil, as to good. *Sow to your selves*. The fruit or seed which the good seed of Gods laws, and precepts which they have received into their hearts, well plowed, harrowed and prepared, hath produced, they must not keep up to themselves, or let ly unimproved, but must again sow, and disperse abroad in suitable actions, to the glory of God, and good, as to themselves, so to others also. By *sow in righteousness*, some understand *sow*, largiter, copiose, ^b largely, plentifully. Certainly in Gods service, or in doing good we ought not to be remiss or sparing, but to do the utmost of our power as much as we can: it is but just and righteous that we should so do, but whether the word **צדקה** *Tsedakah justice*

¹ Pag. Var. Rivet. Pare. ² Gualter. w Matt. 13. 23. Luc 8. 15. * On. v. 11. ³ In bonum & scilicet. Tirin. ⁴ Syr. and M.S. Arab. ⁵ See above c. 8. 7. ⁶ Druf.

or *righteousness*, should here be referred to the quantity, measure or extent of what they are required to do, may be doubted. It is by others thought more convenient to refer it to the quality, viz. that what they sow should be *righteousness* (or in, or to righteousness) that is, good and righteous; so that the meaning will be, that they abound in good works of piety to God, and ^b charity to men, (both which justice or righteousness will comprehend) that these they express and shew forth in their lives and conversations, and all their actions, the seed of righteousness including ^c *justa ac pia desideria, proposita, opera, righteous and pious desires, purposes, and works*. These that they might rightly sow, necessarily was premised (according to the way of husbandry) *plowing and harrowing*, or *breaking the clods of their hearts*, the forsaking of unrighteous courses and framing themselves to the Law of God. *Bonum esse te oportet priusquam bonum facias*, Thou must be good before thou canst do good, Mercer.

2. As ordinarily after sowing follows reaping, so to this command of *sowing in righteousness*, he adds *reap in mercy*. **לֶפְי חֶסֶד** *lephi Chesed*. The Vulgar literally renders it, *In ore justitie*, and the Doway, as literally as that *reap in the mouth of mercy*, and the Interlineary much alike, *ad os misericordie*. These are harsh expressions at the first hearing, and so far from helping us to the meaning of the Hebrew, as that for right understanding them we must have recourse to that. In that therefore we may observe that though **פִּי** *Pi* do properly signify *the mouth*, yet there are other uses of it in which that signification is not precisely attended to; and such are two which most conduce to our present purpose; one wherein it is used to signify *measure*, in which way **לֶפְי** *lephi* will sound, *According to the measure*; the other wherein with another particle or letter prefixed to it, as here the letter **ח** *h*, is, it doth but make up with it a particle in that signification which the other without it would of it self have, and so is but as it were expletive, as to say **לֶפְי חֶסֶד** *lephi Chesed* doth signify but as much as **לֶפְי** *lephi* without **חֶסֶד** *Chesed*, would, and in this way signifies *juxta, secundum*, according to, or in, (as **فِي** in Arab. is *in*) or ^p *ad, to*. How

this observation is here applicable or most conveniently applyed by such expositors as are by it guided, we shall the better see, when we shall have enquired into the signification of the word construed with it, to wit, **חֶסֶד** *Chesed*, rendered, *mercy*, as to the * signification of which, that it may be so rendered, *mercy*,

is no doubt: it denotes (saith Kimchi) **וְחֶסֶד עַל צְדָקָה** *more than justice*, which he confirms out of a saying out of their ancients that **נְמִילוֹת הַחֲסִידִים** *the retribution of mercy is more than what is of justice*, which he saith they confirm from these words, and else where he saith of it, that it is **הַטּוֹב וְהַנְמִילוֹת לִפְנֵי** *good and beneficence which is where Law doth not strictly require it*. It may be spoken either of mercy of men, of one man to another, to be shewed to men or found from men, or of mercy of God to men beyond desert; and some take it here of the one, some of the other. ^a Sometime taking it as understood of that to man; do take by reaping in mercy to be understood shewing of mercy, and as by some in righteousness is meant, *Incumbite bonis operibus*, *Set your selves to good works*, so by reap in mercy, *exercete dilectionem, exercise charity*, as if it were a command for farther progress, in doing that good which we cannot but look on as in the former words sufficiently understood as required, and the doing this were as it were a reaping of the fruit of their former doing, viz. of their faith and inward righteousness, which fruit is ipsa in proximum beneficentia, *that very kindness to their neighbour*. He that goes this way renders **לֶפְי** *lephi*, by *ad mensuram*, according to measure, and takes thereby to be denoted, that in beneficentia & pietatis erga proximum operibus præstandis mensuram esse servandam, *in works of beneficence and charity, a due measure is to be observed*, viz. that they be according to our neighbours necessity and our own ability, by which **חֶסֶד** *Chesed* benignity it self is to be bounded.

But this, though from a very grave author, I cannot think to be the meaning of the words here. If we should follow his way of construction, perhaps **חֶסֶד** *Chesed* might rather be taken more generally for piety and holiness, and the meaning be, *abound in fruits of holiness or fulfill all righteousness*. It layes more stress on the word *mensura* measure in rendering the word **לֶפְי** *lephi*, than I think it bears, and too much confounds the two Verbs of *sowing* and *reaping*, of which one notes the work, the other the reward: although perhaps it may be not absurdly be said, that the doing good (in a greater degree) is its self a reward of doing good: but I look on the reward here to be of something a distinct nature from the work, *mercy to be received from righteousness done*. And it being so looked on, if it be understood of mercy from men, then will it be a promise that if they do righteously, God will cause that they shall find mercy and kind dealings from men, which accord-

^a Vat. Riv. see Dane. ^b For **צְדָקָה** is as righteousness, so also charity, or works of mercy, as in Arabic likewise. ^c Tirin. ^p Druf. Nold. * See above c. 2. 19. 4. 1. 6. 4. and 6. ^a Zanchi. ^p *Hanc beneficentiam fructum esse fidei internæque justitiæ, &c.*

ing to the promises of the Scripture they may without doubting hope for, for *when a man may please the Lord, he maketh even his enemies to be at peace with him*, Prov. 16. 7. and our Saviour saith, *Give, and it shall be given unto you, good measure pressed down, and shaken together, and running over, shall men give into your bosom*, Luke 6. 38.

But we rather think it to be understood of the measure of *mercy*, whereby God will above their desert reward those that sincerely endeavour to do his commandments, and in this way (as likewise in the former) taken, the Verb in the Imperative mood קִטְּרוּ Kitriu, *Reap*, will not so much import a command, as declare what shall then, if they so do, certainly be, or be a promise that it shall then be so, viz. that if they *sow in righteousness, they shall reap in mercy*: and in this way also will it be to the same purpose, whether it be rendered, *juxta*, or *secundum*, according to, or *after the measure of mercy*, as with others the Geneva English, and the MS. Arab.

واحصوا بمقدار الفضل And reap in (or according to) the measure of bounty, or without mention of the name of *measure*, *juxta*, *miseriordiam*, according to *mercy*, ^c ad *benignitatem*; ^e *secundum misericordiam*, the same or ^u in *pietate*, or ^w in *miseriordia*, in *mercy*, as ours, or omitting the particle, ^x *merite beneficentiam*, *reap bounty*. All will be the same thing, viz. to signify that by the bounty or mercy of God they shall receive a great reward. Nor will they which retain the literal rendering of the Vulgar, *reap in the mouth of mercy*, have any other thing by that to be meant, by the *mouth of mercy* understanding ^y *voluntatem*, the will or good pleasure, i. e. as much as mercy will, h. e. most largely, or ^z *rationem*, the proportion, or ^a *capacitatem & amplitudinem*, the capacity and largeness, of it and by the same reason might we understand by it, the word or promise of Gods mercy; and in like manner sounds, ⁱ suppose the Syriac

ܡܫܝܚܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
And reap the mouth of goodness.

All these concur in this that the words are a promise of a large or great reward such as is becoming Gods mercy, and shall, *Intercedente Dei misericordia*, By the mercy of God intervening, (as ^b another makes the meaning of the Latin expression to be) upon their sincere endeavour to keep Gods commandments be certainly given them, though far above what they could merit; for it is made due to them, not by what they do, but by the largeness of his mercy; so that Kimchi doth

not ill expound the words, *Sow, &c. do that which is good in mine eyes, and the good reward which ye shall receive of me, shall be* יוֹתֵר Yotter *far greater than your good works, as he that sowing a bushel hopes to reap two or more, and therefore in the command for sowing, he useth the word צֶדֶק צֶדֶק justice, but in the promise of reaping the word חֶסֶד Chesed benignity, which is more than justice, or what can in strict justice be required.*

The LXX. instead of a literal rendering of these words, as they give the measure of what they should, doing as they ought to do, expect, rather expresses to us what is the nature of it, translating ἀεισμεν ἐαυτοῖς εἰς δικαιοσύνην ἡμῶν εἰς καρπὸν ζωῆς, Sow to your selves unto righteousness, vindemiate vobis in fructum vite, (as the Latin translator renders) gather grapes to your selves to the fruit of life, St. Jerom. vindemiate fructum, gather, as grapes, the fruit of life, as if in his copy the particle εἰς, to, were not read ^d as it is observed in some copies to be wanting, and in that which the printed Arabic followed, it seems likewise to have been wanting in both clauses, while he ren-

ارزوا لكم عدلا اذفقوا ثمرة الحياة
i. e. Sow to your selves righteousness, gather the fruit of life, the word which I render, gather, viz. اذفقوا doth indeed in the ordinary use

of the Arabic tongue answer to that which ἀρρῆσθαι in the Greek is ordinarily taken for, viz. more particularly, for the gathering of grapes, yet that notion not so properly agreeing with what he had before said of sowing corn, I suppose it would be convenient to render it in some word of a larger signification of reaping, or gathering any fruit or corn, and so the Greek word ἀρρῆσθαι will do, viz. signify at large ^e *Cereales fructus colligo*, To gather any harvest fruits, from ἀρρῆσθαι which signifyeth them all, though the Verb be usually restrained to grape gathering, and the same may be well thought of the Arab. word اذفقوا

by comparing it with the Hebrew קָטַף which denotes more generally any cropping, cutting or pulling off.

But to return from this digression, while the Greek thus render, *reap* (or, *reap to*) the fruit of life, they though, as we said, they do not give a literal rendering of the words, yet give a proper meaning of them, that which they shall in mercy, or according to mercy reap, being the fruit of life, and that the main of mercy by God promised, *This do and thou shalt live*, Luk. 10. 18. the end of sowing righteousness, or as the Apostle speaks, *fruit unto*

^f Jun. Trem. ^g Tag. Gron. ^h Munst. ⁱ Vat. ^j Tig. ^k Ribera. ^l Cast. Sa. Men. ^m Tirin. ⁿ Petr. ^o Figuro. ^p In bibl. Polygl. ^q See notes in Bib. Wechel. Franc. ^r Steph. Lex.

holyness, being everlasting life, Rom. 6. 22. and Godliness having the promise of the life that now is and of that which is to come; so that we shall have no need to think that they read otherwise than now is in the Hebrew read, although some might think that instead of קצרו kitfru reap, they might read כצרו bitfru gather grapes, (which yet Tremellius thinks they did not) and instead of לפי lephi, in, according to the month, or measure of, לפרי liphri to the fruit, as Tremellius observes. Though, then, what they should read for חסד chesed mercy, he saith he would not conjecture; but he might as well think that for that they read חיים chaim life. But there is no reason to think either, the meaning they give being so convenient according to what we now have.

But whatever interpretation or exposition of the words we have, according to all, here is Gods method which he prescribeth to men, viz. that if they will hope for good from him, they be diligent in promoting what he commands and requires from them. He ordained man to labour, and leaves none at large to live idly and unemployed, and that in such things as concern both the outward and inward man, their temporal and spiritual estate. What concerns the latter is here set forth by expressions taken from the usual and known course of the former, and they are directed how to behave themselves in this, from the ordinary carriage of men in the other. There, whosoever desires to reap a good crop, sets himself to work about such things as may give him hopes to find and receive it. He plows, he harrows, prepares in due manner the ground, then carefully sows good seed, though it be God that gives the increase and he be for that to expect his blessing, yet if he be an ill husband and negligent in doing his work he will not think he hath reason to expect that; but having performed his part he will then not doubt of finding it. So in the culture of his soul, in things concerning the well being of his inward man, he is also to do his part of plowing, harrowing, of preparing his mind by a due meditating in Gods laws that he may understand all parts of his duty, and then with diligence and sincerity seek to perform them expressed by sowing in righteousness; and then, and then only hope, yea be assured, that he shall receive a plentiful reward, called here reaping in mercy: though he cannot by the desert of his performances reach it, yet mercy intervening shall bring it to him, by the intervening of which, qui mandata in opera verterit, seminat in iustitia, & metet ex ea fructus vita, as Jerom speaks, Whosoever in his actions expresses the commandments of God, is looked up-

on as sowing in righteousness, and shall thence reap the fruit of life; fruit of a nobler nature than what he can sow, yet such which through the abounding measure of Gods mercy (who though he be not profited by ought that they can do, yet will have them to receive profit) he shall gather upon his sincere endeavours. That he may be assured of it, the word is in the Imperative Moode, reap, to shew that there is no doubt in the case, but the reward is set before them as present, and that there is nothing remaining but that they put forth their hand to lay hold on it, and receive it to themselves. This may be the meaning of what an eminent Jew saith, וורע ספק אכול ספק וורע ספק אכול ספק He that soweth 'tis yet doubtful whether he shall eat or not eat, but he that reapeth doubtless eateth, (or shall eat). This expression קצרו kitfru, reap, leaves nothing to be doubted of, but puts him as in a certain enjoyment of the promise.

This, being of the greatest concernment to them, and that in which their only happiness consists, that they may seriously and continually endeavour to attain to, by doing those things forementioned; necessarily requisite for preparing them for it, he willing their good, repeats his earnest exhortation to them for that end נירו לכם ניר Niru lacem nir, Break up your fallow ground, together with which expressed, may be understood what was before also added, and sow to your selves, that so all the duties before named, as necessary to them to prepare them for Gods mercy, may be here also in respect to what follows in different termes expressed. So Kimchi suggests to us, expounding the words, And after ye have moved שובו לחרוש ולורע return again to plowing and sowing. But he e is difference between the word here used and that before: there was used חרש Charash, which more generally signifies to plow, here ניר Nir which, though it be in the notion of plowing also, and so rendred here by Pagnin, Arate vobis arationem, Plow to your selves plowing, yet is restrained more properly to such plowing as is of ground that hath lain untilled and is new broken up, to cleanse it from such weeds and thorns, which while it so lay, grew up in it, that it may be fit to be sown, as appears by the use of it likewise, Jer. 4. 3, where the same word is used, נירו לכם ניר ואל חורעו אל קוצים and ours translate, as here, Break up your fallow ground, and sow not among thorns, and so by the Vulgar Latin here, Innovate vobis novale, and there, Novate vobis novale, &c. This being in ordinary husbandry a work preparatory to another plowing, and harrowing and

[†] 1 Tim. 4. 8. [¶] River. [¶] Kimchi, and see Yalcut, and Talmud. [†] R. Tanch, on Jer. 4. 3. [¶] Duplex aratio

Calv.

sowing, makes some to say that here is in the placing of the words 'put last that which should be, and must be understood, in the first place, or else (which is equivalent) there must be understood and supplied before these words, ^m sed prius, *but before*, or something like, that so it may be understood, *After ye have broken up your fallow ground, then sow, &c.* as if this exhortation were precedent to the other, &c. Kimchi looks on it as a new exhortation to their renewing again the like work as before, *After ye have reaped, return again to plow and sow, as much as to say, desist not from your good works all your days*, which though it be censured by Tremellius to be subtilius *somewhat nice*, yet seems by ⁿ others to be liked.

But what if we look on it as the same exhortation as before, to inculcate to them the necessity of the work exhorted to, and to make them diligent and speedy in their endeavours to perform it?

What it is that under this figurative expression they are exhorted to, it is manifest. They or their hearts, are as a field overgrown with evil weeds, to which the evil affections of their hearts are deservedly compared. He that will sow a field with good seed and have it there to prosper, must break up the ground to kill those weeds, and purge his field from them. If he break it not up, the seed will not be received into the ground that it may take root, and receive nourishment, where by it may grow up; ^o and therefore necessarily withers: and if he kill not, or take not away the weeds, they growing up, will choke and corrupt it. So they, that the good seed of Gods word may prosper and bear fruit in them, must by repentance *break up the fallow ground* of their hearts, that it may find earth and take root; they must mortify the evil lusts thereof, and purge it therefrom, that they choke not that word sown, which they have received, and make it unfruitful. So R. Tanchum perspicuously on those words, Jer. 4. 3. *The meaning is, Cleanse your hearts, and make sincere your intentions, remove them (or purge them) from corrupt manners, and evil opinions, that there may be produced to you profit from what you sow of repentance, lest it be again destroyed (or made void) and not bring forth fruit of durable good, as seed is marred when it is sown in ground which is not duly prepared, but thrown in among thorns.* The words in his own language, because the book is not printed, are, المعني نظفوا قلوبكم.

واخلصوا دياتكم وعزلوها من الاخلاق
الغاسدة والرا الردية حتي ينتج لكم

نفع ما تزرعوه من التوبة لئلا
تفوت وتنتقض ولا تثمر خيرا مستمرا
كما يفسد الزرع اذا زرع في الارض
غير مصلحة وطرح منع اذشواكي

And R. Solomo here, 'Be studious in the law, and thence you shall learn to go in a good way *לדרכי ה' על יצר הרע* to prevail against your evil concupiscence, as he that breaks up his fallow field, that he may turn up the roots of such weeds as make lean (or draw away the nourishment from) the corn, in the summer time, a good while before seed time. In New Testament language it will be, 'The putting off the old man which is corrupt according to the deceitful lusts, and being renewed in the spirit of their minds, and the putting on the new man, which after God is created in righteousness and true holiness. Eph. 4. 22, 23, 24. Or, Mortifying their members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, &c. The putting off all these; and the old man with his deeds, and putting on the new man which is renewed in knowledge, after the image of him that created him. Collos. 3. 5. 8. 9, 10. And the crucifying the flesh with the affections and lusts. Gal. 5. 24. and so a removing of all impediments of carnal affections, that they may into a well prepared heart receive the good seed of Gods word, keep it, and bring forth fruit with patience, Luk. 8. 15. This is ^p novellare sibi novale. This the repeated command, or exhortation, urgeth them to be diligent in doing and, (as we said, according to some) to continue with repeated endeavours to do it. So Munster, *Docet semper repurgandam terram cordis nostri a pungentibus spinis, & carduis: nemo enim in hac mortali vita tam perfectus est, in pietate in quo non subinde repululant noxia cupiditates, veluti zizania in agro bene culto*, and so it will give us not only a rule given to those Israelites then, but to all who will rightly serve God.

That they then might with diligence and speed set themselves so to do, there are added reasons; as first from the condition of the time, *for it is time to seek the Lord*, the Hebrew is *עתה* veeth, and (it is) time, &c. the Vulgar, *Tempus autem*, viz. *tempus autem requirendi Dominum*, which the Doway English, *But the time to seek our Lord*, leaving out it is, which in our language must be understood for

¹ Est hyperlogia, Trem. *ὕπερλογον*, Pare. River. Luc. 8. 6. &c. ^p Jun. Trem.

^m River. ⁿ Munst. Merc. ^o Matth. 13. 7. ^q

making the sense, and adding *our*, which is not in the Latin. That the Hebrew particle *ו* *ve* may be rendred either, *for*, or *but*, or *because*, or *seeing that*, as the sense shall require. there is no doubt. Ours well choose with others to render it *for*, *some quite omit it*; R. Solomo underlands after it *תקנו* *Fixe a time to seek the Lord, for the learning or studying of the law*, and the like. R. Tanchum thus, joyuing it with the preceding words, *אנחנו יקוֹל אַבְעוּלָהּ הַזֶּה הַשְׁעִי בִּי*

He saith, *طاعة الله واجعلوا لطلبه وقفا*

place (or bestow) this labour in the obedience of God, and set a time for seeking of him, which why they do, I do not so well perceive; it seems rather to denote a time by God set to them for it, than to bid them set it; he had now fitted them for his service, and given them laws and rules for it, and commanded them to be diligent in it, and therefore it was now time that they should instantly seek him, or apply themselves in obedience to him. By his saying, It is time to seek the Lord, viz. by turning to him by repentance and obedience, some observe to be denoted, that the reason hath two respects, 1. Giving them good hopes because now is a time, an opportune time of gracious acceptance, and he offers himself to be found of them, and therefore they ought to lay hold on it. So elsewhere, to day if ye will hear his voice, &c. Psal. 95. 8. and Is. 55. 6. Seek ye the Lord while he may be found, call upon him while he is near, while it is now Eth, a convenient, a necessary time of seeking him. 2. To make them fear to neglect or defer their seeking, intimating by saying it was now time to seek him, that it would not alwayes be so; if they continued to run on in sinful courses, the time might slip away, and they either should not have opportunity of seeking, or not find acceptance though they sought, as he saith Is. 1. 15. When ye spread forth your hands I will hide my face from you, yea when ye make many prayers I will not hear, and Jer. 11. 11. I will bring evil upon them which they shall not be able to escape, and though they shall cry unto me, I will not hearken unto them: wherefore the Apostles exhortation is, exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin. Heb. 3. 13. With several like expressions shewing the danger of deferring to seek the Lord, while there is present opportunity, some directed more particularly to men as single persons, others to whole congregations of

them, as one politique body, which due circumstance of difference between them being observed, they will indifferently be applyable to both the one and the other. The words here concern the whole body of Israel, as shewing them what God required them to do in reference to their own welfare.

Sure his command to them were sufficient reason to them to set themselves to do it, and much more when he sheweth that if they now by doing it did seek him, they should not miss of finding him ready to receive them, yet to shew how unwilling he was that they should be slack to their own prejudice, he adds as a farther reason to excite them to it, the benefit which they should in so duly seeking him thereby obtain from him to themselves in the next words, *till he come and rain righteousness upon you.*

The particle *עַד* *ad* rendred *till* as the MS.

Arab. *الى ان* *donec* seemes to require constan-

cy in their seeking the Lord, that if they do not presently find his gracious presence and the tokens thereof here mentioned, yet they should not leave off and desist till they do find it, as intimating secondly assurance, that if they do persist in seeking, they shall in due time certainly find it. For he is a rewarder of them that diligently seek him, Heb. 10. 36. &c. Seek therefore and ye shall find, he that (duely) seeketh findeth, Matth. 7. 7. Yet is there need of patience to them that have done the will of God, that they may receive the promise. But he that should come will come, and will not tarry, but if any draw back, his soul shall have no pleasure in him. Heb. 10. 36, 37, 38. So we find both joyned, the necessity of patience and perseverance in those that seek God, and an assurance to them of finding, Habb. 2. 3. The vision is for an appointed time, but at the end it shall speak and not lie; though it tarrie, wait for it, because it will surely come, it will not tarry. * There be who do likewise render that particle, not as a limiting of the term of the time, but by

מהם *while he will be found*, and come and do what is said. Not much differently from what the Vulgar Latin hath, cum venerit, &c. when he shall come, but the former is the plainer and more agreeable to the Hebrew, and that which the Greek also in this follows, *ως το*, and the Arab. *الى ان* and the Syr.

ح as the Hebrew, all, *till*.

But what then is it that they making use of the opportunity and duly seeking the Lord

* Capito. Trem. Var. in 8^o *Cum tempus sit.* Tig. Calv. Zanch. Rivet. *עַד* *Eth, opportunitatem significat commode aliquid faciendi.* Riv. w Prov. 1. 24. &c. to 28. Jer. 14. 12. Micah 3. 4. x R. Tanch. *מהם תיסר לכם* *طلبه* while it is faisible to you to seek him.

shall obtain. It is, *That the Lord will come and rain righteousness upon them*; so in our translation, and so according to many others. But *others* render it, *and teach you righteousness*, the word, which is יורה *Toreh*, signifying either, and so the Vulgar in that sense, *Cum veneris qui docebit vos iustitiam*, reading the conjunction *ve* and, by the relative *qui* which, as others also do, and look on it ^a as not unusual, that it should be so taken. There is that similitude betwixt, *raining upon* and *teaching*, or *rain* and *doctrine*, in regard of their operation and manner of influence, that the one is compared to the other, as Deut. 32. 2. *My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showres upon the grass*. And the same Verb יורה *Horah* is therefore applyed to both, and promiscuously used of both; which promiscuous use causeth here some difference between Interpreters, in their expositions of the words, some taking it in the one signification, some in the other, and consequently some difference in their assigning the person who should do this, and likewise in their understanding of what he should do. They seem to be in doubt, and so to leave others, what to follow. R. Solomo Jarchi expounds it, *When ye shall labour therein* (i. e. in the Law) הוה יבין אתכם *he will cause you to understand, that he may make known to you the hidden things thereof in righteousness*, but gives also another explication, וימטר צדקה לכם *and shall rain righteousness unto you*, but then this follows on another explication of the whole verse, than what we before saw, viz. *Break up, &c.* i. e. *Do good works before affliction come upon you, and this shall cause that your prayer shall be heard in the time of need, and then shall be a fit time for you to seek the Lord in all your needs; for then shall your cry be heard, and he will rain upon you righteousness*. By which what he means he doth not explain.

Aben Ezra retaining the figurative expression, saith only, *It is time that ye seek the Lord that he water your seed, then shall come מלקוש מלכות ויורה צדק לכם* the latter and former rain of righteousness unto you: as if מלקוש *malkoth* were understood and ^a *yoreh* were a Noun as elsewhere it is, signifying the former rain, of which see on c. 6. 3. but he saith withall that interpreters generally expound it נקשו אתם חורתי והוא יבא ויורה אתכם *Seek ye my law and he will come and teach you*, which Kimchi citing improves by adding, what their Doctors say בא ליטהר מסייעין אותו *He that comes (or endeavours) to be clean, they*

help him, i. e. he shall obtain help from God to enable him so to be. But the most perspicuous exposition which we find among the Jews, is that of R. Tanchum as to the latter words אצלולו לطلبه وقتא حتی יכל תורה וגאיתא בניהם ויהיה דיקם طرق العدل *Set you a time (or take the time) to seek him till he cause his light and his providence to descend (or dwell) among you, and direct you in the wayes of righteousness and piety*, in which he seems to have respect to both significations of the word, viz. both of *raining* and *teaching*. Though he more fully express it, yet do the others seem to mean the same thing, and all (except the latter way of R. Solomo) do agree with him in this, that that which they should by their utmost endeavors in observing Gods laws seek him for, is, that he would afford them his gracious presence and help and assistance for enabling them to fulfill all righteousness, and so water the seed of his Word in their hearts that it might grow up to a plentiful harvest of good works. But Abarbinel takes another meaning saying that this is an *intimation of his salvation* רמז לחשועתו *that so their seeking him should be that he would deliver them and give their enemies before them up to the sword*, which he thinks confirmed by what is said, Pl. 89. 11. *Truth shall spring out of the earth, and צדק Tsedek, righteousness shall look down from heaven*; taking it for granted that *righteousness* there is in that notion. These are the chief explications of the words which we have from the Jews, which I have mentioned separately because some that are given by Christians well agree with some of them, but others are far differing, as will appear by reckoning up some of them.

Calvin, though he saith that יורה *yoreh* doth signifie as well *to teach* and *to cast*, as *to rain*, yet thinks that it ought here to be rendered *pluat*, *till he shall come and rain*, and by *righteousness* conceives to be understood the fruit of righteousness, by *raining down* which ^a others understand the giving of prosperity in great plenty; and of others, by the *righteousness* which he shall rain down, ^c some understand his benefits in general, *vitam, salutem, bona omnia apertis quasi celi catenulis depluet*, to wit, *he shall rain down upon you life and health, and all good things*, as if the windows of heaven were opened for that purpose, or ^e he shall confer grace upon you which shall increase righteousness in you, as rain which maketh the earth to bring forth fruit.

^y Trem. ^a Druf. ^a And so some seem to take it, see Trem. and Druf. ^b Or as others read *his law*, so Petr. ^a Fig. and so Kimchi cites him. ^c See J. H. Urfin. ^d Druf. Pifc. Trem. ^e Grot. ^f J. H. Urfin. ^g Oecol.

ⁱ Others

Others comprehend under his *coming and raining righteousness* with his giving grace, his outward benefits also and delivering from evils. To like purpose, * others, under the *righteousness* which is said God should rain down, think is comprehended 'Omnis Dei bonitas, tam illa qua nos recipit in gratiam & justificat & regenerat, quam illa qua nos externis etiam beneficiis & temporalibus & æternis afficit, *All the goodness or beneficence of God, as well that whereby he receives us into favour and justifies and regenerates, as that whereby he confers outward benefits also, temporal and eternal.* These look on the word יורה *yoreh* under the notion of *raining*, and there be who taking it in the notion of *teaching* do not much differ in giving the meaning of Gods teaching righteousness to be when by the operation of his holy Spirit he frames men into obedience to him, so as diligently to follow what he teacheth to be right, detesting and flying all things contrary; and then also when he sheweth himself faithful in his promises, and manifests and shews forth his justice among men.

These all give the meaning in more general terms, and look on God as he who it is said should *rain upon them, or teach them righteousness*; but others do more particularly restrain those words. Lyra to Hezekiah, explaining them, that then (as Chr. à Castro explains him) there shall be a time of seeking the Lord when Hezekiah shall come, who shall *teach you righteousness*, and teach you the true worship of God. But Ribera censures this exposition, as being *sine causa*, having no reason for it. He, with many more following Jerome, restrains it to Christ, who should teach them the true way of righteousness, which they then looked for in the Law, so that that which is required of them should be that which the Prophets all along required of them, and indeavoured so to dispose them for, that they should be rightly prepared, *Ut Christum venientem agnoscerent & susciperent, That they might acknowledge and receive Christ when he should come*, (or as Vatablus) that they should prepare their hearts for the coming of Christ. And I know not why we should gainsay those that take this way, though 'one faith, *Non opus ut illud de adventu Christi exponamus, &c.* That there is no need that this be expounded of the coming of Christ, it being that which at any time might be made good to them, by the receiving of consolation from the holy Spirit, as if he said, 'Let them duly meditate in the law of the Lord till he visit them with his mercy and his Spirit, and teach them righteousness. They shall alwayes find the flesh to be re-

bellling in them, and therefore must persist till God shall have taught them righteousness by the rain of his grace, &c. And another faith, 'That the prophet Hosea in these words had respect to the coming of Christ, *Nescio an contentiosis Judæis probare possimus ex loci ipsius circumstantia*, I know not whether we may prove to the contentious Jews, from the circumstance of the place it self. Yet if we take it to have respect thereto, we shall find the words all of them well accommodable thereto. Till he come, even these words will agree to him, whose coming the Patriarchs and holy men all along expected and desired to see, Abraham saw it in spirit and rejoiced, Jo. 8. 56. Jacob longed for it, Gen. 49. 18. The Law and the Prophet directed to it, so that all along there were such in Israel as waited for it, as appears by the example of old Simeon, Luk. 22. 25. and Joseph of Arimathea, Mark 15. 45. and those many prophets and righteous men whom our Savior speaks of Mat. 13. 17. It may seem a known title by which he was pointed out, viz. *He that should come*, as appears by that message of John Baptist who sent two of his disciples to say unto him, *Art thou he that should come, or do we look for another?* Mat. 11. 3.

As for the following words, however rendered, they are likewise evidently applicable to him. If they be rendered, *and rain righteousness*, it will well agree to him of whom it was said, Ps. 72. 16. that he should *come down like rain upon the mown grass, as showers that water the earth*; if, *and teach righteousness*, what will it be less than a manifest description of him who * elsewhere, according as the words are by many understood, and by ours in the margin expressed (in a word from the same root here used) is prophesied of as המורה לצדקה *hamoreth ltsdekah, a teacher of righteousness*, or according to righteousness, (though in the Text it be in the other signification, the former rain,) he being the Lord our righteousness, Jer. 23. 6. and he that was to bring everlasting righteousness, Dan. 9. 24. and of whom Nicodemus maketh confession, *that he was a teacher come from God*. Jo. 3. 2. and who was expected, according to that which the Samaritan woman gives as a *promise* whereby he was to be known to be the Messiah, that when he came he would tell them all things, Jo. 4. 25. so that he was to *lighten them that sat in darkness, and guide their feet into the way of peace*.

If any think that the word *as* here spoken do not properly concern Christ, and require of them to prepare themselves for receiving him, yet certainly it cannot be denied that

† River. * Zanchi. † Trem. † Oecol.

‡ River. * Joel 2. 23.

among those blessings which they were then to seek after, and propose to themselves in daily serving God, was in chief place Christ and his benefits and doctrine. And if of him the words be understood, we may without digression observe from thence to be necessarily suggested an exhortation to all Christians that they be very careful in walking according to the precepts of his doctrine, and the way of righteousness by him taught. For if Israel of old were so to order their wayes in expectation of him, and that they might be prepared for his coming who should teach them a plainer way of righteousness than what they had been instructed in, and their neglect of so doing made them lyable to such heavy judgments as are denounced against them, how much severer judgement shall they be worthy of, who after his coming and raining upon them the plentiful showres of heavenly doctrine, and abundant measure of his grace and gifts of his holy Spirit, do, for want of breaking up the fallow ground of their hearts, suffer his holy word to be lost on them, as seed cast away by the way side, (Mat. 13. 4. &c.) or falling on stony places, where it can take no root, or among thorns where it is choked and hindered from bearing fruit? The fearful doom of such unfruitful Christians is set down by St. Paul Heb. 6. 4, 5, 6, 7, 8. where he useth expressions much agreeable to those which we have here taken from a field or ground, duly watered with rain, yet instead of good herbs or corn, bearing thorns and briars, and is therefore nigh unto cursing, and Heb. 10. 26. &c. where he sheweth the case of those that have received the knowledge of the truth under the Gospel, to be much worse than that of those that despised Moses's law, which was the condition of the Israelites here spoken to. S. Peter tells us it had been better for such not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them, 2 Pet. 2. 21. It will highly concern us therefore as we have received Christ Jesus our Lord (*the teacher of righteousness*) so diligently to walk in him, Col. 2. 6. worthy of him unto all well pleasing, being fruitful in every good work, and increasing in the knowledge of God, there c. 1. 10.

But that all those duties couched here under those figurative expressions, required of Israel of old, that they might worthily prepare themselves for Christs coming are as necessarily required of Christians that they may behave themselves worthy of him being

come, and so thankfully shew forth and enjoy those great benefits in him showed down upon them, there is no doubt. It were to be wished that they were generally careful of their performance, and there might not be objected to them too deservedly what is in the next words to Israel, going clean contrary to what God required and expected, *Ye have plowed wickedness, &c.*

But before we pass to those words, we may take notice of such renderings and interpretations as we find in some ancient interpreters differing from those which we have seen. As for the words נירו לכם ניר וער Niru lacem nir vaeth, which ours, with most others render, *Break up your fallow ground, for it is time, &c.* The LXX. render them φωτιστε εαυτους φως γνωστας, *illuminate vobis lumen scientia, light to your selves the light of knowledge,* and so the printed Arabic following them

اعضوا لكم نور المعرفة *accendite vobis lumen scientia*, and with them, as to all but the last word, the Syriack translation much agrees,

ابذوه لحم منير *Accendite vobis*

lucernam, Light to your selves a lamp; but he goes no farther with them, in the rest agreeing with the Hebrew. Why, what ours and others render *innovate vobis novale* they might render by the notion of lighting, is not farr to seek, it being a known signification of words of that root ניר *nir* both in the Hebrew, Syriac and Arabic, to denote a *light* or *lamp*, and the like, but why they should choose here to do it, among those terms of husbandry and tillage, as *plowing, sowing, and reaping*, which are here used, is that for which I know not what reason may be given, as neither why the Greek and Arabic instead of ניר *vaeth*, and *it is time*, belonging to the following clause, should put, *of knowledge*, & joyn it with the preceding words, whereas by all other it is most conveniently joyned with the following. ° Some think they took it for *Daat* which signifies knowledge, and had no regard to the accent which should have directed them to have it coupled in the construction, not with the foregoing but with the following words, but they so doing make the following clause thus to sound, ελθουσαν τον κυριον εως το ελθειν γενηματα δικαιοσυνης υμιν, *Quarite Dominum donec veniant fruges justitia vobis.* The author of the printed Arabic seems to have followed a different reading

and distinction of the words, reading اطلبوا الرب الي ان ياتي لكم *Seek ye the Lord till he come to you.* And then taking γενηματα

° Trem. Schindl. in ניר, to which others add εως εν αγραις, which Nobilius observes to be two renderings joyned in one. they are both so joyned in Bibl. Wechel. Francf.

δικαιοσύνης in the vocative case, begins with it the next verse يا اولاد العدل &c. O ye Children of justice why do ye, &c.

Why either they or the Greek which they followed should render יִרְעָה *Yereh*, by *Yereh* fruit, I know not what reason may be given: yet doth Rivet think that their words taken in themselves give a good meaning, if we take the Prophets to have warned them, that while there was a fit time they should not suffer it to slip, but seek and expect till God should rain upon, or teach them *righteousness*, that is, should shew forth the fruits of that righteousness, to the sowing of which they had exhorted them; and he thinks *righteousness*, may be conveniently taken for the fruit of *righteousness*, or the reward thereof in mercy conferred, as *sin* is taken for the punishment of *sin*. In this way *Yereh* will not signify properly *Yereh* but include it as its effect, product, or result, and so in their translation is put in lieu of it, but then the Arabick will be farre wide from that. The Syriack though in the preceeding words agreeing, here departs from them following the Hebrew in the notion of teaching, *חַסֵּד לְלִמּוּד* till he come and shew you his *righteousness*. As also the Ms. Arab. *الي ان يريكم العدل* till he come and direct you to (or in) *righteousness*. The Chaldee thus paraphraseth this verse,

O house of Israel work to your selves (or do) good works, walk in the way of *righteousness* (or the right way) *stablish* to your selves the doctrine of the Law (or behave your selves according to the rule of the Law) behold the Prophets at all times say to you, return to the fear of the Lord; now will he reveal himself, and bring to you *righteousness*, in which rendering, though he follow not expressly the letter, to help us in the particular signification of the words, yet giving the meaning as he doth, he justifieth the way that we have taken, in not making the words an exhortation directed only, or in particular, to those at that present time to call them to repentance, but rather as a summary report or declaration of the perpetuall doctrine of the Law and Prophets all along to them, shewing what God allwayes required of them, and of what good consequence the observing thereof would have been to them, which seeing these spoken to neglected, he proceeds in the next words to upbraid them with their contrary behaviour and to reprove them for it, and in the following to shew the ill consequences of such their perverse dealing.

V. 13. Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

In the like figurative expressions to those by which in the preceeding verse he shewed what they should have done, he here shews what they had done, viz. the clean contrary to what God commanded and required of them; the termes being of themselves of an indifferant nature and applyable to denote either good or bad, according to the matter of the things done, or the end for which they are done. The plowing that God then set them about was for good, & that they should be occupied therein, that which here they set themselves about, and were occupied in, is for bad; Ye have plowed wickedness. Which words may sound either that the field which they plowed, or that wherein they bestowed their labour was wickedness; or that that to which they directed their labour and for what they bestowed their pains, or the seed for sowing which they plowed, was iniquity or wickedness, or, that the result, or that which their labour produced, was wickedness; in which way wickedness also may be taken for the punishment of iniquity, and signify their punishment, as in the other way their sin. Some by plowing understand here sowing; that plowing is comprehended and understood with it we may well think, because it is preparatory to sowing, and here follows reaping which is not without it.

The meaning of the expression according to its most obvious sound will be, that they "rejecting the counsell of God, and contrary to his command, jointly and deliberately set themselves in their idolatrous courses to work wickedness. They that would not endure Gods easy yoke, nor do such service as he required, though tending and directing to their greatest happiness, both for the present and the future, willingly take on themselves the hard yoke of sin, and in the service thereof take such paines as by termes of the hardest labour are deservedly expressed, though to the pulling on themselves the greatest evils both present and future. They have plowed wickedness, That for rooting out of which they should have broken up their fallow ground that do they plow for to cause it to grow, and they have reaped iniquity. So ours translate it, with most others in the preter perfect tense, and so it is in the Hebrew

† Ribera. † Rivet. † Trem. * Riv. &c. *Arave*, idem est quod *seminare*. † Petr. à Fig. *Arastis* & *seminis* from Kimchi. † Which for shewing this to reflect some add *sed*. But ye &c. Pag. Pifc. † Mercer.

עלולתה קצרתם *Avlatah Ketsartem, ye have reaped* &c. yet do others (according to that promiscuous use of tenses which we have else where seen) taking the preter tense as, to denote the certainty of the thing which shall be, put for the future, as if it already actually were, render it in the future as of that which were yet to come, *ye shall reap*; so Pagnin, and ² others, *ideo iniquitatem metetis, therefore ye shall reap iniquity*; and ³ others, as if of what at present were, *metetis ye do reap*, which though they might all be understood therefore alike, yet there being different expositions concerning the meaning of the words, one rendering (distinction being made between them) seemeth to favour one, the other, another. The different expositions that we mean, are that ¹ some by *reaping iniquity*, will have to be understood their proceeding and persisting in their evil doings, till they have brought them (as it were) to a harvest and laid up as in provision the fruits thereof, so as to be still a description of their ² sins, and with this is most agreeable the rendering in the preter tense, *ye have reaped*, or in the present, *ye do reap*, &c. but ³ others look on it as a description of the punishment of their sin or the reward which they shall reap of their evil doings worthy of them, so that **עלולתה** *Avlatah iniquity*, may be put also for the ⁴ punishment of iniquity, as ⁵ words of that nature denoting sins are often used. To this way it is most agreeable to put it in the future tense, at least so to understand it, whether it be rendered in the preter or present, to denote that it was as certain, as if already, or that they had already had some ⁶ taste or experience thereof. Both these were ⁷ necessarily joined, and their ill reward shews that certainly their doings were ill, and ill doing will certainly procure an ill reward.

Such is also described in the next words, *ye have eaten the fruit of lies*, **אכלתם פרי כחש** *Acaltem peri cachash*, which words are still figurative, both the verb, *ye have eaten*, and the words joined with it, *the fruit of lies*. *Ye have eaten*, saith he, not that they did properly and really eat, but by eating may be meant, the doing of something in hope (or in doing something to hope) to find such satisfaction of ones desires, as an hungry man doth by eating: or it will be an expression of such effects produced by any thing done, as are answerable to those which a man findeth by eating, either for good or hurt, according to the nature or quality of what he eateth. Then by **פרי כחש** *Peri cachash*, fruit of lies, (or a lie) may as Drusius observes, be understood a lie it self

as if it should signifie that they used deceit and lies, as he saith, *bread of deceit or lying*, is taken for a lie it self. They are above accused of **כחש** *Cachesh*, lying ⁸ c. 4. 2, as guilty of it in denying God and following Idols, and the being said to eat it, will be to shew their being much given to it, desiring it as an hungry man doth meat. But, more distinctly, fruit of lies (or a lie, or lying) may signifie ⁹ such as is by deceit or lying, any false wayes or ill meanes, gotten, as *bread of deceit or lying*, Prov. 20. 17. probably signifies. To which way I suppose agrees that expression in Kimchi which by **כחש** *Cachash*, understands their lying against God, and ¹⁰ denying him, to follow Idols, ¹¹ to whom they ascribed the good things which they enjoied, as rewards by them given them (c. 2. 5. 12.) in which way the eating the fruit of a lie, will be either their setting their minds on them, and looking on them as things from which they look for satisfaction, or else that they did or should eat such fruit, i. e. bear the ill consequents which such things (which in our Prophets language above ch. 8. 9. are certainly ¹² *ends which yield no meal* or yield bitter and deadly fruits) produce, both all evil works, and the severe judgments of God, which they draw on them, even death it self Rom. 6. 22, 23.

Or secondly by *the fruit of lies*, may be understood (making one noun as an Epithet to the other) *fruit that is but a lie*, or, lying fruit (as the LXX have *καταπνοή ψεύδους*, and the printed Arab. *قمره كاذبة*) such as shall deceive the hopes of him that looketh for satisfaction from it. So will it denote that their hopes, and trust in those things which they did, should doe them hurt, but not profit them at all, nor yield them any satisfaction, as in like sense they are said to feed on wind, cap. 12. 1. and those Isaiah 44. 20. to feed on ashes, and they will be left at best like the hungry man that dreameth, and behold he eateth, but he awaketh, and his soul is empty Isaiah 29. 8.

¹³ The like notion of failing or deceiving is the same word **כחש** *cachesh* or lying, used in above c. 9. 2. where we render *the new wine* **יכחש** *yecachesh bah*, shall fail in her.

These several wayes that the word may be used in, give occasion of several expositions, according to some of which they are also looked on as a description of their sin, according to others of their punishment or ill consequents of their sinne; for the doing of which we may observe as we did of the foregoing verb, that **אכלתם** *Acaltem*, though of the forme of the preter tense, properly signifying *ye have eaten*, yet is differently

¹ Vat. Grov. ² Junies. ³ Calv. ⁴ Non de pane sed de peccatis. Pisc. ⁵ Var. Druf. ⁶ Grot. ⁷ See Trem. as **עון** and **חטאת** and generally **פועל** *opus* & *mercedem operis* designant. ⁸ Trem. ⁹ Id. ¹⁰ Which Abarb. compares with this. ¹¹ See Rivet. ¹² Petr. a Fig. ¹³ Pare. Riv. ¹⁴ Dau. ¹⁵ Kimchi. Abarb. rendered and see Habb. 3. 17.

rendred in several tenses. *Ye have eaten*, say ours with the molt, both ancient and moderne in the preter tense: So the LXXII *ἔφαγον* *ἡσέδον*, and the printed Arab. *اكلتم ثمرة كاذبة* *ye have eaten lying fruit*. The Syriack *ܐܠܬܡ ܬܡܪܬܐ ܕܐܝܠܐ*, as the vulgar Latin, *comedistis frugem mendacii*, *ye have eaten the fruit of a lie*, or, *lying*, and the Ms. Arab. *اكلتم ثمرة الجحون* *ye have eaten the fruit of failing*, frustration, or *lying*, to omit others more moderne. ° Others, in the present tense, *comeditis*, *ye do eat the fruit of a lie*: ° Others will have it to be meant as in the future, *comedetis*, *ye shall eat*, and so Grot. *Pascemini fruge falsā, speciosā sed non alente*, *ye shall feed on false fruit, such as makes a fair show but yields no nourishment*; to which purpose I suppose tends that in the former and lesser editions of Vatablus, *laborabitis penuriā animā*, that of R. Stephens in folio having it not.

Now then if the words be looked on as a declaration of their sin, it will be proper to take the verb in its stricter signification of the preter perfect tense, and by the *fruit of lying* most convenient to understand (according to what we said) either *lies* themselves, or such things as they got by lying, or ill meanes, by their denying God, and following Idols which to doe, they made as it were their meat, and with greediness followed. But if we take them as a description of the punishment of their sin, then taking the *fruit of lies* either for such evils as their lying wicked courses, and false dealing with God, should produce or bring on them, or were deserved by them, worthy of, or due to, them, or else the frustration of all hopes of good and satisfaction which in their wicked rebellious courses they had promised to themselves, then will it be more convenient to render it as in the future, *comedetis*, *ye shall eat*, or if in the preter or present tense to understand them as of that which should be as certain to them, as if past or present, or that they had already in part felt it and should more hereafter feel, having no other fruit of their doings laid up in provision with them, but what was of such false lying, deceivable, unsatisfactory nature; which shall be for hurt, and not profit to them. This way of taking it as spoken in description of punishment to them seemes plainest, and is by most followed. They have the authority of the Chaldee paraphrast also on their side, which though not literally rendring the words yet gives his sense of them by *אתקבלו חן* *ye have received the reward of your workes*, having rendred the former, *ye have thought* (or *plotted*) *violence* (or *rapine* or

oppression) *ye have done wickedness*; though some of great note incline rather to understand all these as expressions of their sins and pertinacy therein from the beginning and all along persisting therein, which is expressed by their plowing and sowing under it comprehended, and eating or laying up (as it were) and making use of these depending one on another, and tending one to another, plowing and sowing, to reaping, and reaping to laying up, eating and enjoying, all of the same kind, and so all consummating wickedness, according to the words of Abarbinel in respect to them and the foregoing words, *זה כלו משר לרוע מעשיהם וכן אכלתם פרי כחש כי הרבנים סמוכים זה לזה החרישה לקצירה והקצירה למאכל* *all this is a parabolical expression of the evil of their doings, and so, that, ye have eaten the fruits of lies; for the words have relation (or connection) one to (or with) the other, plowing to reaping, reaping to eating.*

The words are applicable to either of these wayes, and how according to either they may be understood and applyed we have in part shewed. Whichsoever of them we take, the next words shew the reason why it so came to pass, *viz.* that they either did so pertinaciously continue and go on in their evil courses, or did find such frustration in what they did, or so ill consequences on it, *viz.* *because thou didst trust in thy wayes, in the multitude of thy mighty men*: This made them do as they did, and this exposed them to what they did or should certainly find. Had they, as they ought, trusted in God and his waies, and relied on him for help and protection, they would have made his commandments the rule of their actions, and diligently occupied themselves therein, have plowed and sowed in righteousness, and not doubted to have reaped in mercy, and to have found a bountiful recompense of their labours from him; but now having forsaken him and trusting in their own false waies and relying on their own strength and the power and multitude of their mighty men, they plow and sow wickedness, reap iniquity, and eat the fruit of lies, give themselves up to run on in all evil waies, make it their meat to do such things, and therein promise themselves satisfaction; or, because they do so plow and sow wickedness through their false trust in their own way and their own strength, they shall reap the punishment of their iniquity, and be frustrate in all their hopes and expectations of good from what they do, and find those ill consequents which are farther described in the following words: to which we might from these with good connection pass; but before we leave these, we shall speak some thing more of the expressions in them.

Because thou didst trust, &c. Here is on a sudden a change of numbers from *ye*, to *thou* which makes Kimchi to think that he turns his speech from the people to the King Hosea, in whose time Samaria was destroyed and the ten tribes carried into captivity. But it is easily solved, by observing that rule which he and others give elsewhere (as we have seen) that when a people is spoken to, or of, either the singular or plural number is indifferently used, as they are looked on as one collective body or as more persons, and so it is by ⁹ others observed here to be, and that the people in general are still spoken unto, and Abarbinel explains it, *והיה זה לך אפרים* and *this hath been (or shall be) to thee o Ephraim, because thou trustedst in thy way &c.* By their way wherein they trusted, may be understood either more generally all those evil ways that they took forsaking Gods way, and yet thought to be secure in them, their projects and counsels which rejecting the counsel of God they took, their ¹ religion and their policy *דרך הרשע והאמונה הרעה* faith Kimchi, *the way of wickedness and wrong belief.* Their Idolatrous ways, worship of those calves which were from themselves (c. 8. 6.) and those Idols which they substituted to themselves in place of God, as Patrons, benefactors &c. ch. 5-12. will necessarily be taken in under that name, and Abarb. more particularly interprets it of the way that they took in going to Egypt and to Assyria (as c. 7. 11.) viz. to procure help and forces, not turning to God by repentance, but thinking by their assistance to secure themselves against all evils on their falsifying his covenant by the Prophet threatened, which then will be much the same with what follows, *and in the multitude of thy mighty men.* viz. ¹ either of those of their own that they had of their own people, or such as they hired from other nations, as particularly Egypt whence they sought for help. So Kimchi, and to make up the sense, adds, *and hast made flesh thy arme and not trusted in me, therefore art thou fallen*, or as Abarbinel, *but in truth, all this shall be vain trust, for it shall not at all profit them* מפני האויב before (or against) the enemy. Such trust we know is elsewhere attended necessarily with a curse. Thus, saith the Lord, *curst is the man that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord,* Jer. 17. 5. yet out of such trust did they depart from the Lord, and obstinately follow their own ways. How therefore this curse should be executed on them, if the foregoing words, threatening that they should eat the fruit of a lie, do not sufficiently shew, the next

words will, *therefore shall a tumult arise among thy people, &c.*

But before we proceed to those words, we shall yet by the way take notice of a great difference which is betwixt the LXX, and such as follow them, in the rendering some of the words of this verse, from the Hebrew, as by those that we have seen understood and rendered; as first at the beginning of it, for *ye have plowed wickedness*; they have *ἡντι πονηρίας ἀσέβειας καὶ τὰς ἀδικίας αὐτῶν ἐσκαύθησαν*, *quid reticistis impietatem & iniquitates ejus vindemiastis*: the printed Arab. likewise following them in the signification of the words, though differing in the distinction of them, taking (as above we intimated) the last words of the preceeding verse into this, render

بما اولان العدل لماذا غفلتم عن النفاق وقطعت مظالمه which the Latin translation renders, *o filii aequitatis, quare neglexistis impietatem, iniquitates ejus tamen vindemiastis*, *O ye Children of righteousness, why have ye neglected (so he renders what is in the Greek been silent at) ungodlyness, yet have ye gathered the iniquities thereof?* the main of the difference is in their rendering that word which is usually looked on as signifying plowing, by *being silent at*, (or *neglecting*, or *not taking notice of*). By the same signification they rendered the same word *חרש* Charash, above v. 11. where we noted that that root hath besides the notion of plowing, that also, of *being dumb or silent* (as it signifieth in the Syriack and Arab. tongues) but why, as there, so here, they should choose to take that meaning of it, and not that of plowing, is that of which I know not what good account can be given. Concerning their rendering likewise, *קצרתם* Ketsartem, *ye have reaped*, by *ἐσκαύθησαν*, which usually is restrained to gathering of grapes, we have also spoken on v. 12. where we have the like rendering, what may suffice. By their rendering *עולתה* Avulathah, by *ἀδικίας αὐτῶν*, its iniquities it may be thought that they took the last letter *ה* to be an affixe fem: of the third person.

The following words *פרי כחש* peri cachash literally sounding *the fruit of a lie*, they render (as we have said) *לִשְׁכַּת כְּדָבָר* lyschath kadbar lying fruit; and then the last words *כי נטחך בדרך כבוד* Ci batachta bedarceca berob gibboreca, *because thou didst trust in thy way, in the multitude of thy mighty men*, they render (according to the Roman copy followed in our Polyglot bibles) *ἐν τῷ πλῑθος τῆς ἀνδρείας σου*, *because thou hopedst (or trustedst) in thy sins, in the multitude of thy power* (as if by their way they took to be meant their ¹ sinful wicked way and so gave the meaning rather

⁹ Menoch. Grot. ¹ Zanch. ¹ In thy youth (or young men) & sociis tuis, and thy associates. Grot. ¹ Nomine viae & viarum significantur peccata. Nobil.

than the word ; but other copies have it *ap-
parat os, in thy chariots*, so Jerom. hath it
and so Cyril, and so the printed Arab.

لن وثقت بمركباتك بكثر جيشك
quia spem collocaſti in curribus tuis, in mul-
titudine exercitus tui, *because thou trustedſt in
thy chariots, in the multitude of thine army*;
which makes ^v some suspect as if they looked
on it as written ברכבך beraceca, which
would signify *in thy chariot*, instead of
ברכך bedarceca *in thy way*. The word דוד-
מוס of thy power, which they put instead of
גבורת gibboreca *thy mighty men*, is perhaps
well rendred by the Arab. جيشك thy army,
it being as Drusus notes not unusual to put
duxus pro exercitu & copiis militaribus, for
an army and military forces, and so will it
answer well in meaning to *mighty men*, though
the forme of the noun be different. This we
may observe of their words; on their meaning
I shall not insist, seeing we follow it not.

We may likewise observe a difference be-
twixt the Syr. & other ordinary translations,
though not as to the signification of the words,
yet as to the distinction of the clauses of the
sentence, he thus reading, **بحناك سبلنا
محولا مسيولنا ماحدسا فانا بيحدا**
*ye have plowed sinne and iniquity, and have
reaped and eaten the fruits of a lie*, where if
the conjunction in **مسيولنا** and *ye have
reaped* were omitted all might be regular
according to the Hebrew, and the words
placed in it as in that. The word גבורת gib-
boreca *thy mighty men*, he also renders
בגבורת of your might.

Therefore shall a tumult arise among thy peo-
ple &c. **וקאם** vekam, *therefore shall arise*;
others and there shall: the particle ^v ve, u-
sually signifying, and, but otherwise used for
an illative, and so by ^w some noted here to be;
by some it is quite omitted (as by the vulgar)
but then must be understood, (these words
declaring such punishment as is consequent
on those wicked dealings of them before de-
scribed) *because they so behaved themselves
therefore shall it now be thus to them* **וקאם**
kam, *there shall arise*; so the LXXII. also and
vulgar Latin, with most others of the an-
cienter, and more modern translations render
it in the future tense; yet some modern, ex-
urgit, *doth arise*, others, surrexit, *hath risen*:
but there is not need, I think, of any such
alteration, as neither the grammar of the word,
so nor the scope of the place requiring it,

the words being a prediction of what should
follow on their evil doings, which indeed for
the certainty of its completion might be said
already to be, or have been. A tumult, the
word is שון shaon, by the Chaldee, vulgar
Latin, and others rendred likewise tumultus,
^a a tumult, by others much alike ^y conturbatio,
and ^z sonitus a noise, Drus. expounds it as
importing, bellum, war; every battle of the
warrior being with confused noise (Isaiah 9. 5)
there being usually both the voice of those
that shout for mastery, and the voice of them that
cry for being overcome (Exod. 32. 18.) both,
of the prevailing party to encourage one
another in the pursuit, and to shake terror
into those that are beaten, and of them crying
out for fear of the enemy one to another
נוסו נוסו nusu, nusu, flee, flee, as R. Solomo
speaks, and to ^a one of these more particu-
larly do some apply the words, ^b others to
the other. Both usually go together, and ^c both
may be well comprehended; but the LXXII.
render the word by ἀπώλεια, and the printed

Arab. الهلاك, the Syriack also ابدان abdan,
all signifying destruction. But this rendring
will well be reconciled with the former by
observing what R. Tanchum here notes, that
שאון signifies both **الخراب والوحشة**
devastation and desolation according to the use
of the verb **שאה** shaah, in Isaiah 6. 11.
wherein it is twice repeated in that signifi-
cation, and also according to others **هدج**
وهدج a noise and murmuring, viz. **صحيح**
عساكر اعدائهم the noise (or crying out)
of the armies of the enemies against (or over)
them: the one of these is a signe of the other,
the noise of the pursuing enemy, of their flight
and destruction, and if this be rendred by
tumult or noise, with which the verb, shall
arise, ^c seemes best to agree, yet that it im-
ports together their destruction, ⁱ destruction
accompanied with noise; it appears by the
following words, and all thy fortreffes shall be
destroyed &c.

This tumult it is said shall arise **בעמך** Beam-
meca, in, or among thy people, or peoples:
for it is the plural number, which may be
put, ^e because they consisted of several tribes,
and so were as several peoples; or ^b to shew
that not any tribe among them should be free
from the calamity, but it should extend to all:
and it being said that it should be in, or among
their people, ⁱ some look on it as meant of
civil warres, intestine broiles, commotions
and tumults among themselves, and the mis-

^v Trem. ^w Calv. Gror. Zanch. ^x So the Chaldee **אחרונש** signifies. ^y Capito. ^z See Jerom. Ar.
Mont. Gror. significat hostilem sonitum. Pet. à Fig. Barbaricum, quod eo barbari utantur. The MS. Arab.
^a Viz. of the enemy. Jerom. Pet. à Fig. Sa. ^b Oecol. Pare. Riv. Tarnov. ^c Ribera. ^d See Heb.
Concord. ^e Calv. ^f Full. cap. Concord. vastari seu desolari, sed proprie cum fragore, tumultu & repentino
impetu ac irruptione. ^g Pet. à Fig. ^h Trein. ⁱ Dane.

chiefs consequent thereon, but those that we have seen and others, seem rather to respect that which is to be brought on them by the forrain enemy, and some look on both as included, they being in danger of the enemy, and perplexed for fear of him, dividing themselves in their counsels, and falling out at once among themselves to help forward the mischief, which, however we understand these words, as the next words declare, shall be great for (saith he) *all thy fortresses shall be spoiled*, &c. whether by the hands of such as raised civil broiles at home as we have seen some will, or of the forrain enemy as others, all their ^m fortresses or such places as they built for their defence, against all enemies and thought to be secured by *מגדליו* ^o *murata tua thy walled places*, which the printed Arab. render *حصاناتك* *Mohassanateca*, which may signifie the same, or fenced places. The Chaldee *כרכך*, and the Syriac *ܕܚܝܒܝܐ* by the same word though the Latin translation of the first renders it ⁿ *arces tuæ thy towers or castles*, of the second, *urbes tuæ, thy cities*, though I suppose both mean the same, viz. (as we said) ^o such places as were fenced, the Ms. Arab. *كل صندق* which seemes to signifie, *all the middle (or inward) parts of the houses* which are usually most defended, though I rather think here is an error of the scribe; and that for *صندق* or *صندوق* should be rather read by transposition of a letter *حصونك* which is *thy fortresses*. However any translate it the Hebrew *מבצר* *Mibtsareca*, seemes plainly enough to signify such places which are so fenced and fortified as that they within them, and what they there have, may be secured from such as shall assault them; the verb *בצר* *Batsar*, signifying (among other things) both munire, *to fence* and make strong, and also prohibere, *arcere, to keep off from*, and so the noun *מבצרים* *mibtsarim*, places so ordered as to secure those in them, and hinder the access or outward violence of others. Such places it appears they had, and trusted in them for security; but they having forsaken God, the only fortress and secure refuge of such as cleave to him and trust in him, and he having forsaken, and given up them, they all shall nothing avail them, for how strong soever they made them, 'tis said *they shall all be spoiled*, none escaping *כל יושר* *col yushad*; the extent of which threat to every

particular of them to express, Ar. Montanus nicely renders it ^p *omnes vastabuntur*, forcing the language in Latin that he may give literally as well the construction as the meaning of the Hebrew. Perhaps it were as well and as expressive, as to say in true Latin as Pagnin before had done *vastabuntur shall be spoiled*, or as ^q others with respect to the word of the singular number, *unaquæque munitionum tuarum vastabuntur, every one of thy fortresses shall be spoiled*.

Shall be spoiled, say ours and several others. The LXXII render it *οὐκ ἔσται* which the Latin renders *abibit, shall depart*, i. e. shall faile, or *peribit shall perish* (as the word doth sometimes import.) The printed Arab. which usually follows them in this book, renders it *يخرب* *shall be spoiled*, as ours render it from the Hebrew, and so also the Ms. Arab. *يخرب* the Chaldee also *יחבון* and the Syriac *ܕܚܝܒܝܐ* which all properly signifie the same, viz. *shall be spoiled, or pillaged*, but the vulgar Latin, and others, *vastabuntur, shall be laid wast, or destroyed*.

The Hebrew roote *שדד* *Shadad*, (whence is this *יושד* *Yushad*) hath both these notions viz. of *preying, or spoiling, or pillaging*, and also, *destruction* betwixt which if otherwise distinction may be made, yet here it need not be made, but the verb taken in such latitude as that which soever be put, the other may be understood with it. And that they shall not only be *robbed or spoiled*, but utterly *destroyed, and laid wast* (*כל אחד* *every one of their fortresses* in which they trusted) by the destroyer which should come upon them, as Kimchi speaks, the following words declare, in which by comparison to a sad destruction of another place the grievousness of what shall befall them is plainly shewed: for *they shall be spoiled or destroyed*, saith he, *כשך שלמן בית ארבל* *as Shalman spoiled Beth-Arbel in the day of battle*. So ours perspicuously render it, and literally enough, except we should more nicely say, ^t *as (or according to) the spoiling (or destruction) of Shalman, or Shalman's spoiling, or destroying of Beth-Arbel*, and so the Ms. Arab. word for word *مثل هبب شلمن بيت اريال* which is all one in sense. But several of the ancient interpreters give farre different renderings, or rather paraphrases, of the words as not so literally agreeable to them, so neither so perspicuous as to the meaning. It shall suffice to recite some of them without farther search into them, or their reasons in giving them.

^k Kimchi. Abarb. Sa. Menoch. ^l Tirin. *tam domi quam foris*, Trem. ^m See ch. 8. 14. ⁿ Bibl. Polygl. Mercer. *propugnacula tua*. ^o Munitio, *Arx munita*, *civitas munita* & *murata*, Buxt. Lex. Chald. Rabb. ^p *كل* Collo in Arab. is indifferently construed with a verb either plural or singular, to the same sense, it being in forme singular, in signification plural. ^q Kimch. Jun. Trem. Zanch. Rivet. &c. ^r Steph. Lex. Kirch. concord. some copies have *οὐκ ἔσται*, *shall be inhabited*. viz. by the enemy. ^s Druf.

The Chaldee thus paraphraseth it, כְּבִרְכָּה שְׁלֹמָה בְּכִמְנָה בְּיוֹמֵה דְקִרְכָּה which the Latin translation in the Polyglot Bible renders *sicut vastatur pacificus per insidias in die belli*, i. e. as a peaceable man is destroyed in time of war. And Mercer, with such a destruction, *qualis fieri solet cum rebus pacatis de repente per insidias bellum morietur*, i. e. as useth to be made, where things being in peace, on a sudden war is made by snares, (or treachery) which is not so near to the words, as what our ordinary copies read. In this way *Shalman* and *Arbel*, are not looked on as proper names (although *Petrus à Fig.* in his comment put for the first *Salma*.) But rendred according to the signification which the words otherwise have, without any respect had to אֶרֶב joined to אֶרֶב, and according to this way doth R. Salomo expound them as *spoilers which come suddenly on a people that sit in peace by way of ambush, so that they are not aware of them that they might flee before them, but they spoil (or destroy) all*. Hum I suppose *Lyra* also follows, in that note which he gives that *Shalman* is not a proper name but an appellative, signifying *pacificum seu quietum, peaceable or quiet* and that in the Hebrew it is a *domo insidiantis, from the house of him that lieth in wait, so that the literal interpretation is, as she that was peaceable (or at peace) was destroyed by the house of him that lay in wait; and so the sense, as a peaceable and quiet nation, not fearing danger, is destroyed by one lying in wait, and his family, suddenly falling in on a people not aware of it, who thought themselves to be in peace and quietness, as it is read of the destruction of Lachish, Jud. 18*. Thus he; which he might have said was according to the Chaldee and R. Salomo, but not according to the Hebrew, but the Chaldee hath the liberty of a paraphrast. Among those, whose business is more pressely to follow and cleave to the words: the LXX (yet seeming here to take paraphrastical liberty) render according to the ordinary copies, ὡς ἡ ἀρχὴν Σαλμάνην ἐν τῇ οἰκῇ, τῷ Ἰεροβοάμ, ἐν ἡμέραις πολέμου μύληται ὅτι τέκνους ἐδάριπεν, which reading the printed Arab, also hath مَثَل رَجُلٍ سَلَامَانَ فِي أَيَّامِ الْحَرْبِ ضَرَبُوا أُمَّهُ كَمَا ضَرَبَ رَجُلٌ بَنِيهِ فِي أَيَّامِ الْحَرْبِ as prince *Salman*, of the house of *Jeroboam* in the dayes of warre dashed the mother with the children: where in the first place we may observe that instead of what ours (with others) have, as *Salman* spoiled (or as *Salman's* spoiling) they have, as *Prince Salman*, which makes some think that instead of כָּשַׁר *ceshod* as the spoiling, they read כָּשַׁר *Cesar*, as the

Prince: but then there wants a verb to make full sense, which therefore the Latin translator of the Arab. supplies by putting in *Egit*, as the *Prince Salman* did; but there is no story extant of any *Prince Salman*, that did so in or to the house of *Jeroboam*: and indeed *Jeroboam* seemes to most to be a mistake in the writing for *Jerubaal*, as other copies have, and anciently had in *St. Jerom's* time, who takes notice of both, and preferres the latter, looking on them to have taken *Arbel* and *Jerobaal* for the same name; and then they referre it to that story recorded *Judg. 8*. concerning what passed between *Gideon* and *Zebah* and *Zalmunnah*, so that *Salman* also here, should be the same with *Zalmunnah* there. And indeed the LXX do there also call him *Salmana*; but in the Hebrew there is a great difference in the writing betwixt *שלמן* *Shalman*, and *זלמנע* *Zalmunna*, so that it will not be easy to think them the same; yet it is by them supposed, and then the sense according to them will be, that as *Salmana* the Captain of the *Midianites*, δαμάσθη δὲ ἐπὶ τὴν γῆν, the mother of the house of *Jerubaal* (i. e. *Gideon*) i. e. of the *Hebrews* with her children, so the Captain of the *Assyrians* should with cruelty and without all pity deal with them in his war against them, and dash in pieces the mother, with (or upon) her children. So *Cyril*; and to the same purpose *Theophylact*, although *Cyril* say that others take it on the contrary, that not *Salmana* did so deal with the house of *Jerobaal*, or those of *Israel*, but *Jerobaal* and his company with the house of *Salmana*: but he looks on the former as more convenient. Yet seems the latter preferred by *Jerom* in the *Vulgar Latin*, which yet manifestly referres the words to the same story, rendring, *Sicut vastatus est Salmana à domo ejus, qui vindicavit*, (or as others *judicavit*) *Baal* vi. e. as *Salmana* was destroyed by the house of him that revenged (or judged) *Baal* which is a periphrasis of *Gideon*, who had his name *Jerubaal*, as signifying, as he renders it, *Jud. 6. 32. ulciscetur de eo Baal*, let *Baal* revenge himself of him and so כָּשַׁר is by him rendred passively, as he was destroyed, as it was by the other actively, as he did destroy, which according, as the sense should require might well enough be admitted, the words sounding, *secundum vastationem accor ding to the destroying of Salmana*, which as it is differently applyed to the persons, may signify as *Salmana* was destroyed, or, as he did destroy.

To these ancient Interpretations and explications I villingly yield that reverence which

¹ Diripitur pacificus, Petr. à Fig. ² Or Σαλμάνη or Σαλμουνά, as in other copies. Druf. ³ Druf. Trem.

⁴ Ribera.

is due to them, for their antiquity and authority, yet I must confess that I cannot find satisfaction from them, both by reason of the strange alteration of names in them, and because there is nothing in the history of Scripture which may make us think that either by Salmana, or Jerubbaal, was done any such thing as is here spoken of and alluded to, as well known to all. The like must I say of another ancient version, viz. that of the Syriack which renders **לפ חרל בעכל**

לפ חרל as the spoiling of Shalmo from Bethil (or Bethel) in the day of battle, in which besides the change of the name *Bethartel*, into *Bethel*, the sense is left very obscure.

Divers moderne Interpreters therefore, of Christians, not content with those ancient renderings and expositions as well as Jews take other wayes of giving the meaning; as first those who by *Shalman* will have to be understood, *Shalmaneser*. Among the Jews Aben Ezra, saith, perhaps *Shalman* is *Shalmaneser*, and *Bethartel*, the name of a place; and so R. Tanchum (whose words because not before printed, that I know of, I put down)

ואם שלמן فهو اسم وقيل انه שלמן
מלך אשר פאחצר ולעל שלמן
מרכזי מן אשמי פאסץ אחדמה לער
וכר ארכאל اسم בל ויפאל אה
for التي يقال لها اليوم اركل

Shalman it is a proper name, and it is said that it is *Shalmaneser*, the king of Assyria, and that it is curtailed, and perhaps *Shalmaneser* is compounded of two names, the one of which is omitted because it was well known, and *Beth-Arbel* is the name of a country (or town,) and it is said to be the same which is now called *Arbel*: so that this name is curtailed in the beginning as the former at the end, but where that place stood he tells us not. That there was a place by them so called is manifest, in that one of their Rabbins in the Mishna is called **ארכלי** *Arbeli*, one of *Arbel*, and in some of their ancient authors is mention of linnen clothes that came **בארכל** from *Arbel*. Dr. Lightfoot tells us that the city here so called is **Αρβελ** *Arbel* by Josephus said to be a city of Galilee, and that it was betwixt Zipporim and Tiberias, and that thence was that Misnical Doctor.

Of the same opinion with Aben-Ezra and R. Tanchum, are not a few of the moderne expositors, and as for the name of *Shalman* that it may be put for *Shalmaneser*, with the

end of it cut off ^a they produce examples as of *Bamoth* put for *Bamoth-Baal*, and of ^e *Hamath* for *Hamath-Dor*; and as for *Beth-Arbel*, that it may be the same with *Arbel* the beginning *Beth* being omitted, they think proved by *Aven*, being put for the same with *Beth-Aven*, v. 8. of this chap. Then as for the place called *Beth-Arbel*, or *Arbel*, ^f some say that it was in the border of Judea eastwards, or a place on the other side of Jordan, ^g which *Salmaneser* took in the first year of King Hosea, when he warred against King Hosea and made him tributary, and that there was another place in a great plain so called. They take notice likewise that 1 Macc. 9. 2. there is a place in the Land of Judea called *Arbela*. But Grotius thinks it there false written, for rather *Arbatti*, from the Hebr. **ערבתי** which mentioned before c. 5. 23. is there called *Arbattis*; but there is another place of that name, farre distant, in Assyria (viz. *Arbela*) famous afterward for the great defeat of Darius by Alexander, and that ^h some think here meant, as if there *Shalmaneser* had obtained some great victory and cruelly used the inhabitants. But if there were any example neerer home, as probably there might be, I scarce think the Prophet speaking to the people, would mention, for working on them, a thing done at so great a distance from them: any example neerer home, and better known to them would more move them, and such we may therefore think was some cruel execution done on some town of that name in their own Land or neer them. Our Bibles in the margin for the illustration of this place, referre us to 2 K. 18. 34. where are named *Hamath*, *Arpad*, *Sepharvaim*, *Hena*, and *Ivah*, and *Samaria* it self, as places taken by the king of Assyria, and so chap. 19. 13. where most of the same places are again named. And so do ⁱ others also referre us to the same places. But neither is *Beth-Arbel* (or *Arbel*) there named, and the words there spoken are not in the name of *Shalmaneser* but of *Sennacherib* who reigned after him. I suppose therefore that all that they would have us to understand from those places cited, for the illustration of this, is, that several places were utterly destroyed, not only by *Sennacherib*, but by other Kings of Assyria, and among them *Beth-Arbel* by *Shalmaneser*.

R. David Kimchies father by him cited, agreeing in the first place with them who think by *Shalman* to be meant *Shalmaneser*, yet as to the other name, *Beth-Arbel*, differs from them thinking it not to be the proper name of some other place but to be meant of

^a See Maimon. Preface in Zeraim. ^b See Buxt. Lexicon. ^c Cent. Chorogr. c. 85. ^d Lively, R. v. ^e See Mas. on Jos. 21. pag. 311. ^f See Index of proper names in the Bible. ^g Munst. Rivet. Tig. note 2 Reg. 17. 3. ^h Uih. Annal. veteris Test. p. 94. Jun. Tr. Rivet. ⁱ Jun. Tr. Pile.

Samaria it self, as if it were so called from the notion of *ארב* Arab insidiari, to lay waite, and *אל* El God, viz. the house against which God set liars in waite, and took it, viz. caused it by them to be destroyed by reason of the wickedness of it. But this *Abarinel* censures as no way congruous, inasmuch as he here threatens *Samaria* with like destruction, which had already happened to the place instanced in; and how shall that be compared to it self as to another thing?

Others, as to that name, do not take it as one compounded word, making one proper name, but dividing *Beth* from *Arbel*, render it *the house of Arbel*; or as ¹ others, *fanum Arbel*, the temple of *Arbel*, whether making *Arbel* the name of a man, or of an Idol god, or a town, which house or temple *Shalmaneser* destroyed: and if it were any strong house or temple or place of defence that was so destroyed, then may their fortresses to be destroyed well be compared to it. But *Cappellus* takes *Arbel* rather to denote the place whence *Shalmaneser* was, than a place that he destroyed, rendring the words, *munitiones tuæ vastabuntur sicut vastatione Salman demus Arbelis in die prælii i. e. thy fortresses shall be destroyed as by the destruction of Salman of the house of Arbel*: and he expounds it as if it were a prediction by the Prophet, ² that *Shalmaneser* the King of the *Assyrians*, qui forte *Arbela* oriundus fuit, *who perhaps was from Arbela* (or born there,) should destroy them. If this were the meaning, then were here no comparison of one place to another, and therefore he taking it so, would not have it read in the Hebrew text as it now is, *כשוד* *Ceshod*, as by the destruction, but *בשוד* *Behod*, by, or with the destruction, viz. by which *Shalmaneser* the *Arbelite* shall destroy them, affirming that destruction should by him be brought on them, not comparing it with such as he had brought on others. But this meaning ought not to be of that value to us, as that for its sake we should change the established and never doubted of reading of the text. By the same reason every one for introducing any where such a meaning as pleased him best, might alter the words as he pleased, of which there would be no end, and it would be a matter of very ill consequence: we must fit our meaning to the words, and not the words to our meaning.

Against the taking of *Shalman* for *Shalmaneser* *Grotius* suggests an objection from the time of this prophecy, his words are, *Quidam per Salmanam Salmanasarem hic intelligunt, & ei putant victoriam aliquam ad Arbela contigisse; verum hæc scripta sunt ante Salmanasaris tempus; si modo notatio temporis initio scripti libri ad*

*totum librum pertinet. Some by Salman here understand Salmaneser, and think him to have obtained some victory at Arbela; but these things were written before Salmaneser's time, if the date of time at the beginning of the book belong to the whole book. I suppose he means because it is there said that he prophesied in the days of Jeroboam the son of Joash, without mention of any other King of Israel who succeeded him, whence it may be concluded, and by some is, as there we noted, that most, if not all of Hoseah's prophecies were delivered and written in Jeroboam's time, which was before we find any mention of Shalmaneser: but the force of this argument will be taken off, if we consider how long the Prophet Hoseah lived, as that he did not only foretel of the destruction of Samaria and captivity of Israel, but also saw it accomplished, so that though he began to prophecy, and spake many things in the time of that Jeroboam, yet it is probable that he continued to preach and to prophecy concerning Israel in the time of other Kings thereof also, even of Hoseah the last of them, so that he might see and speak of things done by Salmaneser. But he seems rather inclinable to take the names for *Zalmanna* and *Jerobaal*, and for taking away that difference which is between the Greek and the Hebrew, while the Hebrew reads only *בית ארבעל* *Beth Arbeel*, the house of *Arbel*, but the Greek *ἐν τῷ οἴκῳ τοῦ Ἰεροβοάμ* of the house of *Jeroboam* (or as other copies *Ἰεροβοάμ* of *Jerobaal*) adding *in of*, and by *house* seeming to understand his army, he thinks it probable, that for *בית* *Beth* should be read *ביר* *beyad*, per, by; by *Jerobaal*. But it will be too bold for us to follow his conjecture, as before we said, concerning that of *Cappellus*; if we should give our selves that liberty, we should have in this verse three different readings, one from the Greek in reading *כשוד* *Cesar* for *כשוד* *Ceshod*, another from *Cappellus* reading for it *כשוד* *Beshod*, and another from *Grotius* in reading *ביר* *Beyad* for *בית* *Beith*; and why may not some others by the same authority make others both here or any where else, so that we shall not know where to fixe? It will be the only safe way to keep to our reading as we have it, and to lay any fault or incongruity which we meet with on the Expositions, not on the words read in the Text. If these that we have seen be liable to exceptions, as we see they are, there is yet another way which seems freer from them, which is, not fastening on either of those forementioned stories to look on it as another different from them, which though not elsewhere in Scripture recorded or mentioned, yet was then well known, and perhaps not*

¹ Pagn. ² Tig. Zanchi. ³ Capp. Crit. p. 363.

long before done; so taking *Shalman* to have been ^a some great man of might, who in hostile manner invading *Beth Arbel*, (whether we render it the house of *Arbel*, taking *Arbel* also for the name of a man then well known, as *Kimchi* thinks, or *Beth Arbel* for the name of a place, as ^o others take it) prosecuted his victory with the greatest extremity of cruelty, signal to a proverb, wherein he neither spared sex nor age. To this way *Abarbanel* also, having considered the others, inclines, as several ^p other more modern Expositors do.

The cruelty shewed in that destruction, and mentioned to bid them expect the like, is set forth in these words, **אם על בנים רטשה** *Em al banim ruteshah*, the mother was dashed in pieces upon her (or the) children, or as the Geneva English, and ^q others, the mother with the children was dashed in pieces, the children being dashed in pieces against the ground, the mothers were also thrown and dashed upon them, or at once with them. The verb **רטשה** *Ruteshah* is as R. Tanchum expresseth it **פעל לם יסם פאעלה** *a verb with which the agent is not named, i. e. a verb passive, and agrees with Em, the mother*, shewing that she should be so used, but not mentioning by whom: but the Greek expresseth it by the active, expressing the agent, **ἰδούσαντες** (or **ἰδούσαντες**) *they dashed against the ground the mother upon the children*, as the printed Arab. following them, and the Syriack also **ܐܡܐܢܐ**, in the plural number *they*, viz. *Shalman and his souldiers did dash &c.* which alters not the sense, but yet gives us a different understanding from that of others, who so interpret it, as if the mother seeing her children lay dashed on the ground and ready to be slain, cast her self also out of anguish with violence against the ground upon them, which interpretation *Kimchi* also mentions. The Chaldee renders **אם על הבנים קטלה** *the mother was slain upon (or with) the children*. In this sense of *dashing*, as taken in the notion of great cruelty, is the word elsewhere also in the Scripture, as 2 Kings 8. 12. Isaiah 13. 16, 18. Nahum 3. 10. and in this Prophecy c. 13. 16. yet are there amongst the ancient Jews, as by *Kimchi* cited, (and it is found in *Baba Metzia* c. 3.) who would here have it taken in another notion, viz. of *leading*, *parting with*, or *forsaking*, much like as **נשא** *Natsah* is used, as if it should sound, *the mother with her children was left, or forsaken*, viz. by the husband and father,

being by the enemy pulled from them. But this seems a more frigid interpretation. The verb is, as by ours, so by most rendred in the signification of the preter tense, of which it is, yet by ^r some in the future *illidetur* that *shall be dashed*. Both tend to the same scope, though in the one telling what was done in *Beth Arbel*, and bidding *Israel* in *Samaria* and elsewhere to expect the like; in the other telling them what should be done in them, for making their destruction like to that of *Beth Arbel*: and why such severe things should befall them, the next words shew.

V. 15. *So shall Beth-el do unto you, because of your great wickedness: in a morning shall the King of Israel utterly be cut off.*

So shall Beth-el do unto you &c. **כנה עשה לכם בית אל** *Cacab asah lacem Beith el.* ^s Some following here the same construction of the words, render *sic fecit vobis Bethel, so hath Bethel done unto you*; ^t others, *ita efficit vobis Bethel so doth Bethel do unto you*; others as ours, *shall do*. The verb is indeed in the Hebrew of the preter tense, but by ^u some noted to have the import of the future. Such promiscuous use of the tenses in prophetic denunciations, the thing foretold to come being as certain as already done or in doing, we have more than once had example of, and shall not need to insist on it. The meaning according to all will be the same, viz. that what evils had befallen them and the great mischief like that which befel *Beth Arbel*, that should come upon them, were all from *Bethel*, (^v taking by a figure the place for the things done in it) i. e. by reason of their great wickedness there committed. Though those evils were sent upon them by God, and by the Assyrian, his instrument, inflicted on them, yet is neither the one nor the other said to do to them what they suffered, but *Bethel*; their Idolatry and great wickedness there, being the cause that moved God to bring the destroyer on them.

Why the first particle **כנה** *cacab*, signifying, and by others as well as by ours rendred, *so*, should in the interlineary be rendred *sicut*, as, I know not. Others give another construction, making *Bethel* the vocative case; so the Syriac **ܐܝܬܐ ܕܒܝܬ ܐܠ** *so have they done to you, Bethel*, changing the number in the verb from

^a Kimchi, Druf. ^o Capito. Pare. ^p Calv. Pelic. Trem. Oecol. Pare. Urfin. ^q Jun. Trem. ^r This I note, because in *Aben Ezra* here seems a manifest error in the print or scribe, while we read in him that it is **שם דבר** *Shem dabar*, which denotes a noun substantive, which here it cannot be. ^s Pagn. ^t Vulg. Lat. ^u Jun. Trem. ^v Rivet. ^w Jun. Trem. by a Synecdoche, Pare. Rivet. Pifc. ^x The Latin Translator renders it *facient they shall do*, well as to the sense, as we see ours render the Hebrew by the future. the

the singular to the plural, as if he understood the King of Assyria and his army. But the Greek with change not of number, but person, ὅτις ποιῶσιν ὑμῖν οἶκος ἱσραὴλ, and the printed Arab. accordingly هكذا اصنع بكمجا *so will I do to you*, (or *with you*) ὁ οἶκος of Israel. And this way of rendring *Bethel* in the vocative case doth Drusus also approve, so far as to seem to doubt which should be preferred, without altering the verb at all, but supplying *Deus God*, sic faciet vobis Deus, *so shall God do to you*. The scope in all these will be but the same, for whether we take to be understood as the agent the King of Assyria, and his forces the instrument, or God that set them on work immediatly, it is all one, he is still the principal agent. But between these and the former rendring, wherein *Bethel* is made the nominative case, there is this difference, that in that *Bethel* is taken for the iniquity or Idolatry committed in it, to which it was so wholly given, as to give its name to it, if it were all one to say *Bethel*, or the *Calf* or *Idol* that was worshipped in *Bethel*, the Idolatry and wickedness therein practised: In the other, for the inhabitants thereof, or those who there assembled themselves for that Idolatrous worship, which being not only the citizens and proper inhabitants thereof, but all other the Israelites from Samaria and all other parts of the land, we cannot but think the meaning well given by the Greek, giving it in a more general terme, of *the house of Israel*, though only that one town *Bethel*, where their common meeting for those wicked ends, in which they all conspired, was, be named.

According to both wayes, that which brought on them the mischief threatened, is farther described in the next words, מפני רעה רעונם *Mispeni raath raathcem*, which ours in the text render, *because of your great wickedness*; in the margin more literally according to the Hebrew, *because of the evil of your evil*: others yet more literally in respect of the first word, as the LXXII. ἀπὸ προσώπου ἀδικίας κακῶν ὑμῶν, and the printed Arab. following them من وجه قبايحكم, and the vulgar Latin à facie malitiæ nequitiarum vestrarum, and the Interlineary à faciebus malitiæ malitiæ vestræ, *from the face of the evil* &c. that מפני *Mispeni* according to the composition of the word from מן *men from*, and פנים *panim face*, doth in nicety so signify as it is by them rendred, there is no doubt; but as well known, that it is used also to signify *for*, or *because of*, and we cannot doubt therefore, that it was by them so understood, and that they would be so understood, while

they so rendred it, though the expressions which they use, be not otherwise so well known in that sense in the language that they wrote in. And therefore the Doway, which usually renders the Latin very literally, doth here render à facie by *because of*, as well as it is by * others so expounded. Much the like may be said of the Latin Translator of the Syriac version, which renders من وجهك *men kedom*, which in that language signifies *from before*, by *propter for or because of*.

As for the following words, which according to the Margin in our Bible literally signify *the evil of your evil*, that they are well rendred by *your great wickedness*, we need no farther proof than what R. Tanch. observes according to a known rule, אדם יציעון השי אל מלה למבאגה פי המדח או פי הנם i. e. *that they joyne in construction a thing with its like to denote excess either by way of praise or dispraise*, as שיר השירים *Shir hashirim*, canticum canticorum *a song of songs*, and הכלים *Hebel habalim* *vanity of vanities*; otherwise the words signify פחיתותם *the filthiness* (or *foulness*) of your evil deeds: and so therefore the Latin Translator of the Syr. version renders פחיתותם *the evil of your evil* by pestimam malitiam vestram, *your most (or very) evil evil*. In some Greek copies it is observed that the word רעה *raath evil* is not repeated as it is in that which we follow, in which we read ἀπὸ προσώπου ἀδικίας κακῶν ὑμῶν, *from the face of the iniquity of your wickedness*, but only from the face κακῶν ὑμῶν of your wickednesses, or κακῶν ὑμῶν of your evils: and such a copy the printed Arab. followed, reading من وجه قبايحكم, which the Latin Translator thereof well renders, *propter turpitudines vestras for your filthinesses*; though it found as the Greek, à facie, *from the face* &c. These that so read, though they give the sense, yet by omitting the repetition of the word abate of the weight and Emphasis of the expression; and whereas the Greek, and they that follow them, as also the vulgar Latin put the last word in the plural, nequitiarum, of your wickednesses, which in the Hebrew is the singular רעה *raathcem your wickedness*, we may suppose them to have done it that they might express more fully the extent and multiplicity of their wickedness, which they thought the repetition of the same word to import, rather than that they did read instead thereof *Raathcem* in the plural, as ^d some seem to think. Tremellius, though I suppose liking best ^e the former interpretation, yet observes that the words may also be resolved, *propter mali-*

* Ribera. ^b See Buxt. Gram. l. 2. c. 3. ^c Polygl. Lond. ^d Ribera. ^e Valer ad amplificationem vocis ejusdem ingeminatio, ac si diceret, quia desperata est vestra malitia. Trem.

iam ipsam vestram, for that your very own wickedness.

That wickedness called the evil of their evil is generally looked on as their Idolatry or worship of their Calf at Bethel, Idolatry being extremum omnium malorum, the very heights of all evils. So R. Solomo, all this punishment גרם לכם הענל שבכית אל bath the which is calf in Bethel, been the occasion of to you, and by the evil of your evil is denoted עבירותיורני your sins of presumption: Aben Ezra, Bethel, because there was that calf, which was so, an evil above all your evils: and so Kimchi, all this bath Bethel been the cause of to you, as much as to say, the calf which ye worshipped there. Because of the evil of your evil, i. e. this was unto you because of the greatest of your evils, i. e. the worship of your calf, and because ye said ^a these are thy gods, O Israel. Abarbanel by this ingemination of the words, the evil of your evil, thinks to be intimated both the calf that their forefathers made in the wilderness, and those that they, their Idolatrous Progeny now worshipped, as an evil sprung from that former evil. These expositions, according to that distinction of the words, which is by ours also followed, referre these words to the precedent, as a cause of what is in them threatned, making after them the pause. ^b There is another way of distinction, putting a pause after the word Bethel, and making them a cause of what is threatned, thus, because of your great wickedness, in a morning &c. It will come all to one pass, the evil threatned being all, parts or several acts of the same continued punishment, and the causes of them mentioned belonging to them all, as to what went before, so also to what follows, in a morning shall the king of Israel be utterly cut off. This rendring of ours seems well to give the meaning of the words, which in the Hebrew are כשחר נרמה נרמה מלך ישראל Bashachar nidmoh nidmah melech Israel, In a morning in cutting off, hath been (is, or shall be) cut off the king of Israel. This doubling of the verb, and putting ^c the infinitive mood with the preterperfect tense, denoting the certainty and the full completion of the thing spoken, which ours well expresses by ^d utterly; and the rendring of the preter tense by the future, being as the sense requires ordinary, as we have before in several examples seen: and therefore though by others rendred according to the forme of the verb, excusus est, hath been cut off, is, I suppose, ^e no otherwise by them understood,

than that it should suddainly and as certainly so be, as if already done. And the word כשחר bashachar in a morning, or ^m in one morning, (or as it may be also rendred ⁿ cum aurora with the morning) may denote the suddainness of it, that it shall be done ^o statim, cito, presently, suddainly; or as Tremellius, perexiguo tempore, sicut fere momento exoritur aurora, ac lucem suam in totum orbem porrigit, in a very little time, as the morning ariseth almost in a moment, and diffuseth its light abroad: and so ^p several others to the same purpose. ^q Others, then when in the morning after a night of calamities they might have expected a morning, and little feared so suddain a destruction, as under the reign of King Hosea, who was better than some before him, & might give them hope of better things. By the King of Israel is looked on as meant Hosea, the son of Elah their last King, who may as say ^r some, be said to be cut off in a (or the) morning, because it was at the beginning of his reign; for though he reigned nine years, yet ^s from the beginning of his reign was he before brought under by the King of Assyria, so that presently, in the very dawning of his reign might he be said to have been cut off, though not till his last wholly with his people destroyed. Under the name of the King may ^t the Kingdom, or People, also be comprehended, which were all cut off with him. Thus according to that rendring which ours, and generally modern Interpreters give, is by these words denoted the certainty, suddainness, and unavoidableness of the destruction of the King of Israel with his Kingdom denoted, which was also by a similitude tending to the like purpose expressed above v. 7. that he should be cut off as the foam upon the water. And indeed according to all the Translators of the words that we find, is that looked on as the scope of them, though they be some of them so far different from ours and those that agree with it, as that some have thought they did read otherwise in their Hebrew copies, than we now do in those that we have. As for some of them their antiquity and authority requires, that we pass them not by unconsidered.

To begin with the vulgar Latin (as most known) that renders, sicut mane transiit (as some copies, or as others, transit) pertransiit Rex Israel, which those of Doway English, as the morning passed, hath the King of Israel passed. Here first is observable, that instead of in a morning, is rendred as the morning, which

^a הרע מכל רעתכם. ^b Ex. 32. 48. ^c Grot. ^d R. Tanch. takes it so to be מחר the infinitive. ^e Plane excidetur Jun. Trem. ^f Præteritum pro futuro more prophetico River. ^g Calv. Zanch. ^h Trem. ⁱ Lively. ^j Calv. Merc. Drus. &c. ^k Oec. Pag. Drus. Trem. and see Chr. à Castr. ^l Grot. ^m 2 Kings 17:3 Capito. Pet. à Fig. Trem. and see Kimchi and Abar. ⁿ River.

makes "some conjecture that the Author of that translation read not כשחר *basbachar* in a morning, as our copies have it, but כשחר *basbachar*, as the morning, the letters כ *b* and ש *e* are indeed so like in forme, as that in very well written manuscripts it will be hard to distinguish them, as appears by one very fair copy which in this place I consulted, and Buxtorf notes, that in some copies printed at Venice heretofore it was so put in the margin as a different reading. But the Masora shews *basbachar* to be true reading, by noting that the word is no where else so read but in this place, whereas if it were כשחר *casbachar*, they could not so say, seeing that is elsewhere found, viz. Isaiah 58. 8. However this would make no difference in the meaning, yet withal we may say that there is nothing in this version that convinceth, that they did read it otherwise than we do, viz. *basbachar* in, or with the morning, as will appear when we shall see how they joyn it with the following words, in the construction of which with *he* seems also to differ from our way, according to the Doway translation, and ordinary expositions given of it, while in ours the repeated verb is referred in both places to one thing, viz. the King of Israel, who should in cutting off be cut off; but according to him is "parted, and in the first place is referred to the morning, in the second to the King; as first affirming the morning to have passed away, secondly that the King of Israel should pass away, and then will seem to be another various reading in the words, namely that in the first place instead of נדמה *Nidmah* in the infinitive they read *Nidmah* also in the preter tense, as it is in the second place, that so it may be construed with the noun, morning, as the other is with the King of Israel. But I suppose there may be an easier way of reconciling these seeming divers rendrings, than by either flying to different readings in the Hebrew, or different distinguishing of the words therein. For כשחר *basbachar* signifies as well (as we have said) with the morning, as in the morning; and to say he should be cut off with the morning or passed away with the morning, what is it but to say, as the morning? it may well be so expressed. If he do joyn the first verb *Nidmah* with *Basbachar*, it will be literally with (or as) the morning in its passing away, and that will be likewise as the morning passeth away. But I suppose there will be no need of so parting the verbs, or distinguishing the words in that translation, which may be otherwise distinguished and rendred, as the morning (or "as in a morning) the King of Israel

is passed away, he is quite passed away, which will not differ in sense from, by or in passing he is utterly gone, or passed away. And so Petrus à Figueiro seems to understand them, for having observed the words in the Hebrew to sound *excidendo excisus est*, he then thus explains them according to the ordinary Latin translation, Rex Israelis &c. the King of Israel, i. e. Hosea the son of Elah, which was the last of the Kings of Israel, under whom the Kingdom of Israel was abolished, *Transit & pertransit* &c. is passed and passed away, (or is gone, yea clean gone) i. e. without any hope of recovering his Kingdom gone away into captivity, or slain; *sicut mane*, i. e. quasi diluculum, as the dawning of the day, cito & subito, quickly and suddenly, like as the light of the morning passeth from east to west. In this exposition of his he looks upon the doubled verbs *transit & pertransit* as both referred to the King of Israel in construction, and not one to mane the morning, and the other to Rex the King of Israel, and so falls in with what we said, and well expresseth and agreeth with the Hebrew, and ours and other translations that literally follow it: and whereas that translation renders what others render cutting off by transit, passing or going away, it is again by Tremellius censured, *propriam significationem non expressisse*, for that it giveth not the proper signification of the word, but I think it need not for that be censured. Of the signification of that root דמה *Damah*, we have had occasion before to speak, as in c. 4. v. 5, 6. and this c. v. 7. in all which places it is likewise by ours rendred and by several others in the notion of destroying or cutting off, by others otherwise, as may be seen in looking back to them. It may suffice here briefly to say, that that root hath several significations, which may be called proper significations, as namely these, of cutting off, of being like, and of thinking or imagination, and each of these of that latitude, as that others, equivalent as to the meaning, may be reduced to them. Now if any in rendring any word or form from this root derived, in another language shall render it by some such as shall make a more convenient sense in that language, and be to the same purpose, and give the same meaning, as if he put down the strictest and properest signification which is attributed to the word, though he do not precisely express that, I suppose he need not be taxed in omitting so to do, for neglecting or not attending to the proper signification of the word, and expressing it, as long as he hath expressed the proper meaning: and this I suppose may

" Trem. Cappell. " Trem. * His using the word *mane*, and not *aurora*, seems to favour it. y And so Sa. seems to referre it. z See Kimchie's roots, though others reduce them to two, of cutting off and likeness. Concord. Heb.

be here said of that Latin version; though *transire*, to pass, vanish, or be gone away, be not reckoned among the proper significations of the word נִדְמָה *Nidmah*, as long as to say one, is passed or cleane gone away, will be the same as to say he is cleane cut off. And perhaps the Author of that translation might choose to use that expression as more agreeable to the similitude of the sudden vanishing of the morning, to which the speedy cutting off of the Kings of Israel is compared, it being more usual to say of the morning, that it is *passed away*, than that it is *cut off*, and the meaning of both the same: so that these things being observed, there will not be any great difference between the vulgar Latin translation and that which ours follow, nor reason to think that the Author thereof did either read, or understand any of the words otherwise, than ours and other moderne Translators now do.

Something to the same purpose may be said of the Greek, of the LXXII. who render ὁ βασιλεὺς Ἰσραὴλ ἀποβήσεται, ἀποβήσεται βασιλεὺς Ἰσραὴλ, and the printed Arab. following them طرحا طرحا ملك اسرائيل *Mane projecti sunt*, *projectus est Rex Israel*, i. e. in the morning they have been cast away, the King of Israel hath been cast away, of which words Theophylact gives three meanings. 1. that, by in the morning is meant, that when they expected help from the Assyrians, that there might appear as it were a morning to them who were in nocte hæsitacionis, in the night of perplexity, & in angustia belli, the calamity of war, they were then cast away captives into Babylon. Or 2. that speedily and in a short time after they should be destroyed, the morning or break of day containing no long time, the rising of the sun excluding it, and making perfect day. Or 3. that God, while he forbearth to punish evil, being said to sleep, when he beginneth to avenge himself seems to rise up, so that it is as if he said, though I did heretofore sleep as in the night, not seeing them, now the morning being come, I awake, and will for the future cast them away. This last way ^b Cyril also takes. All of them, as to the scope of the words, agree that they import sudden destruction to them and to their King, as according to that rendring which ours and others give they do; but not to insist farther on the scope of them, according to them neither on the construction, in that they referre the verb in the first place to the people, that they should be cast away, in the second to the King; that which we chiefly take notice of, is concerning the signification which they give of the verb

נִדְמָה *Nidmah*, which being by ours and others taken in the notion of cutting off, they render by casting away. This makes some to conjecture, that they read otherwise than we now do, viz. not נִדְמָה *Nidmah*, which signifies to be cut off, but נִרְמָה *Nirmah*, which signifies to be cast away; the likeness between the two letters in which the words differ, to wit, נ *d* and נ *r*, is such as they may be easily written, or if not so meant, yet easily taken one for the other, and perhaps were in their copy doubtfully written, so that they might take one for the other. If they did so in this place, they did so also in several others, where the same word is so by them rendered.

But not to digress in looking after others, as to the present we may well say, that their rendring it as they do, doth not necessarily convince, that they did read otherwise than we do; cutting off and casting away of a people or person being so much the same thing, that if a word which strictly and properly signifies the one, be rendered by the other, it cannot for that be said to be an extravagant or improper rendring; so that we need not bring this as an argument of any force to prove a difference between our copies of the Hebrew text that we now have, and those that the LXXII. anciently had, and so the known notion of cutting off or bringing to destruction, which the verb hath, solves such objections as may be made against our reading and rendring of it as now we do. But there are other versions which seem to give meanings to it not so reducible to that of cutting off, of which therefore something must be said to shew on what grounds they take a different way. Such is that of the Chaldee Paraphrast, who interprets it נִדְמָה כְּהִרָה וְאַחֲכַנֵּי מְלִכָּה רִישָׁאָרָא, of which the Latin translations given, are (as in the Polyglot Bible, *confusus est porro & probro affectus est rex Israel*) or, as Mercer renders, *pudefactus tandem & confuso Israelitarum rege*, or as Petrus à Fig. *tandem pudefactus est & humiliatus est rex Israel*, we may render it, in the end (or finally or in summe) the king of Israel is (or hath been) confounded (or amazed,) and brought to shame (or brought low, or humbled,) the word אֲחֻכָּה *achukah* signifying both these, viz. ^a *deprimi* or *humiliari*, and *puđore dejecti, erubescere*, or ^c *ignominia affici*, to be humbled and to be put to shame. But in a Paraphrast it is not expected, that he should literally express the proper signification of the words, but give that which he takes to be the meaning of them in his own words; but from the Syriack who is simply a Translator it should: yet he here

^a Cum posset dicere sicut mane succiditur, succisus est rex Israel, dixit potius, sicut mane tranfit &c. quia mane transire dicitur melius quam excidi aut succidi, Ribera. ^b Though he saith also that the Hebrew hath ὁ βασιλεὺς ἀποβήσεται. ^c See Kircher's Concord. ^d Buxt. Lex. ^e Schindler.

But Abarbinel, who had seen this and other

These words do our Translators and several others referre to what went before, and so

conclude

conclude with them this tenth chapter, and the connexion between them and the preceeding words seems plaine. Yet do others, cutting them off from those, make them the beginning of a new chapter; so the LXXII. the Syriac also and printed Arab. and vulgar Latin; and among the Jews also Solomo Jarchi, and Abarbinel seem to joyn them with those following, in which Gods loving kindness to them is declared, as the denouncing

of a punishment, the justice of which, that it may be seen they have no reason to murmur at it, is made evident, by that God had deserved better carriage from them to him, than they had shewed: but we follow the distinction by ours and others made, as more plain and convenient, and therefore begin a new chapter with the following words, *when Israel was a child &c.*

CHAPTER XI.

VER. I. *When Israel was a child, then I loved him, and called my son out of Egypt.*

WHEN *Israel was a child, then I loved him &c.* when כִּי *Ci*, by others more ancient, as well as by some modern it is rendred *quia because*; so by the vulgar Latin, and before it by the LXXII. *ἐν*, which the printed Arab. also following *من اجل ان* &c. *because ever since Israel was a child, I loved him*, and so the Syriack also *ܠܝܠܝܢܐ ܕܝܫܪܐܝܝܠ ܕܝܠܝܢܐ ܕܝܫܪܐܝܝܠ* *quia dum puer esset Israel, dilexi eum.* That the Hebrew particle כִּי *Ci* signifieth both these, viz. *when* and *because*, there is no doubt: and that several other uses and significations it also hath, and among them *quamvis although*, by which some do here also render it. That ours do well in reading it *when*, rather than *because*, may appear by Jerome, who though he render it, *quia, because*, yet expounds it by *dum, while as or when*, and by what * others note, as following his authority, that though this particle may seem to render a cause, yet here it doth not. And so Calvin, though he retain that rendring of it by *quia because*, yet notes that כִּי *Ci* is not here taken causaliter, as denoting a cause, but is adverbium temporis, an adverb of time, importing cum, *when*. If any take it otherwise, why they do so we shall see in their interpretation of the following words, in which they take a peculiar way, different from what is commonly received, according to which if it be rendred *because*, as a reason of Gods now punishing them for their ingratitude, and so joyn these to the preceeding words, *when* must be understood, *because when &c.*

Israel was a child] *was*, as necessarily understood, is supplied. *A child*, so rendred by most, *puer* by the vulgar Latin, by the Chaldee רִבִּי, the LXXII. *νῆμος*, the printed Arab. *طفل* an infant, the MS. *حدث* a young man, so Capito *adolescens*. The word נָעַר *Naar*, so rendred, is of some latitude, as to its signification, and is therefore used not only for a young child, (to which it is looked upon as most properly belonging, as if he were so called, as if we should say נָעַר *Ninar*, excussus ex matris utero, one newly moved or cast out of his mothers womb although by some understood as of a child yet in the womb) but also for a youth, a young man of greater growth and strength; and such also may, as the learned ^m Nic. Fuller observes, be called *excussi*, from the same signification of *moving*, as being expediti, vividi, alacres, ad quavis ministeria muniaque obeunda expediti, i. e. lively and nimble for performing any service or business: it is therefore also sometimes used for a servant, or such as are employed about some service. That it doth in its proper signification imply a contradistinction from old age, is manifest, as from other places, so from that Pf. 37. 25. נָעַר הֵיְיִי נִם וְקִנֵּיתִי *I have been young, and now am old.* It is by ^a some observed to be properly attributed to men till twenty five years old, by ^o others but till fourteen: yet doth R. Tanchum note, that they do sometimes call by that name *נָעַר* even an old man, and he instanceth in Joseph, who was so called when he was thirty years old, and ^p Rehoboam when he was forty two, and Joshua even when he was above sixty, as he notes on Jos. 6. 23. where those two men whom he sent for spies against Jericho, are called נָעָרִים *nearim young men*, which in the preceeding verse are called

* Ribera. ¹ Trem. ^m In Cap. Concord. ⁿ Schindl. Lexc. ^o Buxt. Lexc. Rabb. ^p 2 Chron. 13. 7. for he was one and forty years old, when he began to reign.

אנשים *anashim men*. But it is hereby manifested that this name is attributed, not in respect to the age only, but in respect also to the conditions or qualities of men, like to those which ordinarily are in those of such age, as by reason of their weakness in understanding and want of manly parts or experience; as where Jeremy saith of himself, *I cannot speak, for I am נער* *naar, a child*, Jer. 1. 6. that is

غير درب *unexperienced*; and in what is said of the forementioned Rehoboam, that the King was נער ורך לבב *a child*, (or as ours translate it, *young and tender hearted*), though he were of that age which we have mentioned,

فيل للغير درب الغمر وهو الذي لم يجرب الامور نلار وان كان كبيرا *one that is unexperienced and unpractised in matters may be called Naar, though he be of full age (or old), as Abuwalid, that we may give his words out of his dictionary, because not printed, speaks; & so in ours & in other languages also would such a one be called properly enough a child. By like reason may on the contrary side one that is, though in older age, as active and vigorous as in youth, be by that name called.*

The word being capable of such different uses, that signification of it will be to be taken, which the scope and sense of the place where it is used, requires. In this place here, *Israel*, not a single person, but a collective body, yet spoken of as one, (as so called also in the New Testament by the title of *mus's adre pueri* *plus his child*, where ours render it *his servant*;) it may be considered in what regard they were as *a child*, when God set his love upon them; and the most convenient way seems to be in respect to their tenderness, weakness, and impotency, which was in them at their being in Egypt; or the condition that they were in, when God brought them out thence, merely by his power, not any thing then appearing in them, whereby to help themselves, or deliver themselves from the bondage that they were in. *Prima atas populi fuit in Egypto*, saith Grotius, the first age, the childhood of Israel, was in Egypt, there they were altogether as a child, for ignorance, rudeness, weakness, and want of help, (and we may with some adde, for malice, and for stubbornness, refractoriness, and unruliness also, though the former seem the more proper respects here,) yet then, saith he, *I loved him*. If any read, *because Israel was a child, and I loved him*, sure it can import no other reason, than because he could not then have deserved love, but only had need of pity and help, out of mere free aund undeserved

love. But we reading, *when he was a child, then* (for *I ve*, which signifies *and*, and is by ^w some omitted in rendring, will so also signify,) *I loved him*, imports the same, viz. that God ^a freely set his love upon them, more than on other people, making them his peculiar, when yet they ^y had not deserved, nor could deserve love; as formerly he loved ^z Jacob their father, and preferred him before Esau, when they were both together in the womb, and had not done any thing, the one to deserve love, the other hatred.

If we should take in here (as we said) together with the weakness of a child some other ill qualities, which in some children are found, of foolishness, peevishness, waywardness and stubbornness, of which Israel in that age of them was too guilty; then might we with ^a some read, (otherwise rendring the particles which we render *when*, and *then*) *although Israel were a child, yet I loved him*, which would still set forth the freeness of his love, but the former seems more convenient.

These wayes of exposition do suppose the nouns, both *Israel* and *child*, to be of the nominative case, as by the most, both Jews and Christians, ancient and modern, they are (and I think rightly) taken to be, yet is ^b there a translation of great note, (which perhaps some few others follow) wherein Israel is made the genitive case; it runs thus, *quia puer Israelis est & diligo eum, ideo &c. because he is the child of Israel and I love him, therefore &c.* What their reason is for forsaking the generally received, and plain way of construction of those words, we shall better perceive, after we have looked something into the following, and seen how they make the dependence of one on the other to be differently also from what others do. Those words according to what ours and most others render, are, *and called my son out of Egypt*; but according to that translation, *ideo &c. therefore have I called &c.*

In the margin in our Bibles with reference to these words is cited Matt. 2. 15. as directing us to look on them as that spoken of the Lord by the Prophet, which was fulfilled in Christs being carryed into Egypt, (v. 14. and thence again called and brought back into the land of Israel v. 20, 21.) and so are these places usually looked on as one and the same, first uttered here by the Prophet, and then out of him quoted, and applied by the Evangelist, which making them as parallel one to the other, gives occasion of questioning, or enquiring concerning whom they were here spoken and intended at first by the Prophet, whether concerning Israel, to whom & of whom in the preceeding and following words he was

^a R. Tanch. ¹ See c. 2. 15. ¹ See Var. Druf. ¹ Chr. à Cast. *malignitate infans* Theoph. ^u Tarnov. ^w Merc. Trem. Lively. ^x Deut. 7. 7. ^y Ezek. 16. 4. &c. 23. 3. &c. ^z See Druf. ^a Rivet. Tarnov. ^b Jun. Trem.

speaking; or concerning Christ, of whom the Evangelist saith the Lord spake them by the Prophet; or concerning both: then how they were fulfilled, either in Israel or in Christ, or in both. These things are largely discussed and examined by several Expositors ^c on this place and on St. Matthew, and ^d other Tracts, and it will be necessary that we should speak something of them. But before we so do, it may be convenient to speak something also as previous to it; as first, concerning the rendring of the words, whether that which our Translators, and most others, give agreeable to what St. Matthew gives in his Greek, be exactly agreeable to the Hebrew here in the Prophet. Secondly, whether it be necessary to say that the Prophet by St. Matthew meant, (seeing he gives not his name) was Hosea, and the words by him cited be these words, or else that he meant some other Prophet, and referred to some other place of Scripture, and some other words by that Prophet there uttered.

As to the first, I think, we may well affirm, that the Translation which ours, and others with whom they agree, is very literal and accurate beyond any other that is given or can be given, the words having all their plain signification, and the construction being very genuine. All that I know may be possibly objected against it, is that the letter ל in *libni*, in קראתי לבני rendred vocavi filium meum, *I have called my son*, usually put as a sign of the dative case, and signifying to, would require that a verbal rendring should be, ^e clamavi ad filium meum, or ^f vocavi filio meo, *I called to my son out of Egypt*. But as such a translation would pervert the meaning, as giving to suppose him who called to be in Egypt, and that he thence called to one that was out of Egypt, contrary to all that was done either as to Gods calling of Israel, or Christ; so is there no reason at all to say that a verbal translation would require that import to be put on that letter: it being manifest that without any such, or other, signification it is put in construction with verbs, ^g barely as a note of an accusative case governed by them, so it is manifestly with this same verb here used Gen. 1. 10. ויקרא אלהים למקוה המים קרא ימים and God called layabbashah, the drie land earth, and למיקוה המים קרא ימים and lemikveh hummaim, the gathering of the waters called he seas; so in an example neerer to the construction of these words, Gen. 31. 4. ויקרא לרחל וללאה השדה and Jacob sent yayikrah le-Rachel vleelah hassfadeh, and called Rachel and Leah into the field, where

is the very same use of that letter prefixed to the noun as here, without any signification of its own given it. And ^h some learned men therefore note, that the verb which we have here, governing its case with that letter, prefixed to it, often doth signify accersere, to call one, viz. per nuntium, by a messenger sent to call him, as God did the Israelites out of Egypt by Moses, his Son Christ by an Angel, though there be here no mention of the Messenger, but of him who sent him in his name to call. Of the fidelity therefore and exactness of this rendring of the Hebrew, which we have agreeing to the Greek in St. Matthew, there is no doubt; there cannot any be given more punctually agreeable to the words, and and no other so agreeable do we find.

Some Jews do something differently render it, as the Author of the MS. Arab. translation, ומן מצר סמיתוה אנני and out of (or from) Egypt have I named him my son, according to which way Kimchi also gives this meaning, out of Egypt, that is, from that time I began to call him my son; they seem to follow the Chaldee, which hath, out of Egypt I called them sons. But sure this doth not so exactly answer word for word, making an addition of a supply of the pronoun him, betwixt I called, and my son, which is not at all in the Hebrew. Other ways that they take are nothing neerer, as those in Kimchi, I called to Pharaoh for Israel my son, or קראתי לו בהיותו בני I called to him when (or whereas) he was my son; or perhaps righter, as a MS. copy hath ליהיו בני that he should be my son. Yet Abarbanel seems to look on it to be rendred as we do, while he thus explains the words, out of Egypt קראתי לבני I called my son, inasmuch as I sent and said to Pharaoh Israel is my son, my first born, וקראתי משם לבני שיבא לעבודתי and I called my son thence, that he might come to serve me.

But it is no wonder that the modern Jews perceiving what advantage Christians make of the words, so rendred as they are by them, and by St. Matthew cited, should avoid as much as they could that rendring, and put any other signification on them that might bear any probability; it is more to be wondered that the LXX. anciently should render them so differently as they do from the Hebrew: instead of what is therein said, and called my son out of Egypt, rendring ἐξ ἧς Αἰγύπτου κατέβησαν ταῖς τέτταρσι αὐτοῖς, and out of Egypt have I called his sons, which translation makes a wide difference betwixt what Hosea according to them should here say, and what St. Matthew cites as the words of the Prophet, and what in the

^c Ribera, Pare. Rivet. Tarnov. ^d Jun. Parallela, SPanhem. Dub. Evang. ^e Calv. ^f Trem. ^g So in the Syriac also, as appears by the translation of St. Matthew's words in that language, ^h מנה לבני. ^h Lively. Hebrew.

Hebrew, as now read, they here found. But this seems so inconvenient, that a noted learned man, as great a defender of the LXX as any, not flying to a various reading, as if they read *לִבְנָיו* *libnau*, as Cappell supposeth, saith, sane LXX Interpretes sic vertisse stultum est existimare, *that it is a foolish thing to think that the seventy Interpreters did so render*, and that therefore the plural *τὰ τέκνα*, sons, crept in for the singular *τὸ τέκνον*, son, whether by the fault of the copies, or fraud of the Jews. Yet a long while hath this gone for the real version of the LXX in this place. So Eusebius took it to be, and saith that Aquila reading it in the singular, *ὃς ὁν μὲ*, did it *δυσχεύωντες τὸ ἑρμηνεύον*, *adding himself to the Hebrew*. St. Jerom also looked on it as so, while he hence takes an argument to shew that St. Matthew cited this place, juxta Hebraicam veritatem, *according to the Hebrew truth*, and not according to the LXX, and according to that reading doth the printed Arab. translation read *وَمِنْ مِصْرَ دَعَوْتُ أَوْلَادَهُ* and out of Egypt I called his sons.

But it is sufficient to us at present to say, that this translation of theirs doth not prejudice or disprove that rendering, which we take, of the words in the original, according to which St. Matthews citation exactly agrees with them. And this being clear, the next thing which we proposed concerning the Prophet by St. Matthew cited, whether he be Hosea or some other, and the words by him referred to be these here, or not, will I suppose, be made clear in the affirmative. * Eusebius, though he himself appear to think otherwise, seems to represent it as a thing doubted of, while he intimates, that some not satisfied that the words by St. Matthew cited agree with this place, looked to what is said by Balaam, Num. 24. 8. where is said according to the LXX *ὁ θεὸς ἀδίκησεν αὐτὸν ἐξ αἰγύπτου*, as by him referred to. And before him ¹ Origen saith, that to some those words in the Gospel seemed taken from that place in the book of Numbers, others to be taken out of Hosea. But it is no wonder that any among the ancient Greeks, who looked on that reading of the LXX, *τὰ τέκνα αὐτοῦ*, his sons, as most authentic, should think them not so well to agree with the words of the Evangelist, *ὃς ὁν μὲ*, in the singular: but it is more to be wondered that that learned man, whom before we mentioned, and who, as we said, thinks the reading *τὰ τέκνα*, sons, to be an error, and that it ought to be read *τὸ τέκνον*, son, * should yet elsewhere positively affirm, that that place in Num. 24. is verily that place which the Evangelist designed, when he said, *out of Egypt*

have I called my son, adding this for caution, *nequis somniet ex Osee c. 11. v. 1. verba esse deprompta, i. e. least any should dream that the words are taken out of Hosea*, without any reason added to his assertion, and he seeming to have been of another mind in the place above cited from him. Surely if it be a dream so to think, it is an ancient one, and of long continuance, and such as future ages will not easily be awakened from, except greater reason be brought than the bare assertion of one or more, be they never so learned. St. Jerom, though in his Comment on St. Matthew he mentions also that other place as consonant to it, thought it to be *nullum dubium*, a thing that would not be doubted of by any but that St. Matthew took hence his testimony. And of the same mind have been ever since the most (that I may not say all) Interpreters, so that if the matter were to be decided by authority and consent of most, the cause would go on this side; but withall, reason is for it also: for when the words in Hosea and in St. Matthew are wholly and punctually in meaning the same and answer, being interpreted word for word, letter for letter one to the other, who shall doubt but that the Prophet, by whom God spake, referred to by the Evangelist, is this Prophet, in this place of his.

That place cited out of Numbers, though as to the scope it may be thought so far to concur with this, as that one may be illustrated by the other, yet in words and expressions, whether we take it according to the Hebrew or the Greek, (for of any difference betwixt them two it will not here concern us to take any notice) there is such difference betwixt that and the words, as quoted by St. Matthew, that they by him written cannot be said to be the same which was by that Prophet spoken. No Jew will ever yeild to it, and, if we give up this place, will bid us look where we can find any such thing spoken of the Lord by the Prophet, as the Evangelist saith there was; it will not satisfy them to say, we find something tending to the same purpose. But besides this, which also seems to be of some moment, consider by whom those words in Numbers were spoken, and by whom these, and thence shall we be the better able to judge, whom the Evangelist referres to, though he doth not by name express him. Those were uttered by Balaam, the story of whom we have in Numbers 22, 23, 24th. chapters. He saith there of himself c. 22. 38. that the word that God put into his mouth that he would speak, as before v. 35. God had commanded him that that only he should speak, and it is said Chapter 23. 5. and so Chap. 23. 16. that God put a word

¹ Voss. de LXX. Interpr. c. 24. * De Demonst. Evang. l. 9. c. ¹ Homil. 17 in Num. 24. * Voss. de Sybil. Orac. c. 13. in

in his mouth, and said unto him, *say thus*; part of which saying is like unto that which we have cited out of c. 24. only with difference of the numbers, viz. v. 22. *God brought them out of Egypt*, and in the cited c. 24. 2. it is said that *the Spirit of God came upon him*, and that *he took up his parable and said*, prefacing with that Elogy of himself, *as a man whose eyes were open, and which heard the words of God, and saw the vision of the Almighty*, said, among other things that which they would have St. Matthew to referre to, though in differing words, *God brought him out of Egypt*, v. 8. That he spake then great things, and true things by way of prophecy, is manifest, and therefore some of the Jews look upon him as a great Prophet, of as high degree among the Gentiles, as Moses was in Israel. But a learned man among them, R. Tanchum, on Josh. 13. 21. saith, that as to all that they fasten their high opinion and commendations of him upon, *خيوط العنكبوت اقوي من هذا*

a spiders thread is stronger than it, and that on due consideration of the texts of Scripture it will appear so to be. Surely it appears, however God was pleased to put those words into his mouth, at that time to shew to him and Balak, that there *was no enchantment against Jacob, neither any divination against Israel*, as he is forced to confesse c. 23. 23. yet that his business was to seek for enchantments, v. 1. and his desire to find them, and seeing he could not find them, yet to shew that he did not speak what good he did of Israel, either out of love to God or his people, he gave what ^m counsel he could against them to turn them from God, and to defeat that good which God had forced him to pronounce to them, Num. 31. 16. and in the book of Joshua therefore is he called by his right title, the Soothsayer, not the Prophet c. 13. 22. nor is he called so elsewhere in the Old Testament; in the New indeed, St. Peter calls him Prophet, but branding him with such a character of an *erroneous Prophet*, a Prophet that *loved the ways of unrighteousness*, a *mad Prophet*, as is as bad as if he had called him Soothsayer, or any worse name, 2 Pet. 2. 15, 16. How then should we think that St. Matthew so changing his words, as to make them more plainly applicable to Christ, should cite him by the honorable title of *the Prophet*, without any note but that of excellency put upon him. The Jews would have easily denied both his fidelity in citing the words, and the credit of that Prophet. But the words being expressly here spoken by Hosea, a known true Prophet, for such by all taken, who constantly spake from the Lord, and only what the

Lord spake to him, and we saying that St. Matthew took them from him, and meant him by *the Prophet*, nor any Jew nor Apostat, Julian or any other can deny either him to be a Prophet of undoubted credit, or the words in St. Matthew cited to be the same with those that Hosea here spake, only they will say that he erred in his applying them to Christ: against which calumny, the authority of the Evangelist, and the Spirit by which he was moved and directed in his writing, are to all Christians a sufficient defence.

These things being premised, it remains that we enquire what the person or persons are of whom these words are spoken, and how in him or them fulfilled; and here are differing opinions, some thinking them to be spoken only of Israel, others only of Christ, others of both. The first is of the Jews or such others as deny Christ and the Gospel, as Julian the Apostat by Jerom cited, who say that the words are spoken of Israel, and therefore not of Christ, and by the Evangelist fallily applied to him: to which Jerom suggests as an answer, that it being granted that they were spoken of Israel, yet this doth not hinder but they might be spoken of Christ also, affirming that *ea quæ vniuersis præcedunt in aliis, juxta veritatem & adimpletionem referuntur ad Christum, that such things as were typically before fulfilled in others, may in respect to the truth and perfect completion be referred to Christ.*

But here seems to lay an ⁿ objection in favour of them, and against those that think Christ here fore-spoken of, viz. that he that is by God called *my son*, is in the next verse accused of stubbornness and rebellion, of which they will grant the Israelites of those times when the Prophet lived, yea more anciently, even from the time of their going out of Egypt, before their defection in later times, to have deserved to be accused, which the Christians will by no means grant concerning Christ. To this an easy answer may be framed by comparing this verse, the latter part of which is by Christians directed by St. Matthew, referred to Christ, and the following verse out of which the objection is taken; viz. by observing that the person spoken of is put in the singular number, and so may be spoken of Israel looked on as one collective body, and so as a single person, called by God his *son*, viz. his son by adoption, and yet looked on as in the years of innocency, and beloved by God, and not accused of rebellion, and so might be a type of Christ, the only begotten Son of God, his beloved Son in whom he was always well pleased, and to whom what was then said of them might in an higher measure agree, and so the name of *son* in a more ex-

^m Mic. 6. 5. see Nehem. 13. 2. ⁿ Judæorum argumentum, Pare. Judæorum obiectio, Rivet.

cellent degree; and by their being called out of Egypt by Moses, his, by an Angel, foreshewed, so as that what the Prophet here speaks, might concern the history of them, yet had not its due and intended completion, till the like was done in Christ. But in the following verse they are spoken of in the plural number as more, in which regard they could not properly be a type of one, and, again, spoken of as a degenerate rebellious people, who were spoken to in such language as could not belong to Christ. God therefore so ordered his words in the mouth of the Prophet, as to shew which were to be referred to Christ, and which not; and the Evangelist therefore making use only of those which belonged to him, cannot be objected against from the other. This I suppose is a plain nulling of the mentioned objection, without making use of such other answers as ^a some give, viz. that the ingratitude in the text mentioned, is only of the type (to wit Israel) not of the antitype (i. e. Christ) for that many things are said of types which agree not to the antitype, there being a great difference inter figuram & rem, the figure and the thing, according to that of Chrysostom, Oportet figuram habere minus quam veritatem, quia alioquin non fuisset figura futurorum, The figure must needs have less than the truth, otherwise it could not have been a figure of things to come: sure that may be a type of a thing in one respect which is not in others, and so this answer falls in with the former. But St. Matthew's authority affirming those words to pertain to Christ and such things as had their accomplishment in him, is of more authority than that of the Jews or any following their way, and above all objections that they can make against it; and therefore do all that acknowledge Christ and the Gospel, look on those words, as, when they were spoken, a prediction of Christ and what was to be done in him, in the usual way of prophetic language, spoken as of a thing already done, it being as certain in its due time to be done, as if it had been already past.

Yet among these is, as we intimated, great variety; some in the first place, looking on them as so spoken, simply and properly of Christ, and not of Israel; and these again in different ways, some taking not only these last words of the verse, but those also that go therein before, to be spoken of him, and him alone. So Junius and Tremellius, who therefore, whereas others render the first words *Ci naar Israel*, by *because*, or *when Israel was a child*, I loved him &c. changing the construction render (as we above said) quia puer

Israelis est, & diligo eum, *because he is the child of Israel, and I love him*, and then the following words, *ideo &c. therefore out of Egypt have I called my son*; and in their notes they to explain their meaning, as to look on it as a promise or declaration of mercy, and the ground or cause thereof interposed in the midst of judgment, and great punishments threatened; shewing that the love of God to his people was from eternity: and seeing this free love of his is founded in Christ, therefore though it had been just in God to deprive them perpetually of it by reason of their great wickedness, yet he was constant in this his love to them, and therefore did recall Christ out of Egypt, whither he was withdrawn (which withdrawing of his might seem to portend the depriving of his love these who did not receive him coming to them) back again into the land of Israel. So that they make the words to include this argumentation, as in the person of God, *I do love him*, viz. *Christ my son, and therefore whomsoever he loveth and intercedeth for, those will I also love: but he loveth Israel, for he is puer primogenitus Israelis, the first born child of Israel, interceding with me for him, therefore will I do good to Israel in him whom I love, and for this end will I call him back out of Egypt*; & this being given for the import of the words, Junius looks upon them as that they ought to be expounded as St. Matt. expounds them, of Christ, the natural son of God, not of Israel his adopted son, and so ^p literally and historically to be understood of him, even the whole verse.

On this exposition by ^a some is this censure given, that it is pia'fed non solida, *pious but not solid*, as lying open to that objection of the Jews before mentioned. But that which we have there said concerning that objection, may shew that it is not valid either against this or any other way of exposition which Christians bring; yet seems his exposition liable to such other objections which make ^r some, who have him otherwise in great esteem, to desert him in this.

This construction of the first words *כי נער ישראל* when Israel was a child, by rendering them, quia puer Israelis est, *because he is the child of Israel*, so as to make them also belong to Christ, seems too harsh to others, who yet will have the following words to be understood, as he understands them, literally of Christ. They therefore thus frame the sense, *when, i. e. although Israel was a child, weak, impotent, or stubborn, having nothing desirable or lovely in him, I loved him, and therefore called, vocare decrevi, determined to call for his good and the saving of him, my son*.

^a Pare. ^p Jun. Parall. l. i. parall. 6. p. 17. P^ricator on Matt. is of the same mind. ^r Pare. ^r Rivet. Tarnov. ^r Tarnov. ^r Rivet.

i. e. Christ, *out of Egypt*. This way leaves no place for that former objection of the Jews, as not making him, whom he calls *my son*, the same with him that is called *a child*: so that though the next words might seem to tax that child of ingratitude and rebellion, yet do they not at all belong to that son, or cast any aspersion on him; nor do I find any other objection of moment made against this exposition. It is objected that they translate the particle כִּי *ki* by *quia*, *because*, whereas it should rather be rendered (as it is by ours) *quando*, *when*: but they, though they retain that ancient translation of it by *because*, yet in their exposition do not insist on it, but rather otherwise, making the sense of it to be rather *when*, or *whereas*, or *quamvis*, *although*. Secondly, that they make נָעַר *Naar*, *a child*, and בְּנִי *Beni* *my son*, to be referred to two persons, whereas they are evidently *idem suppositum*. But why they should not be spoken of two different, if the sense so require, as they think it to do, what reason is there? Thirdly, that it would be too abrupt mention of it, in the midst of a discourse concerning Israel: but if this be but a farther declaration of that, wherein God's love to Israel his child mentioned was made evident, there is no reason to say so neither.

Yet * a later learned man for such reasons thinks, that that way is not to be followed, but rather another, by them on deliberation and much arguing refused, as being plainer, and more generally both by ancient and more modern taken, and with good reason still to be retained: which is, so to look on the words, as to be understood of, and referred to, both Israel and Christ, as declaring, when they were spoken, what had been done in the one, and should be done in the other. But these who so take the words, as referred to both, take not the same way in the applying of them. * Some looking on them, as by Hosea literally spoken of Israel; who were by God called his son, and by him called out of Egypt, will have them by St. Matthew spoken of Christ only by way of application, as aptly expressing what was done in him, when he also who was truly the son of God, was called out of Egypt, whither, being a child, to avoid Herod's cruelty he was carried, God by an Angel warning Joseph to bring him back again, after Herod's death, into the land of Israel; so as any other known words in the Scripture, or any other Author, might be applied to express any other thing, though not at all intended by them when they were spoken, or him that spake them so done, as to

be aptly expressed thereby, and they may be said to be fulfilled in that being done, which so well agreed with what they described, or the signification of them, so as no other words could be better fitted to describe what was then done also. But this certainly cannot fill up the measure of what is said by St. Matthew, that that in Christ was done, *that it might be fulfilled which was spoken of the Lord by the Prophet, out of Egypt have I called my son*: for certainly this expression can import no less than that the calling of Christ out of Egypt was by God then intended, when he called Israel out of it, and that the words which he put in this Prophet's mouth concerning a description of that love shewed to them at that time, in so calling them, did contain a prophecy or prediction of that love which he would shew to them, and all mankind, in calling in due time, as he did, his son Christ also out from thence; so that till his so calling him, that prediction of what he intended, could not be said to be fulfilled, but by his so calling him had its due and full completion. That exposition therefore of theirs, that these words are to be referred to Christ, only by way of application, is rejected as too slight.

Others therefore from of old have generally looked on them, as bearing a double aspect, *viz.* to what had been done formerly in Israel, and to what was to be done afterwards in Christ, which St. Matthew therefore shews, where and how it was done in Christ, and all that was intended by God in the words by the Prophet uttered, fulfilled in him. In this meaning they concur in the general, and I suppose intend all the same thing, yet much differ between themselves in their expressions, and contest about them, *viz.* how or in what several manners things may be said to be fulfilled, and how what was spoken from the Lord by the Prophet, was fulfilled in Israel and in Christ; whether allegorically, typically, historically, or mystically, making use of such schoole terms as may rather puzzle an ordinary Reader, than help him in understanding the meaning. That which I suppose will be sufficient for him, if he follow this way, for perceiving the agreement, and making out the consent between the two Testaments, (*viz.* the Old, in which many things were so *done*, as well as *spoken*, by way of prediction, as that the accomplishment thereof was to be looked for under the New; and the New, in which the fulfilling of them is to be found,) to know and to grant, as to this present case is; that if the words be

* כִּי sepiissime accipitur adverbative pro *quamvis*, quod hic vertunt *quia* vel *quando*, Tarnov. * Spanhem.
* Bucer. Jansen. w Ribera, Commune est omnibus libris quod voces aliquid significant, sed speciale est huic libro, quod res significat per voces aliud significant, Lira.

looked on as concerning Israel, (to whom the Prophet was now from God speaking) as shewing what great good things God had done for them, to the aggravating of their wickedness, who so rebelliously and ungratefully behaved themselves towards him, and shewing how justly therefore they deserved those severe judgments, which for that their ingratitude he now threatened them with, how they were really fulfilled in them, the history of the Old Testament sheweth; if as concerning Christ, in whom he yet retained mercy and loving-kindness for them, to whom St. Matthew directs us to referre them, how they were in him really fulfilled, the history of the New Testament declares: and that however they, as historically uttered, were of old fulfilled in them, yet they did contain then a prophecy of Christ, and were farther to be fulfilled in him, is that which St. Matthew doth also evidently shew. * Which how far Hosea was then when he spake them, aware of, will not be necessary to enquire, we being taught by St. Peter (1 Epist. c. 1. v. 10, 11, 12.) that the Prophets themselves were not fully acquainted with all the circumstances belonging to the fulfilling of those things, which the Holy Ghost spake by them. But that it was intended by that Holy Spirit when he put into the mouth of Hosea those words, is that which St. Matthew plainly shews, and that what is denoted by them was in due time to be so (as it was) fulfilled by God's calling Christ out of Egypt; and so was among those things, by the fulfilling of which in him he was to be known, that it was *he that was to come, and there was no other farther to be looked for*, in whom they were to have their accomplishment.

One thing more may be added as necessary to be observed, in this way and any other way of exposition which we shall take, that St. Matthew sets down only these words of Hosea, *out of Egypt have I called my son*, as necessarily to be fulfilled in Christ, and not any more; so making Israel a type of Christ only in this regard, that they under the name of God's son were called out of Egypt, as God determined in due time to call thence him his son, and therefore for the certainty of it speaks of it as already done, and doth not add any other word or thing, which should be fulfilled in him, for making good what *was spoken of the Lord by the Prophet*: so that it is not necessarily concluded from him, that any other word here in the Prophet should be referred to Christ, and that therefore no argument taken from the following words which do not belong to him, may be of vali-

dity to prove that these also do not. These do without doubt belong to him; the Holy Ghost who directed St. Matthew, giving that testimony to them; the others do not, as will appear by taking them into consideration.

V. 2. *As they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images.*

As they called them, so they went from them &c.] The person, or persons, of whom and to whom God speaketh by the Prophet, is, or are, in the preceeding verse, as we have observed, represented as one body, in the singular number, *a child*, and *my son*; in this verse in the plural, as more or many, *them* or *they*: which observed will be of that use which we have shewed, to prevent two objections in two different ways. First, that Israel being a whole people, a multitude, could not be a type of him that is singly one, viz. of Christ, as most do make them to be. For though they were many different persons, yet when represented as one collective body, and so looked on as but one, they might properly be so; though when spoken of as more, as in this verse, it would not be so proper to call them so. Secondly, that which is objected, that in this verse the same being spoken of which was in that, (if Israel be taken in that verse to be spoken of) and here taxed for rebellious behaviour against God, the words there cannot be referred at all to Christ, except he be also (which cannot be without blasphemy against him said, & never can therefore by Christians be granted) accused of disobedience to God. But the change of the stile and number in this verse from what was in that, plainly argues that they, though the same persons, are in this and that verse spoken of in different respects, and therefore, though by what is said there of their being called out of Egypt, Christ's calling thence might be prefigured, and in that respect they might be a type of him, yet it doth not follow that in respect of their disobedience here mentioned, they should be so too, or he should resemble them in that regard also. To pass on therefore from those words, so only at present taken, as, according to the last way of exposition mentioned, they concern Israel as a type of another, to these in which they alone are manifestly and wholly concerned; we have in both of them the *calling* of them mentioned, but by several calls; that in the first verse, that whereby they were called out of Egypt, those in this verse, such whereby

* See Pare. and Spanhem. † Ideo hoc impletum fuit quia prædictum fuit, & ideo prædictum ut impleatur, Spanhem. ‡ Ut ex complemento circumstantiarum omnium Jesum esse Christum ostendat, Riv.

they were at sundry times called after their coming out thence upon that call. In that verse God, though by Moses he called them, attributes the calling to himself, without mentioning his Messenger, *and I called them*: in this, though it were still he that called them, (which consideration, I suppose, made the LXX. here also to render it in the first person *as I called them*) he speaks not of himself, but of his Messengers, *they called them*. Who they were is not by name expressed, but manifestly understood of such as he sent, who were at first, Moses, and afterwards, all his Prophets and Messengers, by whom he called them to himself, and to obedience to him, his laws and worship, from that time that he first called them, to the time in which our Prophet spake, and called them. This some think so plain, that in their translation of the words they boldly supply *Prophetæ, the Prophets*; so Tremel. rendering, *quo magis Prophetæ clamarunt ad eos, eo longius abierunt à conspectu eorum, by how much the more the Prophets called unto them, by so much the farther they went away from them*, agreeable to the Chaldee, *I sent my Prophets to teach them*. Ours leaving the express mention of who those that called them were, supply only *as*, as the LXX. *ὡς*, and the Syr. *ܐܝܢ*, Arab. *كما*, and others the like, prout ^a *revocant eos, as they call them back*. And in these words, *as they called them*, as is we say a supply; for in the Hebrew is only *קראו להם כן הלכו מפניהם* *kareu lahem ken halecu mippenehem, they called them, so they went from them*; but the particle *כן* *cen, so*, seems to require a note of similitude (*as, or the like*) before it.

To avoid any supply of that ^b some would have the words read by way of interrogation, *did they call them*? others think it not necessary to express either any supply, or note of interrogation, but plainly render, *vocaverunt eos, sic abierunt &c. they called them, so they departed &c.* as the vulgar Latin, and ^c others to the same purpose, *clamaverunt ad eos, sic &c.* The sense will still be the same, and the Reader will supply to himself, either something signifying *as*, or an interrogation, as he thinks plainest to his understanding.

They, e. i. the Prophets & Messengers of God, in all ages, as we said, *called them*. Whom? or when? neither is expressed, the word being indefinitely put, without expressing by name, either persons or time, as neither, they that before he saith *called*, were particularly expressed. As for the persons denoted by, *them*, who they were, we are given to understand

from the former verse, in which Israel is named. The same then is here meant by the relative, *them*, although here be in the plural what was there in the singular number, as a ^d people being a collective body is usually (as we have before elsewhere seen) indifferently put either in the one or the other, as looked on as one or more: the singular number doth better fit with the design of that verse, the plural with the design of this. The name Israel is common to that people in their several ages, ^e people & states having, as well as men, their ages. They were in that verse spoken of as then in their childhood (*when Israel was a child*) but when it was spoken by the Prophet, having past over both that, and their youthfull age, were in their old age, a fading decaying condition, as by the history of them in the Scripture, as well as by what is spoken of them by our Prophet, shewing them to be near to destruction, appears. Though therefore those words are expressly limited to that first age of theirs, these being indefinitely put, may agree to any other age of theirs, so that both the persons spoken of, and the sins for which they are taxed, may be well thought ^f not to belong only to those of one age, but of more. And indeed if we look into the history of them & their behaviour, we shall find them in every age of theirs after that first, guilty of what they are now accused of, disobedience to the call of God and his Prophets. His call of them out of Egypt, when Israel was a child, they did obey, ^g though not without murmuring; but what call of his did they ever after hearken to? We hear his complaint of them, even as soon as upon his call they had departed out of that, all the time of their being in the wilderness, *that they tempted him, and proved him, and saw his works, so that forty years long he was grieved with that generation, and said, it is a people that do erre in their heart, and they have not known my ways*, Ps. 95. 9, 10. &c. Hebr. 3. 9, 10. This they did while they had yet ^h Moses among them, by whom God called them out of Egypt; even then they made them a golden calf, and committed whoredom with the daughters of Moab, and joyned themselves unto Baal-Peor, Numb. 25. 1. &c. not to recite their often murmurings and rebellions in the Law mentioned: much more in after years under their Judges and Kings, was Israel prone to Idolatry and rebellion, while they were one people with Judah, and had first the tabernacle and then the temple among them: much more yet after they forsook the temple, and were a distinct people

^a Jun. Trem. ^b L. de Dieu. ^c Tig. Pagn. ^d Petr. à Fig. ^e Siquidem ut homines, ita etiam respublice suas ætates habent, Druſ. ^f Diversorum temporum peccata uno sermone Prophetæ complectitur, Chr. à Caltr. ^g Jerom. Petr. à Fig. ^h Deutr. 31. 27. - 29.

from Judah, as they were in this our Prophet's time. So that the Israel, and the sins of all these times, may the words, so put as they are, be referred to; so that we may observe not only, that by the Prophet's thus speaking to them when he did, it is manifest that they did concern the Israel of that present time, but that the sins of former times also are charged now on them continuing in them, and they threatened to be punished for them; so that they shall suffer as well because their fathers hearkened not when God by his Messengers called them, as because they themselves now did in the like manner, which is according to what our Saviour threatens to the children of those that slew the Prophets, Matt. 23. 31, - 35. viz. That because they continued still to crucify and persecute those that God sent unto them, therefore upon them should come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, whom they slew between the temple and the altar. So do God's words and method of proceeding here suggest to us to inferre, that on the Israelites of that generation, the Idolatrous off-spring of Idolatrous fathers, should be inflicted the punishment due for all the Idolatries of those their forefathers, from their coming out of Egypt, to that very time.

How the sins of the fathers may concern their posterity, and for what reason they be liable to the punishment of them, hath been already said, what may suffice, on c. 9. v. 10. p. 469. If the children will not be intangled in the judgments due to their fathers sins, nor have them imputed to them, they seeing their fathers sins which they have done, must consider them, and not do the like, (Ezek. 18. 14.) but if they seeing them, and hearing what judgments God hath denounced therefore against them, shall yet not lay it to heart, but boldly continue to do the like, what is this but a filling up of the measure of their fathers, (Matt. 23. 32.) from which being not cleansed to that day, the punishment thereof should now come upon them, (there v. 36.) So was the case with the present generation of Israel.

The crimes objected against them in such words, as comprehend both their fathers wickedness and theirs, are, that as God's Prophets and Messengers called them, so they went from them. **כֵּן הָלְכוּ מִפְּנֵיהֶם** *Cen halcken mippenehem*, sic abierunt à faciebus (vel facie) eorum, so they went away (or departed) from their faces (or face.) So; That is an usual signification of the particle **כֵּן** *Cen*.

and by their going away from their face, is usually understood that they refused to hearken to them, but turned their backs to (them, according to that expression Jer. 2. 27.) * which is a token of contempt. So, i. e. when, whensoever, or ¹ as oft as, or as much as they called them, or ^m the more they called them, the more did they turn from them, or from what they called them to. It was a very great mercy in God not to leave them to themselves without admonition, that so left they might run on to their destruction, but sent still ⁿ such as, whenever they went out of the right way; should admonish them, and call on them to return to it; so that their eyes should see their teachers, and their ears should continually hear a word behind them, saying, this is the way, walk in it, when they turned to the right hand, and when they turned to the left, as he speaks, Isaiah 30. 20, 21. For them to turn away their eyes from such Teachers, to stop their ears against that word, must certainly be great ingratitude in them to God; yet such are these Israelites here taxed as guilty of, in that as they whom God sent to perform this good office to them, did call on them, so they went from them.

So; so do both ours and others render: but the word besides that signification of *so*, hath also the signification of *right*, or *direct*, and that the Jewish Author of the MS. Arab. here takes, rendering the verse thus, **נָאֲדָרוּ אֵלֵיהֶם מִסְתִּי מִצּוֹ מִן קִדְמָתָם לִיּוֹבְתוֹ לְלֹאֲחָתָן וּקְחָרוּ לְמִנְחֹתָאֲרָם**, to give the words in that character as they are written; They called them, right (or directly) they went from before them, that they might sacrifice to Idols, and burn incense to carved images. The meaning will be still much the same, except we may say that the word *so*, expresseth neglect, disregard and contempt; and the word *right*, more of contradiction and stubbornness, that they did not only neglect or refuse to hearken to them, but went from them, or another way, even while they were present and looked on them, (as we may think the word, *from their face*, to include) and set themselves in direct opposition, or to do right contrary, to what they called on them to do. Both are aggravated by what is expressed in the following words, they sacrificed to Baalim, &c. they did not only neglect to turn unto God, ^o but in opposition to him set themselves to worship things contrary to him, abominable Idols, and to sacrifice to them. Whether we take the word *Baalim*, being in the plural number, *Baals*, for more of their chief Idols which under that name they wor-

ⁱ As the Vulg. Lat. * River. ¹ כֵּן R. Sal. Kim. ^m Druf. Riv. ⁿ Which the plural number of the verb seems here to import. See Trem. vocarunt, suppresso nominativo, perinde ac si diceret nullum inter ipsos caruisse monitore. ^o As some also instead of sic, so, render sed, but: see Rivet.

shipped, or more statues of one so called by them, or one eminent one, by way of eminency and honor having that title given him, in imitation perhaps of what they saw the one true God to be called, **אלהים** *Elohim*, in the plural number, to denote his great excellency, as God of gods, or the only true God, to whom that name did properly belong, it will not much import to enquire. Enough it will be that thereby is meant an Idol or Idols, and that they are accused for forsaking the ways of God, and giving themselves up to Idolatry, in the several ways thereof which are expressed by their sacrificing (according to the manner of outward worship in those days) to Baalim, and their burning incense to graven images.

How early they began thus to neglect, and go contrary to the call of God and his Messengers, appears by their setting up to themselves the golden calf, and their joining themselves to Baal-Peor, even while they had Moses with them. How in succeeding ages they stubbornly continued so to do, and especially after their defection and parting from the Kingdom of Judah, is likewise manifest by Jeroboam's setting up the two calves, by which he made Israel all along after to sin, and Ahab's bringing in among them the worship of Baal 1 Kings 16. 31, 32, 33. whom how they afterwards followed, appears by what is said of them 2 Kings 17. from v. 7. to the end of the 16. and how highly guilty the present generation here spoken to was in that kind, by our Prophet's so often accusing them of it, by which means we have had occasion already to speak of the name *Baalim*, and its singular *Baal*, what may suffice, as on c. 2. 8. and likewise of the expression of burning incense to graven images see on c. 2. 13.

This explication of this verse which we have given, seems plain, and is by most followed, I think deservedly; yet are there others who give another much different, not understanding, *they called them*, of God's Messengers, but others which I shall only give in their own words, as preferring this: so Aben Ezra, *The meaning is, out of Egypt I called my son to serve me, להם לבעלים* but they now have called to them, (viz.) to Baalim, וכאשר קראו להם לבעלים כן הלכו, ונדרו מארצם מפניהם and as they called to them, (viz. to Baalim;) so they went away, and departed from their land before (or for, or by reason of) them: and there are (saith he) that

expound, my Prophets called them, but they went **אחורנית** backward from them. Abarbinel also takes the same way of expounding the words, and rejecting the exposition of R. Solomon, which is as he explains it, that God's Prophets called them, i. e. Israel, early and late to turn unto God, and that as those called them, so they went from them, to sacrifice to Baalim and to burn incense to graven images: because the name of Prophets is not expressed in the text, he thinks it more convenient to interpret, they called them **על עגלים**. To what concerns the calves, often mentioned, as if he said, I called them out of Egypt to serve me, and they called them, i. e. the Baalim (or they called to them, i. e. to Baalim) to serve them, and as they called them, so they went away and departed from their land before them, **לפי שלבעלים יוכחו**, that they might sacrifice to Baalim &c. These their words want not obscurity, as in the construction of Baalim, mentioned in the latter clause by putting it in the first, so as to what they mean, ^p by their saying they went out of their land to serve them; yet doth Montanus also among Christians follow the same way of construction, and gives his meaning to the same purpose, making by them, in they called them, to be referred to Baalim. I called them, but they called not me, but those gods that they might serve them, yet from whom they had departed, or been drawn away by me; but from whom forsooth they had only so departed as that they did not only call them, but sacrificed to Baalim, and burnt incense to graven images, that so by the sweet savour thereof they might make them favourable to them. This explication of his ^a a learned Commentator reciting, gives thus his censure, Prior tamen intelligentia uti communior, sic & verior, but the first meaning (viz. that which we gave in the first place) is, as the more common, so the truer; which censure I think well agrees to that of Aben Ezra and Abarbinel also.

There is in the LXX a seeming difference from what we read in this verse, as in regard to their putting the verb first in the singular number, I called them, instead of, they called them; so in that they part the word **מפניהם** *mippenhem*, which we read, from their face, or from them, into two, the first of which they joyn with the preceding words, and the second with the latter, rendring **ἀπὸ τοῦ ὅπου ἦσαν ἔρχονται πρὸς αὐτοὺς** &c. They went away from my face, they sacrificed to Baalim, which gives a plain and easy sense, but such as something differs from the reading in the original, and is no necessary argument to us to leave

^p Except they should respect their going into captivity out of their own land for their Idolatry, or perhaps in this way *mippenhem* might be, before them, i. e. whither they directed them, ut grex ovium ante faciem pastoris &c. Sanebig. ^a Chr. à Castr.

that. The printed Arab. wholly agrees with them, the Syriac also, in putting *'from before me*, but not in the rest.

V. 3. *I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them.*

I taught Ephraim to go, taking them by the arms &c. ואנכי תרגלתי לאפראים קחם על זרועותי *veanochi tirkalti le-Ephraim kacham al zaro'otai*. The rendering which our Translators give of these words, seems very perspicuous and congruous, and very plainly expresseth that which according to all is the scope of them, viz. the tender love and great kindness of God to Israel from the beginning, and his dealing with them, that he might frame them into such a posture, that they might be able to walk in ways pleasing to him, for their own good, set forth in these figurative terms taken from the usual behaviour of parents, or such as have the care over young children, and shew the greatest care that they can toward them, that they may not miscarry through their weakness, but grow up in strength. Yet are there others, who give different renderings, which being occasioned by some difficulties in some of the words, it will be convenient to enquire into them, that so we may see what good reason ours had to render the whole as they do, and on what grounds others take different ways. The first word from which ariseth such difficulty, is תרגלתי *tirkalti*, which ours render, *I taught to go*. The word is not elsewhere found in that form in the text of Scripture, and puts Interpreters therefore to their conjectures about it: the root of it manifestly is רגל *Regel*, the most known and usual signification of which in the text of Scripture is *a foot*, to which are referred those other notions therein given it, as of *spying* or *being a spy*, *talent-bearing* and *flandering*, by reason of the use made of the feet in going to do such things, and of *a fuller*, that in washing of clothes did tread them with his feet, and that more usual in the Rabbinical writings of *custome*, or *accustoming ones self to*, *'quod frequenti congressu efficitur pedumque motu*, are without great forcing reduced. It may therefore likewise be expected, that the significations attributed to this word here, derived from it, should be such as may be some way correspondent to the notion of that its original; and such for the most part we find them. But

before we look into the significations given it, we meet with a Grammatical controversy concerning it, viz. what part of speech it is whether a noun or a verb, the form of it being such as may make it a doubtful matter, and some being positive for the one, some for the other, and each thinking themselves to be in the right, and the other wrong. Among those who would have it to be a noun, we have of the Jews Moses Kimchi, by his brother David cited, who notwithstanding the accent for regulating the pronuntiation being placed on the syllable before the last, were more proper for a verb, whereas if it were a noun, it would more properly be on the last, saith that for all this it is a noun. Of the same opinion is Salomo Ben Melec, saying of it הוּא הַיָּשָׁר *that it is the right*, seeing there is no example in any other verb, wherein "any conjugation of it is formed by adding the letter ת *th* in the beginning. There are among Christians also who in this agree with them, as ^w Marinus Brixianus, and Piscator, who would have it signify, as it were, *pedatio*, which according to them must be *footing*, *itio*, *ambulatio*, *incessus*, *going*, which by Marinus is explained, that *his going was to Ephraim*, not to others: by Piscator, *my going accommodatus fuit, was fitted, or suited to Ephraim*. But on the contrary there are others, both of Jews and others, who are as positive on the other side, that it is a verb. Among the Jews רוב המרקיטים *the most of the Grammarians*, (as Ben Melec speaks) who would have *Tirkalti* to be the same with ^x תרגלתי *Hirgalti*, (in the conjugation Hiphil) by putting the letter ת *th*, instead of ה *h*, though there be ^y not any other example in like kind. Of this mind appears to have been the Chaldee Paraphrast; of this Abuwalid, R. Salomo, R. Aben Ezra, R. Tanchum, R. David Kimchi, Abarbinel, and Elias Levita, who having recited the other opinion, saith of it, איננו נכון *that it is not right*. These all take it for a verb of the preterperfect tense, though agreeing as to the form, they differ in giving the signification of it. The Chaldee paraphraseth it, *By an Angel sent from before me רבירא I led Israel in a right way*.

Abuwalid renders it according to a known signification of words of the same root among the Rabbinists *עודת I accustomed*, viz. saith he, (joyning it with what follows) *to carry them in mine armes*; or else, saith he, it may be rendered, *I lifted up Ephraim, taking them in mine armes*, i.e. *رفعت أرجلهم من الأرض I lifted up their feet from the ground*, which he confirms by the use of the verb *ترجل*

¹ And indeed the going from them, (i.e. the Prophets) was going from him. ² Nic. Fuller. cap. Concord. in Micah Yophi. ³ Though in Arab. it is usual, and perhaps might be in Hebrew also. ^w In his book Arca Noe. ^x Or a verb by it made from that root, see Mere. Shindl. ^y There is not its like, saith Ab. Ezra, although Elias Levita say some think with like change of letters תכני *Tuccu* to be for תכני *Tuccu*.

in Arab. consisting of the same letters, who say *ترجل النهار* ^z *elatus est dies, it is high day*: in either way he saith *Tirgalti* is the same as *Hirgalti*, with the letter *h*. With him R. Tanchum agrees as to the first way, *I accustomed them to carry them in mine armes. I accustomed them*, saith he, *بالمعجزات وبالرفقة عليهم وتخليصهم من الشدائد* by miracles and mercy, and by delivering them from difficulties. The same signification of *accustoming*, seems Aben Ezra to like, but something otherwise (perhaps more easily) to explain it, viz. *I accustomed him to go on his feet, as a child is accustomed, which is taken by his armes*. David Kimchi also manifestly hath regard to the same, while he explains it, giving his meaning *והרגלתי לרגלים* and *I accustomed them to their feet*, and did not weary them with my commands and service; and again, having compared him to a child, he in this language speaks of him, saying, as they accustom a child to go by little and little without weariness, so when I led them from journey to journey, when I brought them out of Egypt, I caused them to go (or take journeys) by little and little without wearisomness; a cloud went before them by day, and a pillar of fire by night.

R. Solomo also takes it as a verb, but gives something a different signification, expounding it *שלחתי לפניכם מנהיג* *I sent before them a guide, המרגלים כנחם* which should accustom them to go (or lead them) with quietness, *Tirgalti being the same with Hirgalti*. To him much agrees also Abarbinel, who will have the verb *Tirgalti* to signify *שלחתי* *Shalachti I sent*, as from the word *מרגלים* *Meragelim spies*, such as are sent to spie out things, so called for their going about for that end. And to that signification of *spying* the Author of the MS. translation out of Hebrew hath respect, while he renders it *נססה לאפרים* which in Arabick letters I suppose is *جسس* *جسس* *for by words from that root جسس* are usually expressed by the Arab. Translators such as are in Hebrew from *רגל* in the signification of *spying*, or *searching into*, so that his words may sound, *I searched, or proved Ephraim, or I spied for Ephraim*, (if we lay any such stress on the letter *ל* prefixed, as to signify *to*, or *for*: but I think it ought not here to be laid) i. e. *I tried what he was able to do*, or else we may I think render it, *I gently handled Ephraim*: for besides that notion of *جسس* *to spie, or inquire into, and hearken after*, there is another usual signification of it, which is *to feel*, or *prove by handling the state of a thing*, and is used for feeling of the pulse, to

try the state of a sick man, and for the feeling and handling of cattle to know how fat they are, and in general *to feel or handle*. The Syriack agrees with the Chaldee, being *ܚܢܠܬܝ* *I lead or guided*.

Among those who take *תרגלתי* *Tirgalti* for a verb, are also the LXX, who render *συμμοδιζω* *Ἐφραϊμ*, which the printed Arab. expresseth by *قيدت افرام* *I bound Ephraim*. So the ordinary significations given, are, *to hinder, to bind and to fetter*, which though otherwise it might seem to do what is a displeasure to, yet is not here looked on as so, but as a thing beneficial, as ^b the binding of childrens weak legs, or swathing them, that they may not go awry or sway aside. But though that be the ordinary signification of the word *συμμοδιζω* in other Authors, viz. *to hinder, to bind, fetter or intangle*, yet if we consider the signification of the roots of the words in the Hebrew and Greek, and the scope of the place, it may make it probable to us, that they might here take it in another sense of *going together with them, or setting his feet with theirs for directing them and teaching them how to go*; for if the simple *μοδιζω* signify *to go*, why may not the compound *συμμοδιζω* signify *to go together, to set feet or steps together*, and so be applied to denote a nurses sitting, or suiting her steps to the steps of a child which she would teach to go, & here express God's condescension to guide and direct Israel, as if he set step by step with them, that they might know how to go and keep the right way, and walk upright and steadfast in it?

Nor do I think the Author of the vulgar Latin to have taken it otherwise, than as for a verb, though in it there be only a noun expressed, & *ego quasi nutricius Ephraim*, which the Doway renders, *and I as it were the nurse of Ephraim*, referring us for the verb to the next word, which in Latin is, *portabam, carried them* &c. but a comma for distinction coming between them, we may rather look on them as a distinct clause, sounding according to St. Jerom, *nutricius factus sum* &c. *became a nurse to Ephraim*, and so by virtue of *fui, I was*, necessarily understood though not expressed, the interpretation to be as of a verb, not a noun; so that there is no necessity to say with Cornet à Lapeire, on this only ground and without other example, that *תרגלתי* *Tirgeleth* is a noun signifying a nurse, and is here put *Tirgalti*, with a superfluous letter *i*, at the end, as in many nouns it is; but rather that the Translator took it for no other than a verb, which rendering by, *being as a nurse*, he did not precisely and strictly render the Hebrew word, but gave very well the

^z Though the word otherwise signify, *to go on foot*, and *to be come to strength*, and is a metaphorical signification. ^a MS. *לרגלים*. ^b See Ribera, Rivet.

meaning of it, seeing that which it doth according to others signify, is ' the part of a nurse, and which they usually do for children. To this translation, and as exactly answerable to the Hebrew, Cyril seems to have had respect, while he saith εἰδέναι δὲ ἀναγκάσιον ὅτι τῷ Εφραϊμ ἡ ἐκδοσις καὶ μὲν καὶ ἡ τῷ ἑτέρῳ ἐκ ἑχέει τὸ παιδοποιεῖν, τὸ δὲ μᾶλλον τὸ γέγονεν ὡς πατρὸς τῷ Εφραϊμ, i. e. *but it is necessary to know, that the edition of the Hebrews and that of others hath not παιδοποιεῖν, I bound the feet, but rather put in place thereof, that he became a nurse to Ephraim.* Theophylact also, expounding the words, tantam ego benignitatem eis ostendi, ut factus sim ipsis quasi nutrix &c. *I shewed so much kindness to them, that I became as it were a nurse to them, and then joyning both readings together, as the nurse that she may take up a little child into her armes, pedes ejus^d colligit, puts his feet together, vel, eum primum veluti in pedes erigit, sicque eum sublevat, or first, as it were, sets him up on his feet, and then lifts him up, so I did, ac veluti pedes ipsorum colligens, and as it were gathering his feet together, or rightly composing them, took them up on my right hand.*

The more modern Interpreters, the most of them to take it, as a verb, though differently expressing it; as Munster, pædagogum dedecum ipsi Ephraim, *I had given to Ephraim one to train them up as a child:* but that his meaning may appear, gives his note that *Tirgalti* is as *Hirgalti*, and signifies, puerum ad manum ducere & ad gressum assuefacere, *to lead a child by the hand and to accustom him to going.* Others, gressus moderatus sum ipsi Ephraim, *I ordered to Ephraim his steps;* others, ^f assuefeci ire, *I accustomed Ephraim to go, or only* ^a assuefeci, *I accustomed Ephraim, or* ^b ambulare feci super pedes, *or pedibus, I caused Ephraim to go on his feet, or* ⁱ incedere docui, *I taught to go, or ad gradiendum assuefeci, I accustomed to going, which I suppose Castalio also means by cum pedaverim, although Draf. wonders at his using that old Latin word transitively. Another* ^k & ego curavi ut Ephraim consuecetet, *I took care that Ephraim should accustom himself, or* ^l ire feci, *I made to go, or as the Geneva English, I led Ephraim also &c.*

The Reverend L. de Dieu looking on as the most convenient rendring, ambulare docui Ephraim, *I taught Ephraim to go, (which is agreeable to our English)* takes תירגלתי *Tirgalti* for a verb of a mixed form, partaking both of the future and the preter

tense, such as he saith are יודעתי Yodaati, *I have appointed,* 1 Sam. 21. 2. and תבאתי tabati *hadst come,* 1 Sam. 25. 30. ^m Others of known judgment and credit considering the reasons and authority for both these wayes, think it not necessary to determin for either of them against the other, but take it to be a matter indifferent, whether it be looked on as a noun or a verb of like signification, inasmuch as the meaning will be all one; as whether it be said, deductio mea ad pedes ejus, *my leading was according to his feet,* or deduxi eum ad pedes ejus, *I led him according to his feet,* that is, as his feet were able to bear, or he was able to go, or else *my leading of Ephraim was, or I led Ephraim,* ⁿ ad pedes meos, *to my feet, or by my feet,* viz. as I trod out the way to them, and by my feet directed theirs in like steps or wayes, as nurses teach their children: which may be compared to what is said Isaiah 41. 2. *who raised up the righteous man from the east, and called him to his foot,* viz. ut sequeretur eum, *that he might follow him (in his way)* as the Vulgar there renders.

However all these interpretations which we have seen (though easily reconcileable as to the meaning) differ in their expressions, yet they ^o all agree in this, that they look on this word as a declaration of God's loving-kindness to Ephraim of old, his fatherly affection and tender care over them. But there is a ^p late learned man, who seems to take them in a contrary sense, viz. as if God set his foot against them, crossed them, or opposed Ephraim with it; whereas yet he dealt with others, (whom he thinks the Prophet by his gesture, or as it were by pointing them out with his finger, singled out) as a father or nurse do with their children, as is by the next words declared, he therefore renders it, & ego pedem contuli Ephraimo, and in a note saith, ex re ipsa patet significari collationem pedum & confictum, *it is manifest that here is signified a crossing with his feet and reencountering;* as if he said, cum Ephraimo contuli pedem, qui alios in brachia suscepi, *I reencountered Ephraim with my foot, whereas I took others up in mine armes, which others, who they were he marked out per indignationem, by pointing out them as it were with his finger, that when the thing came to pass, they might be known. But though the matter seems so plain to him, I doubt, it will not appear so to others, and we have no reason for his sake to leave the many others, and particularly to recede*

^c Com hæc omnia nutricis sint. eodem recidunt: significant enim, *nutricis officium gessi*, Ribera, and see Chr. à Castro. ^d If it should not be colligar, and after colligans, as Chr. à Castro reads, viz. binding. ^e Tig. ^f Interlin. ^g Trem. and Draf. Jun. Trem. assuefeci. ^h Pag. ⁱ Mercer. ^k Capito. ^l Grot. ^m Calv. Trem. ⁿ Pare. ^o The Greek also according to the Greek Fathers, though some might strain the word παιδοποιεῖν to the contrary. ^p Cocceius.

from that very apposite translation of our own.

Having thus far extricated the difficulties arising from the word which we have seen, we are presented with new ones from the following, viz. קַחַם עַל זְרוּתָהּ *kacham al zeroothau*, which ours well render, *taking them by their armes*; the Geneva English, *as one should bear them in his armes*: for first as to the word קַחַם *kacham*, though as to the signification Interpreters do not much differ, all agreeing in its notion of *taking*, or what is equivalent, and that it is either from לקַח with the first letter cast away, or from קוּחַ *koach*, a root of like signification, of which is likewise an example Ezek. 17. 4. yet as to the form of it they do much differ, as whether it be the preterperfect tense of the verb, or a participle, or the infinitive mood; some taking it in one of these, some in another. Of which diversity of constructions that we may the better judge, it will be convenient to look to the following words עַל זְרוּתָהּ *al zeroothau*, by ours rendred *by their armes*, the last word literally signifying *his armes*. From these joyned arise these questions, first, who is the person said to have taken; secondly, who or what that which is said to have been taken; and thirdly, whose armes are meant by *his armes*: for concerning these there are very different opinions. First, some take the person spoken of, as he that should take them in his armes, to be Moses, God's instrument in doing good to them, and so his *armes* to be Moses's armes. So Kimchi, *the guide that I gave them, which was Moses, took them up in his armes*; so that קַח *kach* may be either the preter tense, and rendred *acceptit he took*, or *portavit he carried*; or the infinitive mood accipere to take, viz. *ut acciperet that he might take*, or *qui portaret which should carry them in his armes*, viz. *I gave them one*, viz. *Moses, so to do, or who so did*. And so plainly Abarbinel, אֲנִי שִׁלַּחְתִּי לְאַפְרַיִם מִי שְׂקָחַם עַל זְרוּתָהּ *I sent to Ephraim one who took them up on his armes*, viz. Moses, whom he sent to bring them out of Egypt: which may be confirmed by what Moses saith Numb. 11. 12. *have I conceived all this people, have I begotten them, that thou shouldest say unto me, carry them in thy bosom, as a nursing father beareth the sucking child?* &c. But though many be of this opinion, yet is it by ^w others looked upon as not found, because there is no mention before made of Moses. Yet this way doth the MS. Arab. seem also to take, rendring (though without naming Moses) أَخَذَهُمْ *he took them on his armes*, though

as the first word shall be vowelless ^{*} and read, it is capable of all those acceptions in which קַח *kach* in the Hebrew may be taken, either as a preter tense, infinitive mood, or participle, and so may be accommodated to any such way as that is taken in.

Secondly, others look on the person that is said to have taken them up, as God himself, Ephraim as him that was taken up, and that into his, that is, God's, *armes*. So the Chaldee נִשְׁלַחְתִּינִן כְּדַעַל דְּרַעִין *I carried them as on the armes*; and so the LXXII take it, rendring ἀνέλασεν αὐτὸν ἐπὶ τῇ βραχίονά μου, and the printed Arab. أَخَذَهُ عَلَيَّ ذِرَاعِي *I took him on mine arme*, the Syriack also سَمَحَهُمْ بِأَسْجِدِي *I took them on mine armes*, agreeably also the vulgar Latin, portabam eos in brachiis meis, *I carried them in mine armes*. But against these may be excepted, that they agree not with what is in the Hebrew, where it is plainly in the third person, *in his armes*; and so therefore probably קַחַם *kacham*, taken as the infinitive mood; *taking* or *carrying* is likewise to be resolved by *he took*, not *I took*. By reason of this disagreement ^y some think they read otherwise, than we now have it in the Hebrew, not עַל זְרוּתָהּ *zeroothau his armes*, but zeroothai *my armes*. But we may with ^z Buxtorf deny that they did so read, but only put these words as in the first person, as thinking that most convenient to the meaning; because, in that, he spake before, and also doth in what follows, and for this we have also the authority of those learned Hebrew Doctors, Abuwalid and R. Tanchum, who read as we do zeroothau, with the pronoun in the form of the third person, *his armes*, yet ^a affirming that it ought to be understood, as if it were the affixe of the first person, *my armes*; and this meaning is confirmed by what God saith of his dealing with them, Deut. 1. 31. *that he bare them as a man doth bear his son, in all the way that they went*, &c. c. 32. 11. *that as an eagle beareth her young on her wings, so the Lord did lead them*.

There are other wayes also suggested in which this may be spoken of God, and not meant of any other, as Moses, and the like; as, if it be thus rendred with a supply of a relative, *I taught Israel to go*, ^b *I he who took them in his armes*, which comes all to one pass with, *I took them in mine armes*. Or else, if according to Piscator's opinion these words be looked on as a parenthesis inserted by the Prophet in the midst of his reciting God's words, God having said, *I taught them to go*, the Prophet saying in explication thereof, *he took them in his armes*, and then proceeding to speak

^a Kimch. Buxt. Gram. l. 1. c. 13. L. de Dieu. ^r See Kimchi in rad. and Miclal Yophi. ^t Grot. ^u Tig. ^v Munst. ^w Rivet. ^x Viz. achadhabom, or achdhabom, or achedhabom. ^y Cappell. ^z Vindici. p. 763. ^a אֲלֵינוּ פִּי זְרוּתָהּ *R. Tanch.* ^b Cocceius.

again as in God's person, *I healed them* &c. If Moses were at all to be here understood, there might be an exposition mixed of both these, understanding the first word as spoken of God, the other of Moses, as if it were, *I taught them to go, taking them up* (or putting them into) *Moses's armes*; and this might be confirmed by what is said in the forecited Numb. 11. 12. that God said unto him, *carry them in thy bosom, as a nursing father beareth the sucking child*, but I will not go to make more conjectures, there being enough already: especially, there being a plain way which seems more agreeable to the words and meaning, than, I think, any of the fore-mentioned ways, is.

Thirdly, therefore, by others God is understood as taking Israel by their armes: this way Aben Ezra seems to take, expounding it, *I accustomed* (or taught) *Ephraim* (or *Israel*) *to go, ואשר ירגל הער שייקח על זרועותיו*, as a child is taught that is taken by his armes, so that Ephraim's armes by which he was taken, not God's or Moses's into, or on, which he was taken, are to be understood. And this way do^c divers among modern Interpreters take, and with them our Translators, not (I think) without very good reason; it being the usual custom of those who would teach children, who cannot yet stand firm or go by themselves, to go, to take and hold them by the armes to keep them from falling, while they move their feet. Out of love they oft take them up into their own armes, but that conduceth not to their going; 'tis the taking them and supporting them by their armes that helpeth for that. And by this comparison of God to a carefull nurse is appositely set forth his love and tender care over Israel, in directing them in their ways, and supporting them to keep them from error and from hurt, both in his bringing them out of Egypt and in leading them through the wilderness, & in^d after times also, even after the defection of Jeroboam. One little objection may be made against this, because the pronoun affixe in **קחם** *kacham*, taking them, is of the plural number, but in zeroo-thau *his armes*, of the singular, as if the persons spoken of in one and the other were not the same: but it is easily answered and shewed to be of no moment, inasmuch as it is frequent to speak of a people, as Ephraim, either in the singular or plural number, and so the pronouns by which they are pointed out, indifferently put in either; and, besides what hath been elsewhere said, we have an example in the following verse, **אסחלחם** *lechehem* their javes, with an affixe of the plural,

(as also in the foregoing words) and **אליו** *elau* to him, in the singular, yet both spoken of the same Ephraim: so that notwithstanding this objection, or the authorities for any other way, we may well look on this as the most natural and genuine interpretation of the words, and think that our Translators did well in preferring it before any other. Yet is there yet another way by some taken, who neither understanding God nor Moses in any part of the words, referre all to Ephraim and his Idols, as if they were to be rendred, *he took them in his armes*, and to be expounded, *he, i. e. Ephraim, took them, i. e. his Idols*, spoken of in the preceding verse, *up in his armes*, hugging and making much of them. This way Abarbinel mentions, so expounding it, that though God had with such great love and care led Ephraim through the wilderness, **הוא לקח אותם הפסילים והענלים שוכר על זרועותיו לעוברם כי שכחו כל מרה עול וזרעותי עמהם** yet he took up those graven Images and calves which he mentioned (v. 2.) in his armes to serve them, because they forgot all the good that I did to them &c. and thus I doubt not but Arias Montanus took from him, though Chr. à Castro looks^f on him as the Author of it, and the only man that gave it. But there are others also among Christians that give it, so Junius and Tremellius who thus render this part of the verse, *quum ego assuefacio Ephraimum, accipit illa in brachiis suis*, and in their notes thus explain it, while I inform and instruct him, that he may receive my law; he takes them up, i. e. Baalim and graven Images (which were in the preceding verse mentioned) in his armes, like an impudent harlot burning in lust, that with open armes embraceth her lovers. Drusius also mentions a French translation, in which it is so interpreted: but whoever were the first Author of this interpretation, and whoever else have followed it, it seems very harsh, and hath nothing in it to move us to depart from our own translation, and the plain exposition of it, which among all seems, as we said, the most proper and perspicuous, neither requiring any supply to be made of persons or things not mentioned, as theirs doth who understand it of Moses and his armes, and this also which requires Baalim and graven Images to be taken from the foregoing verse; nor gives occasion of raising difficulties concerning the change of persons from the first to the third, as that which understands it of God's armes: but proceeds clearly, taking God as speaking of himself in the first person, as he did v. 1. and doth again in the following words in this and the next verse, and de-

^c Lively, Rivet. see in Merc. tenens brachia ejus. explicat.

^d Rivet. ^e Trem. L. de Dieu. ^f Solus Montanus sic

claring what great kindness he had shewed unto Ephraim, for which they were so ungratefull as they were, as was before declared, and is again farther in the next words, which follow with perspicuous coherence on these so understood.

But they knew not that I healed them וְלֹא יָדְעוּ כִּי רִפֵּאתִים יֶזְעוּ יָדֵי יְהוָה *velo yaden ci rephatim*. Of the signification of these words, as to the letter, there is no scruple made, yet are there different meanings, as to the scope of them, given. As first, understanding by *they knew not*, ^a regarded not, or did not gratefully acknowledge, *that I healed them*, viz. that he preserved them, and kept them safe from such evils as did, or would necessarily without his help befall them, and ^b destroy them, see Ex. 13. 16. For of such his providence over them they ^c could not possibly be ignorant, but they not laying it to heart, so as out of a sense of it to look unto him, and to testify their thankfulness to him by sincere obedience, may be well said not to know it; although Abarbanel seems to charge it farther upon them as a fault of ignorance, though willingly contracted, while he gives for an instance of what they were guilty of, that they did not acknowledge that it was God that brought them out of Egypt, but ascribed it to Moses, as appears by what they said Ex. 22. 1. *as for Moses the man that brought us up out of the land of Egypt*; and Ex. 14. 11. *wherefore hast thou dealt thus with us to carry us forth out of Egypt*? and c. 17. 3. where they murmured against Moses saying, *wherefore hast thou brought us up out of Egypt*? as if they did not acknowledge God as the Author of that deliverance, but only Moses. Or as others, that they ascribed what God had done for them to ^k chance, or to their own prudence or power, or to their ^l Idols: or else a little otherwise according to ^m others, *they did not know*, or well lay to heart for what end I did so kindly deal with them, and shew such goodness to them, viz. that it was for curing them of that Idolatrous humour which was in them, & to withdraw them from false worships, and ⁿ oblige them to return thankfulness and stricter obedience to me: which ^o their omitting to do, but turning to Idols, and to seek help from the Nations, may well be looked on in them as gross and willing ignorance, and they said not to know what he did for them. But R. Tanchum suggests another meaning of the words, viz. *فبينما هم في شدة لا يعلمون الا وقد اشفيهم* *when they were in any affliction they knew it not, but I healed them*, that is, they

were not sensible of any evil, but that I healed them, or even before they knew what evil befell them, I removed it from them by my continual care over them. According to this way these last words also as well as the former will be a description of God's tender love and great kindness to them; but according to the other, a taxing them for their great ingratitude for that kindness of his, which was in the former part of the verse, and is here again in the word, *I healed them*, expressed, which will agree with the method of the preceding verse; in the first part of which God having declared his kindness to them, in the later shews their ingratitude to him in their disregard of it.

V. 4. *I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.*

I drew them with the cords of a man, with bands of love, and I was to them as they that take off (or as the margin hath it, lift up) the yoke on their jaws, &c. According to this rendering of the words which our Translators give, what in the text, what in the margin, (agreeing therein with many, yea most other Interpreters) God doth farther declare, how kindly he dealt with Israel, viz. that he did not by violence force them to, and in, his service; but with gentle invitations, and many great favours and benefits, such as usually do most powerfully work on reasonable men, and induce, and oblige them, (called therefore *cords of a man*, and *bands of love*) strive to bring them to himself, and winne them to his service, that they might willingly undergo the easy yoke thereof, and that he took care that there might therein be nothing grievous unto them, behaving himself as a mercifull husbandman, who oft with his hand lifteth up the yoke or taketh it off, that it may not gall the labouring oxen; and that he fed them, and gave them all things convenient for them without trouble to them, as he that layes meat before his oxen. With this general meaning, as to the intent of this verse, might we content our selves, and perhaps the Reader will at last embrace it; yet because there is much difference concerning some of the words, to the turning them to almost a contrary sense, it will be convenient to take a more particular view of the words, that we may see what grounds there are for it, and for what reason our Translators chose to render them as they do.

^a See c. 2. 8. ^b Compare Pf. 107. 20. ^c Trem. R. Sal. they did know, but they kicked with the heele, and made themselves as ignorant. ^k Tarnov. ^l Dane. ^m Grot. Wrfm. Stokes. ⁿ Trem. Pare. ^o Mercer.

To take them then in their order, *I drew them*, אדם כחבלי becheble adam, *with cords of Adam*. It is well known that the word אדם Adam, is sometimes taken ^p for a proper name, the name of the first man; sometimes as a name common to any of his race, all mankind: which diversity of acceptions of that word, gives occasion of different renderings, and expositions of it here, some taking it in one, others in the other. The Vulgar Latin seems to retain it as a proper name, while he renders, in funiculis Adam traham eos, *I will draw them in (or with) the cords of Adam*; and as so some taking it, expound it, that he dealt with them as he did with Adam in his innocency, giving him all things necessary without pains or labour to him; which they say to have been done to the Israelites, in giving them in the wilderness Manna from heaven, and water out of the rock, and the like: or else as he dealt with him after his fall, when he drove him out of Paradise, and commanded him to get his bread with the sweat of his face, that so by this punishment he might draw him to repentance. But this exposition is censured by Rivet, as not to the purpose; neither is it, I think, by many embraced. The more general way is to take Adam as it signifies in common, *a man*; and so the most others, both ancient and modern, do.

The LXX (though in rendering the other words they much differ from the way that others take) manifestly do, rendering it ἀνδράσιν *men*, and so Grotius observes all the other Greek Interpreters to have taken it; so the printed Arab. following the LXX

صَحْلًا وَحَبْلًا of men, so the Syriack כְּחַבְלֵי אָדָם *with cords of men*, the MS. Arab. كَحَابِلِ الْإِنْسَانِ in the same signification, and so generally the Latin Translators ^a hominis, or ^b hominum, or ^c humanis, to the same purpose, of *a man*, or *men*, or *such as belong to men*, or ^d ut etiam homines ferre possent, *such as that which men might bear*, or ^e such as men use to men, and even those who follow the Vulgar Latin, say Adam is here so to be taken.

By the cords they generally understand, such kind means, benefits, inducing arguments and persuasions, easy laws and gracious promises, (and perhaps we may not amiss add, fatherly corrections to keep in order,) which would work on any men of reason, and not quite brutish as a refractory beast, to bring them and allure them to his service, with as much force as cords on a tractable heifer; which therefore to keep up the comparison whereby he had before, c. 10. 11.

compared them to such an heifer, he calls חבלים chebalim *cords*, but to shew the nature of them adds אדם adam *of a man*, i. e. saith R. Solomo רכים render or gentle cords, אשר ימשוך אדם אחר בנו such as a man would lead his child withall, or so as the Chaldee expresseth it בני רחמים כמגרת כנן as beloved children are drawn, with cords that shall direct them, not pinch and gall them; or as Kimchi (after Aben Ezra) *with the cords of a man, not with such as men draw heifers (or beasts) with, against their will, so I gently drew them*. The adding of *men* as an Epithet, is in like manner used for importing gentleness, and mollifying that which might otherwise seem to include cruelty and rigour, as 2 Sam. 7. 14. *I will chasten him* כשכט אנשים beshebet anashim, *with the rod of men, and with the stripes* אדם בני of the children of Adam, or *men*, i. e. not such hard blows as refractory beasts are beaten withall to force them to their work. Abarbinel differently from these by אדם Adam, *a man*, understands neither Adam nor any man in common, but Moses, whom he sent to govern, direct & conduct them, which was as it were to draw them with cords; so that here is no change of the signification of the word חבלי cheble *cords*, being taken by them all figuratively. But I cannot but wonder at the LXX, rendering the words ἐκσπένοντες ἀνδράσιν *stretching out men*, as likewise the printed Arab. بفساد البشر مدببتهم in corruptione hominum extendi eos, *in the corruption of men I stretched them out*, or ^f drew them out. True it is that the word חבל chebel doth signify also ^g corruption and ^h destruction, as well as a cord. But why they should rather choose here that signification, especially when immediately follows what they also render, ἐν δεσμοῖς ἀγάμωσάς μου, and the Arab. برباطات محبتي *with the bands of my love*, I know not what reason may be given. For those words are a manifest explication of these, shewing what cords those cords of a man are, viz. cords of love, such as shew love, and such as deserve and ⁱ require love. These words are in the original בעבותות אהבה baabotot ahabah, rendered literally, as we have seen, by the Greek and Arab. only with the addition of the pronoun *my* for explication sake, to shew that it was God's love toward them. Ours leaving out that, as not expressed in the Hebrew, exactly agree with them in the rest, rendering *with the bands of love*; so doth the Vulgar Latin also, in vinculis charitatis; others translating the former by funiculis, which may signify lesser cords, for distinction sake render this ^j funibus, as bigger cords or ropes:

^p See on c. 6. 7. ^q Interlin. ^r Oecol. ^s Rivet. ^t Riv. Tarnov. ^u Steph. Lex. *extendo*, *extendo*, & *exponitur etiam educo, extraho*. ^w So Mic. 2. 10. ^x J. H. Urfin. ^y Druf. *Funiculus amoris, or amatorius, iugo suavi*.

but others thinking that (it seems) not sufficient to express the force of the word, with an Epithete, * *densis funibus, with thick firme, or welltwisted cords*, † *dense contortis funibus*, do it. The Syriack *ܥܒܕܐ ܕܥܝܢܐ* with *chains of love*, the MS. Arab. *بَسْمُوعِ الْحُبِّ* with *things of love*. Were it here properly spoken of heifers or beasts, these cords and bands would be taken also in their proper signification, and meant of such as they are tyed and drawn and brought to hand with, or as are fastened to their yokes or heads, to order them, and ‡ make them to draw as they ought, as not having reason in themselves to direct them; but being spoken of Ephraim, rational creatures, though stubborn perhaps, not willing, or through ignorance not so well knowing alwayes what in reason they ought to do, must these words also necessarily be figuratively understood of such § means and methods, which, God seeking their good, used to bring them near to himself and to obedience in his service, to invite them and incline their hearts, and make them willing and able to do it; and as to those, by calling them *cords of love*, he sheweth that they were not rigorous and signs of force used toward them to make them do it whether they would or no, but such as shewed his great love to them, in directing them for their good, and such therefore as ought to have been more effectual for bringing them home to him, causing them to follow him in all willing obedience, than the strongest cords have on beasts. Such attractive force is there naturally in love, and such effects ought it to have in reasonable creatures, and where it hath not, argues them to be unreasonable and brutish, and therefore is the term of ¶ drawing well here applied to it as elsewhere, *draw me and I will run after thee*, Cant. 1. 4. The Chaldee therefore well expresseth the meaning, though not literally the word, *I drew them* *ܠܚܬܝܬܗܘܢ* fortitudine amoris, with the strength of love. Cords may be used for any such motives as men are moved by to follow a thing, and drawing for causing, alluring, or moving to follow.

The love here mentioned, Abarbinel according to his exposition of the former words, would have to be understood of his giving the man, viz. Moses, to lead, direct and conduct them; and by him to declare to them his will, and deliver by the hand of him, as a ¶ Mediator between him and them, his law to them; which was the greatest demonstration of love to them, in regard that it had not

been possible for them to have received (or to have been able to receive) *הַשָּׁעָר מִן הַנִּבְרָל מִכְּלִי אֲמֻעָוָה נִבְרָא* influence from him that is separate, (i. e. God, that separate essence) without the mediation of a prophet, according to what Manoah said to his wife, Judg. 13. 22. *we shall surely die, because we have seen God*; and Jacob, *I have seen God face to face, and my life is preserved*, Gen. 32. 30. he might as well have added what the people said to Moses Ex. 20. 19. *Speak thou with us, and we will hear, but let not God speak with us, lest we die*, with other ¶ like passages. This which he noteth we may look on as true, but not to be all here meant, except we comprehend under his giving them Moses, all the dispensations which by Moses, as Mediator between them, he administered to them; not only that humane Governour, but *humanam gubernationem*, (by which word ¶ some explain the meaning of these words, of a man, and bands of love) his humane Government: all the methods and parts thereof, were so many twisted cords of love from him, which ought certainly, and were so ordered, as to have drawn them with all their heart to love him again; and their not having that effect on them must shew them to be very refractory, and more brutish than an heifer or beast, which will with cords of less force in that kind that they are to be dealt with, be drawn whither the Master pleaseth.

We may observe before we pass from this clause, that the verb which is rendred by ours *I drew*, and to the same purpose by almost all Interpreters, as a preter tense, as signifying what had been already done, is in the Hebrew in the future tense, which denotes properly what is to come, viz. *אֲמֻעָוָה* *emshacem*, & as so is rendred in the Vulgar Latin, *traham I will draw them*, which though ¶ many note to be taken as if it were in the preterimperfect tense, *traheram I did draw or drew*, and Jeromes own exposition seems to require, yet Ribera having taken notice, that multi ad præteritum tempus referunt, many do referre it to the time past, doth himself think convenient to keep to the future, making the sense to be, as if God did declare that he had not forgotten or put off his loving-kindness toward them, but that he was ready yet to do them good, and to draw or bring them to himself with such cords as men use to be tyed, and drawn with, to wit, beneficiis & amore, with good turns and love; with such will I draw them, as if he should say, tanta erunt mea erga eos beneficia, ut quodammodo venire ad me compellam, & quasi vim quandam sua-

* Jun. Tr. † J. H. Urs. Cocc. rudentibus. with cables. ‡ Petr. à Fig. § *ܐܕܡ ܐܠܥܝܢܐ ܕܠܝܒܐ* Abuwalid. ¶ Such notion of drawing see also Jo. 6. 44. and 12. 32. ¶ Gal. 3. 19. ¶ See Deut 5. 25. ¶ Calv. Par. paternam gubernationem. ¶ Vat. Sa. Menoch.

vem ac voluntariam eis afferam, *that so great shall be my benefits to them, that I will (or may) after a sort compell them to come unto me, and use toward them a certain pleasant and voluntary force*: wherefore (saith he) he makes mention of cords, with which they may be tyed and drawn. But if we consider when these words were spoken, we shall find that all that after happened to Ephraim favoured so much more of rigor and severity of justice, that these words so understood, as he would have them, to sound mercy and loving-kindness, cannot well be referred or adapted to what was to come; except we shall understand them with that condition which to the next words he adds, si velint respicere & legem meam observare, *if they will repent and observe my law*, which they never doing, did (as it were) break those his amicable bands asunder, and cast away his desirable cords from them, and were not benefited by them.

Another learned man gives us a notion suggested to him from the being of the verb in the future tense, viz. as if God did here represent himself as deliberating how he should deal with rebellious Israel in the wilderness, that he might reduce them into order, and as it were saying, *what shall I do? shall I take into my hand goades? shall I put on them cords and chains? and press them with a heavy yoke? shall I keep them hungry & without food? for by such means are even wild beasts tamed*; non faciam, amore traham, ut redament, *I will not do it, I will draw them with love, that they may love [me] again*. But I know not what is in the words which should put us on such a fiction in the case. The plainest way seems that by ours, with most others, follow'd, viz. to give here to the future form the signification of a preter tense, not, traham, *I will draw*, (as it might properly signify) but, trahebam, *I drew*. It is well known that the future is often so used: we have before had examples of it.

According to all that we have hitherto seen, these words are a declaration of God's love and kindness to Ephraim, mentioned for aggravating their great ingratitude, who were not thereby prevailed on to return love in obedience to him, and for shewing how worthily they therefore deserved to be rejected by him for the future.

By cords and bands are meant his love, his benefits to them. Yet find we * one, without mentioning those, expounding them only by, doloribus & adversitatibus, *griefs and adversities*. Whatsoever of these may come under the notion of the rod of men, as God himself calls those fatherly corrections where-with he chasteneth those that he loveth, and

those afflictions which the Jewish Masters apostolically call אהבה של יסורים yissurin shel ahabah, *chastisements of love*, such as though for the present they seem grievous, yet afterward yeeld the peaceable fruit of righteousness unto them which are exercised, or reduced, thereby, we may, (as above we intimated) well look on as twists of these cords of a man, and bands of love; but what is otherwise favouring of cruelty, and hatred, and tending not to amendment but to destruction, cannot sure belong to them, or be a genuine exposition of these expressions. God's former dealings with Israel from the beginning had not been of that nature, however now, by having stubbornly broken those bands, and perversely cast away those his cords from them, they have provoked him to threaten such heavier and more grievous things to them, in other passages, both before and after, in this our Prophet; yet surely these words being a declaration of his former dealing with their fathers, cannot be so interpreted of such, they sounding out only goodness and loving-kindness, but such cords as he drew Abraham, Isaac and Jacob with, to himself, as Jerom for explication saith, such whereby he led and ordered their Ancestors in the wilderness: so that the meaning seems apparently to be, as it is well summed up by R. Tanchum אני אהבתי להם ויחבבתי לבם I did good unto them, and drew their hearts thereby unto love of me, and obedience to me. To this purpose are these expressions more generally, and, I think, rightly applied.

The next following words are likewise looked usually upon as tending to the same, though by others of no mean note, otherwise; there being more reason to think so of them, than can be of these former, as by considering them will appear. The words are, ואהיה להם כמרמית על על לחיהם Veehyeh lahem cimrime ol al lechekem, which ours, in the text, render, *I was to them as they that take off the yoke on their jaws*; but in the margin instead of take off, is put Heb. lift up, as much as to tell us, that the word Merim מרים (from רום Rum or ram, in Hiphil) in the Hebrew indifferently signifies either of these, and either of them may be indifferently taken. And so it is therefore by some one way, by some the other, taken, and in both ways to the same purpose, viz. of giving ease to them (suppose heifers, or them compared to heifers) either by taking away, or else loosening from its place, and lifting up the yoke when it sits hard, presseth or wringeth.

* J. H. Urfin. † Petr. & Fig. Riv. &c. * Prado on Ezek. 6. 9. * Prov. 3. 12. Heb. 12. 6. † Ibid. v. 11.

For making the construction clearer, ^m some will have to be understood either **מ** *me*, that **על** *al on*, be as much as **מֵעַל** *meal from on*, or off from; or else **אֲשֶׁר** *asher which*, viz. *which was on*, or **שֶׁהוּא** *shehu*, which is the same; according to which Junius & Tremellius, sum eis ut qui levant jugum ^p *impositum maxillis eorum*, *I am to them as they that lift up the yoke that is put on their cheeks.*

לְחִיָּהֵם עַל לֶחֶבֶהֶם *al lechehem*,] That *lechehem* signifies *cheeks*, is well known, which makes me wonder at what I find in the Arab. MS. in which is written **מַחֵל מִרְפָּעֵי אֲלֵנִיר עָלֵי טְרָאוֹתָהֶם** *as they that lift up the yoke on tarawatehem*, ^q which word I find in Arabick to signify *moistness*, *greenness*, or *freshness*, in the like notion that the same root **טָרָה** *tarah* hath in Hebrew, viz. **לַחֻת** *lachuth moistness*, whence is **טָרִיָּה** which twice (and I think no oftener) occurs in the Hebrew text of Scripture, as first Judges 15.15. (where it is an Epithet indeed to a *jaw*, but not the *jaw* it self) where it is said that Sampson found **לְחֵי חֲמוֹר טָרִיָּה** *lechi chamor teriah*, *a new* (or as in the margin ours read *a moist*) *jaw bone of an ass*, where it is in a MS. Arab. version of a Jew, translated by the same word **طَرِيَّة** *teriyah*; and secondly Isa. 1.6. **מַכְרָה טְרִיָּאָה** *maccab teriah*, which our new translation renders *putrifying sores*, and the Geneva *sores full of corruption*, but the MS. Arab. **طَرِيَّة ضَرِيَّة** *darbaton tariyaton*, *a fresh or moist sore*: and in respect to both places Abuwalid, and Kimchi in his roots, note that *Teriah* in Hebrew signifies the same that it doth in Arab. which is, as we have seen, *moist*, *fresh*, or *raw*. What shall we say then that this Jewish Interpreter here means? We cannot think that because he found the word *Teriah* as an Epithet joyned with *lechi a jaw*, that he therefore so enlarged the signification of it as to denote *a jaw* in general; but may we not think that he took it either for the rawness and moistness that is in a jaw, or any other place that is galled with a yoke or the like, and so by reason of the skin's being rubbed off, made raw and moist? that so the sense may be, that *he took off the yoke*, or *lifted it up* from those *tender, raw* places, to give ease when they were galled or wrung by it, whether in their jaws or necks, that it might not continue to hurt them, and make them sore and raw. And if this be his meaning, then it is manifest that he took **לְחִיָּהֵם** *lechehem* to be

not as from **לְחִיָּים** *lehayim* which signifies *jaws*, but as from **לַחִים** *lachim*, the plural number from **לָח** *lach*, which is *green, fresh, moist*. If this suffice not, I know not what else we can do but to suspect, that the word is false written, either for **أَشْدَاق** *ashdaq*, (which would take up much the same space in writing) or somewhat else that might signify *jaws*, but this may seem a digression,

Among those who agree on the signification of the word, and that it signifies *jaws* or *cheeks*, and so render it, there is started a question, which perhaps an ordinary husbandman might best solve, viz. how the yoke is here coupled with the *jaws*, and spoken of as if it were on them, whereas the neck is the proper place of that? The chief wayes brought for explication of this, are, that either the *jaws* here are taken at large, so as to denote both the head and the neck, or that yoke is improperly taken for *a muzzle or head-stale*, or that the *muzzle*, which they think that their oxen did in those times wear, even while they were plowing, (which they gather from that they were forbidden to *muzzle the ox* while he was treading out the corne, Deut. 25.4.) was by thongs or cords ^x fastened to the yoke, and so altogether reckoned as making up the yoke, and all under that name meant, the whole harness, both that which was on the *jaws*, and that which was on the *neck*, which the husbandman ^y taketh off together, that he may give rest to his weary cattle.

This will be the meaning, if we understand the word **מִרְמֵי** *Merime*, in the notion of *taking off*. But if with others we understand it in the notion of *lifting up*, then it may be taken for his removing the yoke which is on their neck ^z forward from the shoulders toward the head and ^a jaws, that it may not sitting still on one place gall or pinch them, or else ^b his lifting it up oft with his hands, that it may not sit too hard on them. Had we more knowledge of the husbandry of those places and times, there would probably be no need of any such question as we have mentioned, the expression being then understood by every ordinary man that knew their fashion: for illustration of it to us, is looked on as conducing that rule of Columella, agreeable to the husbandry of the ancient Romans, Cum ventum est ad versuram, in priorem partem jugum propellat, & boves inhibeat, ut colla eorum refrigerant, quæ

^m See Kimch. Abarb. Zanchi. ⁿ Drus. Riv. ^o Ab. Ez. ^p So Castalio also. ^q It being from *Tarawa*, the infinitive of which is **طَرَاوَة** and signifies to be *fresh, green, moist*. ^r Concord. Hebr. ^s Num. 6.3. Jud. 16.7,8. ^t See River. ^u Pisc. *Jugum* i.e. *capistrum*. ^v River. ^w Perhaps to keep up their heads, quo speciosius ingredientur sublimes, & elatis capitibus, ac minus colla eorum labefactentur, jugumque melius aptum cervicibus insidat, Columella 1.2.c.2. ^x Ribera, Sa. Menoch. Tirin. ^y Petr. à Fig. ^z Kimchi, hanging it on the jaws, that the heifer may not still draw, but rest for some time. ^a Sanct. Gualt. Trem. Tarnov. ^b celeriter

celeriter conflagrant, nisi assidue refrigerentur, & ex eo tumor, ac deinde ulcera invadunt, when they come to a turning, let him thrust the yoke forward, and stop the oxen, that their necks may coole, which do quickly heat, unless they be duly cooled, whence arise swelling, and then sores. He likewise acquaints us that in some places the yoke was tied to the horns, which was by those that gave precepts of husbandry, deservedly disallowed as inconvenient: but we need not to stand here nicely to examine particulars in this expression, when, as to the scope, those so differing about them, do agree that by what is said is described the gentle and mild dealing of a carefull husbandman with his beast. The Chaldee Paraphrast so taking it, brings into his Paraphrase most of that which hath been said וְהוֹרָה מֵימֵרִי &c. and my word was to them as a good master which lighteneth (or easeth) the shoulder of his oxen, וּמִרְיָן וּמִרְיָן and lengtheneth (or maketh loose) on their cheeks (viz. that which is upon them); in rendring which last words Interpreters differ, the ordinary Latin translation, put in the Polyglot Bibles, having, frena relaxat in maxillas eorum, easeth the bridle on their cheeks; Mercer, jugo in maxillas remisso, moving the yoke to their jaws; Petr. à Figueiro, & extendit in maxillas, and stretcheth (the head-stall) on their jaws; and ^c Buxtorf, & prolongat frenum in maxillis eorum, and lengtheneth the bridle on their jaws. I suppose the meaning is, giveth scope and liberty to their jaws, by making loose that which is tied on them. His meaning is manifest, that he maketh easy to them whatsoever is comprehended under the name of עֹל Ol, (renored yoke) in the Hebrew, that neither their shoulders or jaws be thereby hurt or pressed, though there be not in the copies that we have of the Chaldee, any thing put that literally answereth to that word, but left it to be understood in the expressions.

But then, it being taken so to meane, what is it that by the yoke proper to heifers, is signified as to Israel compared to an heifer, as answerable to it in respect of him properly spoken of? What may be called his yoke? This name will well agree to that hard slavery and bondage which they were formerly under in Egypt, as it is so called Levit. 26. 13. where God saith, I am the Lord your God, which brought you out of the land of Egypt, that ye should not be their bondmen, and I have broken the bands of your yoke, and made you go upright: and of this doth Abarbinel understand it, אֲנִי הֵיכְתִּי מִרְיָן מֵעַל לַחֵיָם I took away the yoke of Egypt from off their jaws; and so Grot. liberationem ab Aegypto designat, he points to their deliverance out of

Egypt. And if it be spoken of this, the word מִרְיָן Merim, will be in the notion of taking away, or taking off, not of lifting up. We may adde to this likewise such deliverances of them from the yoke of ^a such other nations, which at any time we read of in their story in the book of Judges and elsewhere. Secondly, it is a title that may well agree to the Law and Commandments which God gave them, to keep them in order in his service, and in the right way, that they might not stray and wander up and down like unruly young heifers.

This notion of the word we have likewise given us in the Scripture, as Jer. 5. 5. where to express their casting off their subjection and obedience to the law of God, he saith, these have altogether broken the yoke, and burst the bands; and in the New Testament we have that title given it, Acts 15. 10. where the Mosai- cal law, and the performance of the whole of it is called a yoke that neither they nor their fathers were able to bear, viz. were not of themselves able so exactly ^c to perform as to be justified thereby. A hard yoke it was indeed by reason of its many rites and ceremonies, and in respect to their weakness, and in comparison to Christ's easy yoke, which the Apostles were then to commend both to the Jews and Gentiles, freed from such incumbrances; yet in it self a good and profitable and equitable yoke, sounding only of love and kindness, as Deut. 10. 12. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his wayes, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul; to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? all cords of love, and in respect to which might by him be made that challenge Micah 6. 3. Wherein have I wearied thee? testify against me. For easy also it was in respect of that burdensome yoke which they endured under the Egyptians, and of that which was on other nations in the service of Idols, and which out of their folly they were apt to entangle themselves in, and took delight in.

In respect to this yoke that notion of the word Merime, as it signifies taking off or away, cannot so well be taken; for when this was spoken, that yoke did remain on them, not taken off, though since by Christ, as to all things cumbersome in it, it is taken off; but the other rather of lifting up, as denoting, making it to sit easy, or not oppressive to them: which it is manifest he did, both by ^f keeping off from them all hurts, difficulties and impediments, yea all fear of enemies, (Exod. 34. 24.) which might hinder them in the

^a In Lexic. ^b Riv. and see Ribera, and Petr. à Fig. ^c Ham. and see Diodori. ^d Gualt Dane.

keeping of his law, and performing his services, with which any other corrective chastisements that do not, are, as above we said, well reckoned by the Jewish Doctors themselves, as not burdens, but *chastisements of love*, and helps, not hindrances in bearing that yoke: and farther by not only encouraging them, by giving them all outward good things meet for them, but putting as it were his own hand to bear it up, and making it easy to them, by assisting them with his grace and ^a Spirit, which ^b some (I think well) take to be here meant. In either of these wayes the words are taken as a declaration (as we intimated) of God's kindness to, and gracious dealing with them.

But there are others who (as we said) take them not so to be meant, not to shew what his doings were in themselves, or how by him intended, but how they were by them looked on and interpreted, *viz.* as acts of great rigor and severity, like the dealings of a rough husbandman, putting an hard yoke on his beasts, and making it hard to them, as if they sounded, *I was to them as one that lifted up a yoke upon their jaws*. This way of expounding them is ancient, and I know not whether we may not reckon the LXX Interpreters themselves, as to the scope, among them, though not to the letter of the expression, while they render, καὶ ἔσταν αὐτοῖς ὡς ἑμίζον ἀνδρῶνος ἐπὶ τὰς σιαγόνας αὐτῶν, which the Latin Translator renders, & ero illis quasi dans alapas super maxillas ejus. And agreeably the printed Arab. واصير لهم مثل انسان لاطم. علي خذيه Et fiam eis velut homo percutiens genas suas, and *I will be (or am) to them as a man that striketh his own cheekes*, perhaps he might better have put ejus, *his cheekes*. In this rendring we have instead of מרימי merime *those that lift up*, ἑμίζον (in the singular) *he that striketh (or beateth) with a rod (or with the hand)*, and then ἀνδρῶν a man, put in, which is not in the Hebrew, but then nothing that may answer to *yy Ol* yoke, in it. This makes Cappell to think that they took no notice of it, as thinking it the same with *yy al upon*, that follows it, and so superfluous. But he taking that liberty of conjecturing which he doth, might me thinks, rather have conjectured, that instead of *yy Ol*, they read something which they thought might be rendred ἀνδρῶν a man; for in their version that stands in the same place, that *yy Ol* doth in the Hebrew. But this perhaps he thought would not be found, for that in that language signifies, if spoken of men, only an infant, or little sucking child, not properly a man.

Some copies are noted to read ἀνδρῶνος, (in the accusative) *as he that striketh a man*, but still we have the same difficulty concerning the word *yy Ol*. If omitting that, we take Cappellus his conjecture, then after this digression, that which we have to say is, as we already said, that they may be reckoned among those who look on these words as shewing that they, notwithstanding God's kindness in his dealing with them, taxed him of rigor and severity towards them. For if the word *yy Ol* be (as he will have it to have been by them done) omitted, or not taken notice of in the rendring, then will they in the Hebrew sound, *as they that lift up on their jaws, or cheekes (viz.) a rod, or the hand*, which will be equivalent to *smiting or beating with a rod, or the hand, on the cheekes*, which will expresse hard usage as well as putting on a yoke thereon doth.

There be ^c who so expound these words of the Greek, as to reduce them rather to the former way, *viz.* by understanding thereby gentle clapping on the cheek for encouragement, as beasts are sometimes so encouraged in their work, and even children out of love so served. But whether the word ἑμίζω to strike with a rod, or buffet with the hands, be a word proper to what is done so only in love and kindness, and in token of approbation, I know not. But if their meaning be dubious, that of another ancient Greek Interpreter, *viz.* Symmachus, as given us in Latin by Jerom, is not, which is, Et putaverunt quod imponerem jugum super maxillam eorum, and they thought that I put a yoke on their jaw, which in the various readings of the LXX Bible at Francfort 1597. we have in the Greek thus, καὶ ἔδωκαν ἐν θυγῶν ἐπὶ τὰς σιαγόνας αὐτῶν.

Among the Jews R. Tanchum also takes this way, who joining these words with the foregoing, thus gives the meaning, *I did good unto them, and thereby drew their hearts to my love and obedience*, ومع ذلك, and with, or for all this, (or notwithstanding) كنت عندهم كالاعداء المعذبين لهم الجاعلين I was to them (or in their opinion) as the enemies that punished (or greived) them, putting (or who put) a yoke on their jaws. The same takes also among more modern Interpreters, L. de Dieu, rendring, Sed fui ipsis tanquam qui attollunt jugum super maxillas eorum, i. e. *I drew them with the cords of a man, with strong cords of love, but I was to them as they that lift up a yoke on their jaws*, i. e. *saith he*, whereas I governed them with much kindness and sweetness, I was

^a Merc. Cap. ^b Zanchi, Spiritum suum, quo legem servare possint, omnibus obtulit, nemini denegavit, & re ipsa multis donavit. ^c Chr. à Castr.

esteemed by them no otherwise than as one who put an heavy yoke upon them. The same likewise Cocceius, *Et factus sum illis ut imponens jugum maxillis ipsorum*. This way of construction, it must be confessed, is clear, and perhaps clearer than the other; that which may perhaps seem to make in favour of the other, is that so the words may run in one tenor with the former, and be as they, and likewise the following, (according to those that so take them) all a declaration of God's kind dealing with them.

We'll the better judge of the matter when we shall have seen those following, which are, *And I laid meat unto them*. The words in the original being **אוכל ואת אליו** *Veat elain ocil*. That Translation which ours give of them, agrees with what most of Christian Interpreters, ancient and modern, and of the Jews also, give, concurring in the sense, though with some difference in the construction & form of some of the words, and so in their expression. The ancient Syriack renders **ܐܬܢܐ ܠܗܘܢ ܥܝܠܐ** *I inclined to them and they did eat*, which the Latin expresseth, *Inclinavi eis ut comederent, that they might eat*. The Vulgar Latin, or St. Jerom, *Et declinavi ad eum ut vesceretur*, (which the Doway English, *and I declined to him that he might eat*) which, he saith, Symmachus expressed by *declinavi ad eos cibos*, *I declined (or laid down) meat unto them*. Among modern Latin Interpreters ^a some render, *Et declinavi ad eum cibum*; ¹ others, *inclinavi ad eum cibum*; ^m others, *segregavi ei cibum*; ⁿ others, *declinare feci ad eum cibum*; ^p others, *apposui ei cibum*; ^q others, *porrexi ei cibum*; ^r others, *ut admoveam ad eum cibum*; ^s others, *dimisi ei pabulum*; ^t others, *declinavi ad eum, cibavi, I declined to him, I fed him*: and some put the future *inclinabo*, others the preter tense *inclinavi*. Calv. Attuli super eos cibum, or, *feci eos comedere quiete, I made them to eat quietly*; all to much the same purpose. So likewise among the Jews, Aben Ezra, for giving the meaning, notes that **את** *at* is the same that **אטה** *Atteh*, *I will, or did incline*, and that the word **אוכל** *Ocil* is a noun, the same with **אוכל** *Ocel*, Deut. 2. 28. signifying meat, and so the sense, **והייתי מטא, אוכל ואת אליו** *and I inclined (or brought home) to him meat*. He observes likewise that ^u R. Marinus said that **אוכל** *Ocil* is for **אכל** *Acil*, which would signify *I did, or will, give to eat*, & that **את** *at* is in the usual signification of that particle **את** *At*, and so signifies **והייתי מטא** *I gave him to eat safely, leasurately, or quietly*. Kimchi likewise expounds it, *That as the husbandmen having taken off*

the yoke from their oxen, though they now rest from any labour an hour or two in a day, yet put to them meate in their place where they are; so God saith, so I dealt with Israel, I made their yoke not heavy, and I gave to them in the wilderness what might suffice them without labour, to wit, both bread and flesh. He observes likewise **אוכל** *Ocil* to be a noun in form like **אופיר** *Ophir*. Abarbinel likewise saith that in these words he farther declareth God's mercies to Israel, that after he had taken off from them the yoke of Egypt, he did also in their going in the wilderness give them their food **כהררנה** *by degrees*, bread from heaven. **אוכל** *Ocil* he saith, is the same that **מאכל** *Maacal* food, and the sense **מטא אליו מאכלו** *I inclined, or reached to him his food in such a manner that he wanted nothing*. By bread from heaven he expresseth Manna, so Pl. 105. 40. called the bread of heaven, and Pl. 78. 24. the corn of heaven, and v. 25. Angels food. And that and the quails with which God fed them in the wilderness, do the Expositors that go this way, understand to be meant by the meat which he laid or reached unto them, with which we may well understand all other good things, necessary or convenient for them, he not suffering them to lacke in any kind. So the Chaldee Paraphrase teacheth us to comprehend all, explaining it, *and while they were in the wilderness, אסנתי להון טובא למיכל* *I multiplied to them good things to eat*. We may with ^u some include also all those good things which God largely supplied them with, after they had passed the wilderness, in the promised land flowing with milke and honey.

Among all these which we have seen there is no difference as to the sense, though some little disagreement there be as to the forme of the words **אוכל** *Ocil* and **את** *At*, some taking the first to be a verb, others a noun, yet both agreeing in its notion of eating, and what is to be eaten; and as for the second, some taking *At* to be a verb signifying to incline, (i.e. making to incline, or reach to,) which is the most probable, others to be a particle or adverb, signifying leasurately, quietly, or the like: in both which waies there is great Emphasis, and tending to the same purpose, to express the great kindness of God in laying, or reaching meat unto them, convenient sustenance, without putting them to pains and difficulty in seeking it; or in giving them opportunity of eating leasurately and quietly, and to enjoy themselves in it. To these, as to the sense, may we likewise add the MS. Arabick version, which hath **ואמיל עליה אוסע**

^a Interlin. ¹ Tig. ^m Munst. ⁿ Pag. ^p Trem. Pare. ^q Drus. Cocc. ^r Jun. Trem. ^s Cast. ^t See Drus. Rivet. ^u The same with Abuwalid, whose name was also Marun. ^v Rivet.

And I inclined unto him, I gave him abundance, or abundantly; or else אֶלְטָף כֹּה אוֹסַע אלֶּטֶף כֹּה אוֹסַע I gently dealt with him, I gave him abundantly, as he saith some take it: though the Author thereof do not derive אוֹכִיל Ocil from the same theme אָכַל Acal, to eat, as the rest do; but as he himself tells us in a note, from the theme כֹּל, which hath the notion of measure or measuring and containing, as he saith it is in אֲלָפִים כֹּה יָכִיל אלֶּפִים כֹּה יָכִיל 1 Kings 7. 26. it contained two thousand baths, and in אֲשֶׁר לֹא יָכִילוּ מִים Jer. 2. 13. which hold, or contain no water; as if he said, I gave them full measure, or as much as they could contain.

All these justify our English Translation, and concur in taking the words of this clause also (as we said) for a farther expression of God's kind dealing with the Jews, as well as the two former verses (according to them) were; his drawing them with cords of a man, with bands of love, then his taking off or making easy to them his yoke, and now his not only freeing them from grievances, but giving them all good things necessary for them, richly and quietly to enjoy: all these are a continued tenor of love. But now as there were who, as we have seen, took the middle clause in a different sense, as tending to another end; so are there who so take this also, and give different interpretations of the words. Finding them not where clearer given an account of than in R. Tanchum, I shall in his order do it. The first that he gives and seems to prefer, is מִילֵּת אֵלֶּה הַקֹּדֶרֶת I have inclined (or made to incline) to him power, i. e. saith he כִּלְפֵּתֵם מִקְדָּר הָאֲחָמָל I laid upon them only what they were able to bear. Much like to this seems R. Salomo Jarchi's opinion, who explains the words by הַסִּיּוּרִין לוֹ כֹּה לְהַכִּיף לוֹ I inclined to him power to receive the yoke of chastisements. In the second place he saith others understand it to meane אֶתְדַּרְתִּי עֲלֵיהֶם בַּעֲקָב I prevailed over them by punishment, the declaration of which punishment they will have to follow in the next verse, in this saying, He shall not return into the land of Egypt. This in great part agrees with that of the LXX. ἡμεῖς ἐκείνην αὐτῶν, διωκόμεθα αὐτῶν, and of the printed Arab. وَاظَرُ إِلَيْهِ وَاقْتَدِرْ عَلَيْهِ And I will looke on him, and prevaile over him. Here being instead of the Hebrew וָאֵן Veat, and I inclined, ἡμεῖς ἐκείνην αὐτῶν, and I will looke, Cappellus conjectures that they might read וְאַבִּיבִי Veabbis, which properly so signifies. But what need of that, seeing inclining to, or turning, to wit, faciem vel oculos, the face or eyes towards one,

may well be expressed by ἡμεῖς ἐκείνην αὐτῶν: and whereas he thinks they read וָאֵן Ucal, and not Ocil, I think we need not say so neither, but only that they took it to mean as that doth, (though in an irregular form) seeing we find others in the same manner to render it, whom we cannot doubt to have read it as it is now read וָאֵן Ocil.

In the third place, he gives that first interpretation, which we have already seen, to be by the most followed, saying that וָאֵן Ocil is by others said to be the same with וָאֵן ocel meat, and the meaning to be זֶלֶקּ וְעַם אֲרֻזָּתָם אוֹ רֻזָּתָם ما ياكلون I will give them (or have given to them) what they should eat; and notes that in this way also וָאֵן may be the same with וָאֵן to incline, reach to, or else according to others may signify بَهْل gently, leisurely, quietly. And again that وָאֵן Ocil may be taken as a forme in the third conjugation from אָכַל, and that the letter ן is instead of א, (which is that which above we saw to be cited by Ab. Ezra, as R. Marinus his opinion) and so the meaning to be او اطعمهم سرا I will give (or do give, or did give) them meat, or fed them quietly, or leisurely, and commodiously.

According to the first and third of these interpretations that he gives, this clause is also a declaration of God's kind dealing with them, as it is according to those which we before saw, though that before it, according to his way, be not, as so understood by him as it was by them, but of their ingratitude and misinterpretation of such things as he did for their good, for tokens of rigour and hard dealing, and are by him on them inflicted, either to shew how contrary to all reason it was that they should look on him as one that dealt rigorously, or laid hard things on them, by farther declaring how bountifull he had been all along in supplying them with all good things, necessary and convenient for them; or else, to shew the greatness and unweariedness of his love, that notwithstanding their ingratitude and misinterpreting of what he did for their good, as hard dealing with them, yet זֶלֶקּ (as he speaks) for all that he continued to do good, and to give all good things, to them.

But according to the second way, and according to the LXX. this last clause will be rather a denouncing of punishment to them for such their ingratitude and ill reception of his benefits, seeing they thought so ill of his mercies, he made them know that he repented it, and to feel the power of his displeasure.

So that he takes it from the root יָכִיל.

In this way the Learned L. de Dieu taking it, gives a different rendring from any that we have yet seen, viz. Ideo ad eos inclinabo comestorem, *Therefore, viz. because, whereas I governed them with great gentleness and sweetness I was by them looked on as one that oppressed them with an hard yoke, I will cause to bend himself to them, or come upon them a devourer, which shall swallow them up, viz. not the Egyptian as heretofore, but the Assyrian mentioned.* In which exposition though he takes אָכַל *Ocil* to be from the theme אָכַל *Acal*, to eat, as ours and many others do, yet he looks on it as of another forme than any of them did, viz. as a ² participle of the first conjugation, and so to make, as we see another meaning. He also renders the verb אָכַל *At*, as in the future tense, as the Greek also do, as speaking of what should be after done, in the preter tense, as ours and most others do, as of what was past, and what he had before done to them. And that is a thing not unusual to have verbs of the future forme translated ¹ in the signification either of the future, or of what is past, or present, according as the Interpreter thinks the sense in the place to require. And that makes Ribera here, though the Vulgar Latin render, & declinavi, *I have declined*, to say that it is to be understood according to the custome of prophetick language, as declinabo, *I will incline*, because (according to that way that he takes in expounding the former words which we above mentioned) though he take the thing meant to be a benefit, not a punishment, yet looks upon it not as declaring what God had already done, but as what he would do, if they would behave themselves as they ought. As, saith he, the husbandman reacheth meat to his oxen when he hath taken off the yoke, so if they will duly observe my law, I will not only take off from them the yoke of the nations, sed etiam cibos large præbebo, & agros fecundabo, *but I will also in plenty give them food, and make their fields fruitfull.* But I think the way that ours with most take, as we have seen, by taking it as spoken of what was past, according to the exposition which we have given, seems plainer and easier than his, and so will it have a plain connexion with what follows, being, according to the most usual way taken, as a more ² particular declaration of that punishment, which shall befall them for their misbehaviour towards him, so kindly dealing with them; or according to others, how they ought to have behaved themselves to him, who so dealt with them, as we shall perceive by a view of the words.

V. 5. *He shall not return into Egypt, but the Assyrian shall be his king, because they refused to return.*

He shall not return into Egypt, but the Assyrian shall be his king, &c. Concerning Israel's returning into Egypt there are several passages of Scripture, the taking notice of some of which will serve as to illustrate one another, so for the giving the right meaning of this. ^a Deut. 17. 16. it is forbidden that the King should cause the people to return into Egypt for his occasions, viz. for multiplying horses, for as much, saith he, as the Lord hath said unto you, ye shall henceforth return no more that way. There was it appears a command on them not to return thither. Yet again there c. 28. 68. *The Lord shall bring thee into Egypt again with ships by the way whereof I spake unto thee, thou shalt see it no more again*, where to that command is joyned a threat, that they should thither return; and in this prophecy (to omit what in others may be found) c. 7. 11. *They call to Egypt*, and c. 8. 13 *They shall return to Egypt*, and c. 9. 3. *They shall return to Egypt*, and v. 6. *Egypt shall gather them up, Memphis shall bury them*, to which seemingly contrary in this place is said, *He shall not return into the land of Egypt*. Of these passages some seem, at first hearing, contrary to others; but they will be reconciled, and all appear true, by considering distinct circumstances and occasions of their going thither: so that it appears from the several places cited, that they ought not willingly to return thither, forsaking the land that God had given them, there to fix their habitation, though perhaps by way of merchandise, as the ^b Jews think, or other necessary occasions they might thither go, as Uriah the Prophet thither fled for safety, Jer. 26. 21. and Joseph was from God himself by an Angel appearing to him in a dream, warned to take Christ and his mother, and flee thither for avoiding Herod's cruelty, Matt. 2. 13. Secondly, that for Israel to go thither, relying on Egypt for security, as if they should bear them out in their rebellions against God, and on presumption thereof to neglect to return unto him, was contrary to God's command, a great sin & folly in them, as so taxed c. 7. 11. and such as should fail their expectation, c. 9. 6. Thirdly, that if they did not serve God, as they ought in the Lord's land, they should by way of punishment be carried back into Egypt, as Deut. 28. 68. or be brought to

^{*} Which though an irregular forme. he gives other examples of, as חֲמִיךָ *Tomic* Ps. 16. 5. and יִסִּיךָ *Isi* If. 29. 14. ¹ Trem. ² تَيْمِينَ الْعُقَاب *R. Tanch.* ^{*} Some look on Exod. 14. 13. as a promise or command to the same purpose, *R. Sal. Druf. Grot. on Deut. 17. 16.* ^b Maim. Yad. Melacim, c. 5 §.

that perplexity and distress, as that they should as they could, flee thither for succour and refuge. Fourthly, that when they were in such distress, to intercept them from opportunity of going thither, or finding there, or thence, relief, would be a farther punishment; and that is it which, as we said, is according to the more ordinary way of exposition, looked on as here threatened to them, that the hopes that they conceived of fleeing thither for refuge, should be prevented, and frustrated by the Assyrians coming upon them, so that though some of them had formerly fled thither, yet now the remainder, the whole body left, should not return thither. The cause of which mischief and misery is (according to this way) farther declared in the following words, *Because they refused to return*, viz. to the Lord, by returning to whom by repentance, all this evil might have been prevented.

This is St. Jerom's way of exposition, and is by many of good note followed. And such disappointments of their hopes in Egypt may well seem no small punishment: yet others look not on these first words, *They shall not return into Egypt*, as any part of their punishment, but as that which only serves for setting forth the greatness of their punishment in the following, *But the Assyrian shall be his king*, as intimating that seeing they were so ungratefull to God, as no more to esteem his benefits who delivered them from the Egyptian yoke, and put them in so good a condition as he had done, and would not return to him who had been so gracious unto them, they should henceforth be put into a worse condition than ever they had been in before, worse than that of Egypt, a much ^d harder under the Assyrian, & that as in other respects, so ^e in regard that they should be carried into a countrey farther off from them than Egypt was, or serve a people whom, and whose termes and conditions they were not acquainted with, and so like to find worse usage from them: or else, as that which might intimate their security and presumption, in regard of which they continued so boldly and pertinaciously to sin against God as they did. He had wonderfully brought them out of Egypt, and had after their coming out thence (though they, mindfull of the flesh-pots thereof, had a mind to return thither) so ^f ordered things to them in mercy, as to keep them from returning, or having need to return thither, and by saying that they should see that land no more, might seem as well to promise, that he would no more suffer the Egyptians to rule over them, and

force them thither; as to forbid them voluntarily to betake themselves to go thither. This perhaps might make them being secure of it, to sin more presumptuously against God, not fearing that they should be again carried into bondage. But to checke this security and presumption in them, he ascertains them here, that though he would make that good to them, that they should not return into Egypt, yet seeing they would not return unto him, who had so graciously, as he shews he had, dealt with them, he had another place as bad, or worse, for them, to send them to, and though not the Egyptian, yet the Assyrian should be their king.

This seems to be R. Salomo's way of exposition, according to the printed copies that we have, who to this purpose hath, *I promised him (or gave him confidence,) Ye shall see them no more, (Ex. 14. 13.) But what shall this avail? Certainly the Assyrian shall be his king* על כרחו *against his will. Truly they have sinned, and been a cause to themselves of serving the Assyrians because they refused to return.* And so Vatablus, Quamvis sit ingratus in me, stabo tamen promissis, nam non revertetur in Egyptum, sed certe in Assyriam, *Though he be ungratefull to me, yet I will stand to my promise, for he shall not return into Egypt, but shall certainly go into Assyria.*

To much like purpose tends Munster's explication, that God saith he prepared for them meat in the desert forty years, not willing that they should return into Egypt, but should return unto him, and that if they would not do so, it should come to pass that the King of Assyria should exercise hard Lordship over them. In these wayes also there is, we see, a denouncing of punishment to them, though not in the first words, yet in the following; and I think the opinion of such as look on them by way of consolation, is by Calvin deservedly rejected.

All these follow the like rendring which our translation gives, which is very well agreeable to the Hebrew, only rendring, *ve and, by but, in, but the Assyrian*, as it may well be, and is the same which most of the ancient translations have; as the Chaldee, the Vulgar Latin, the Syriack, and the MS. Arab. But there are others who do otherwise render the first words, to the making of a different meaning; instead of *they shall not return into Egypt*, rendring *they should not, or they ought not to return, or to have returned into Egypt*: so Kimchi adding his explication, לא היה להם לשוב אל ארץ מצרים &c. *They should not have returned into the land of Egypt to seek help; for I had said*

^c Calv. Merc. Rib. Chr. à Castr. Zanc. Tarnov. ^d Pisc. non premetur tali servitute, quali pressus fuit in Agypto, sed duniore in Assyria, see Calv. Zanc. ^e Dane. Tarn. ^f See in River, and Chr. à Cast.

unto them, *Ye shall henceforth return no more that way*; (Deut. 17. 16.) for if they had returned unto me, they should not have had need of the help of Egypt; and then for the explication of the next word, and *Assur* (or the Assyrian) is, or shall be his king, adds, ועל כרחו &c. and whether he will or no the Assyrian reigneth (or shall reign) over him, and he serveth him, and yearly sendeth him a present. And why is all this? Because they have refused to return unto me; for if they had returned unto me, the Kings of the nations should not have reigned over them, but they should have reigned over the nations, as they did in the days of David and Solomon, when they did my will; and so had I surely promised them, Thou shalt reign over many nations, and they shall not reign over thee. (Deut. 15. 6.) and it is the same which in a MS. copy of R. Solomo we find, (though the printed copies, as we have above seen, do differ from it,) that copy thus giving his explication, he shall not (or should not) return to the land of Egypt, לעבור על רבתי שהתירתי נם &c. to transgress my words, by which I had warned them, *Ye shall see them no more*, (Exod. 14. 13.) viz. בשביל לבקש לא ועל to the intent of seeking their help. ועל it shall not profit, and whether they will or no, the Assyrian is (or shall be) their king, for they have sinned, and caused to themselves that they shall be servants to the Assyrian, because they have refused to return. This way of rendering takes also among the Latin Translators, the Tigurin, Non reverti debuit in terram Egypti, he ought not to have returned into the land of Egypt, but the Assyrian he is their king, because, noluerunt converti, they would not be converted. Drusius also mentions the same way as to the first words, non debuisset reverti, viz. because God had forbidden them, Ex. 14. 13. and again because the Prophets had warned them not to expect help from that nation, and also because he distrusts God, who puts his trust in men: and another way also, of which he saith the words are capable, Ne revertatur, Let him not return into Egypt, by way of prohibition, and that for the cause expressed, because they shall have the Assyrian for their king, which shall carry them away captives, because they would not seriously return unto God. According to these also the first words are not a denunciation of punishment, but a shewing how their behaviour ought to have been, contrary to what it was; yet are the other that follow, an expression of what punishment should befall them for such their perverse behaviour, with a repetition of the cause of that punishment subjoined. But there are others yet of good note, who fo-

render and expound the whole verse, as if there were no threat of punishment at all in it.

Abarbinel among the Jews thus explains the words, *Seeing I had taken off the yoke of the Egyptians from them, Israel ought not to return to Egypt to seek help from them, who had made their yoke heavy*; and of what follows, *Assur is, or shall be his king*: he saith that the interpretation is not in his opinion as Expositors make it, that the Assyrian shall be their King whether they will or no; but that it is by way of interrogation, as if he should say, and the Assyrian, from whom they sought help also, shall be his king, as David, to fight his battles? because Israel refused לעשוב אליו to return to him, and went to the land of Egypt, and to Assyria, and for all this they availed not them to deliver them; for notwithstanding all, the sword shall abide on his cities &c. To this purpose he. And whereas he saith Israel refused to return אליי elai to him, I suppose he means it of the ten tribes refusing to return to the Kingdom of the house of David, there being nothing in the text to designe the person to whom they refused to return; and generally therefore Interpreters, as Kimchi, understand it of the Lord, and supply אליי elai to me, but he, we see, otherwise. Agreeable to this is the exposition of Arias Montanus among Christians, interpreting it, Non debuerunt ergo reverti in Egyptum, nec Assur debuit esse rex ejus, They ought not to return into Egypt, neither ought Assur to be his king. Probably he took his ground from Abarbinel, as in many things he follows him, as we have elsewhere seen. Junius and Tremellius also in their translation embrace the like meaning, Non erat ipsi revertendum in terram Egypti, nec Assyrius erat futurus rex ejus, sed noluerunt converti, They should not have returned into the land of Egypt, neither should the Assyrian have been their king, but they would not, converti, be converted, or return. By returning into the land of Egypt they look on, in their notes, to be understood, what is said of king Hoshea 2 Kings 17. 4. that he sent presents to So king of Egypt, and brought no present to the king of Assyria, as formerly he had done year by year; and by the Assyrians being his king, his being tributary to him from the time of king Menahem, mentioned 2 Kings 15. 19, 20.

According to this exposition, here is not evil yet to come denounced to them, but evil already done by them, taxed in them, which was indeed evil to them, but not by God sent, but by them pulled on themselves by these ill

* Calvin also reads, non revertentur, but expounds it as we have above seen. ^h Except it be false printed for אליי to me. ⁱ Repeating the negative particle of the first clause in the second also.

doings, which is expressed by saying, *but they would not, or refused to be converted*, though God had used all those means mentioned, (v. 3. 4.) to recall them, which if they had been wrought on by, or hearkened to, they neither would have returned, nor should have had need to have returned, or sought for help to those their known enemies. And this way of exposition doth Dr. Rivet prefer before any other, and neer unto it doth Castalio bring the words in his rendring them, so as to be joined with the preceding, *Et eis dimisi pabulum, quasi qui non essent redituri in Egyptiam terram, aut Assyriam regem habituri, sed corrigi recusarunt*, i. e. I did so and so, and sent down to them meat (noting, Manna) as [to such] which should not return into the land of Egypt, nor have the Assyrian for their king, but they refused to be amended.

Now according to all these there is nothing given to suspect, but that they did read all in the Hebrew text, as we have it: but the LXX so render, as to give to some occasion to suspect that they read differently from the now usual reading, especially in the fore-part of the verse. For whereas the words are in the Hebrew *לֹא יָשׁוּב אֶל אֶרֶץ מִצְרַיִם* *lo yashub el erets mitsraim*, and literally rendred *He shall not (or he should not) return into the land of Egypt*, they read without a negative, *سكن افرام في ارض مصر* *Ep̄raim in Ait̄m̄*, as the printed Arab. following them, *سكن افرام في ارض مصر*; which makes some learned men to conjecture that they took *לֹא lo*, which is rendred *not*, for *לו lo* to him, ¹ as it is elsewhere put, and joined it to the last word of the preceding verse, where they put *אֵלָיו* *him*, which is not expressed in the Hebrew; but here give nothing that may answer to *לֹא lo* not: And that then for *יָשׁוּב yashub* shall return, they did read *יָשָׁב yashab* hath dwelt. But perhaps there is no necessity of thinking they did so read, or otherwise than we do now; *אֵלָיו* may well, yea necessarily, according to their rendring there the foregoing word, be understood at the end of the precedent verse, and here they might think, that, *hath dwelt there*, affirmatively, to be equivalent to *they shall not return thither*, negatively: according to such manner of expressions, as, *They have their reward*, Matt. 6. 2. is as much as to say, *they shall have no other reward*, and, *thou receivedst thy good things*, Luke 16. 25. as much as, *thou shalt receive no other good things*; and so here to say, *they have dwelt in Egypt*, may be as much as, *they shall no more return thither*, or have any more dwelling there.

If they be otherwise understood, as they

found, meerly for affirmation of what was, they will, according to Cyril, shew to what a calamitous condition they had brought themselves by their forsaking God, and refusing to return unto him; namely such as that they were fain to flee to Egypt for refuge, and to subject themselves to the Assyrian, which will fall in, as to the scope, with some of those expositions, which we have seen, of them taken as negatively read, viz. that if they had returned unto God, they should not have been necessitated to do as they did for seeking vain help.

V. 6. *And the sword shall abide on his cities, & shall consume his branches, and devour them, because of their own counsels.*

And the sword shall abide on his cities, &c.]

The connexion of these words with the former will be according as those are understood, either for a denouncing of punishment to Israel, or a declaration of their condition. For making out which, seeing we are much to be guided by the understanding of the first word, which is the verb *חָלָה* *Chalah*, which gives direction to the next, it will be convenient to see what significations are by Interpreters here given to it; for they do not all agree in it. Ours render it, *shall abide*, as in the future, though the verb be in forme the preter tense, both by reason of the converse particle *ו* *ve*, and of the promiscuous use of the tenses: and so do among the Jews R. Solomo, explaining *וַתָּנוּחַ הָרֶבֶב בְּעָרָיו* *and the sword shall rest on his cities*; R. Abr. Ezra also, saying that it is in the same signification as in *יָחוּל עַל רֹאשׁ יוֹאֵב* *let it (or them) rest, or abide on the head of Joab*, 2 Sam. 3. 29. and in *וְלֹא חָלוּ בָּהּ יָדַי* *and no hands staid on her*, Lam. 4. 6. and ^m R. Tanchum *سَلَّ السيف فبالها* *the sword shall fall, descend, or reside on them*, in the same notion as it is *עַל רֹאשׁ רָשָׁעִים יָחוּל* *Jer. 23. 19. it shall fall grievously on the head of the wicked*: Kumchi likewise *וַתָּנוּחַ חֶפְרָיו* *shall fall and rest on*. The Chaldee paraphrase hath the same word, but in the future tense, *וַתָּנוּחַ*. The same notion do those of the Latin Interpreters follow, who render, *irruet*, or *residebit*, *cadet*, *impendebit*, all taking it as from the root *חָלָה* *Chol*, as it hath the signification of *resting*, and *resting*, or *remaining on*; and ^{*} some look on it as here so signifying, yet with respect at once to another notion of it, viz. of *giving*, explaining it, *Irruet ita, ut refideat, & dolorem afferat, Shall so fall on them,*

¹ Trem. Cappell. ¹ See in Schindl. several places reckoned up. ^m As Abuwalid also. ^{*} Tarnov.

as to abide on them, and cause grief to them. In this way these words, as those that follow them, are manifestly a denouncing of punishment and destruction, which shall violently seize, and fall on them.

The Vulgar Latin here goeth different both as to the time, and to the signification of the verb, rendring, *Cœpit gladius in civitatibus ejus*, the sword hath begun in his cities; as speaking of what was a ready in doing, and not only of what was hereafter to come, and taking the verb in the notion of *beginning*, as if it were the same in signification with *החלה* *Hechelah*, from *חלה* *Chalah*, which signifies to begin. The sense will be much one, as if he had taken the other notion: with *hath begun*, will be understood to fall on his cities. With him in this agrees the MS. Arab. as to the signification, though not to the sense, *وتبتدي السيف في بلدانهم* and the sword shall begin (or beginneth) in their towns. The Greek of " the LXX give yet another signification, *ἐνδυνασθῆναι ἐν τοῖς πόλεσιν αὐτοῦ*, Et infirmatus est in gladio in civitatibus ejus, And he is weakened by the sword in his cities; or as other copies, *ἐνδυνασθῆναι*, The sword is weakened in his cities, which reading the printed Arab. follows, rendring *وضعف السيف في مدنها*, and so the Syriack also (which doth not usually follow the Greek)

in this *אֲמַנִּים שֶׁמֶל חַבְלֵי מָוֶן* *Infirmabitur gladius &c.* The sword shall be weakened in his cities. They take it either as from *חול* *chul*, to be greiv'd, or *חלה* *to be weak*, or *sick*: and this according to Cyril's explication will be also a declaration of the poor condition they were brought to, that in no city of Ephraim there was found any *διδούς ἐν μάχῃ καὶ ἰκανὸς χρῆσθαι τῷ σπαθίῳ*, skilled in fighting, and able to use the sword. We see among these the themes *חול* *Chul*, and *חלה* *Chalah*, confounded.

There are among the more modern Interpreters some of great note, who not differing as to the signification of the words from what ours follow, yet do as to the connection, making them to respect not so much the preceding words, as those that follow, for declaring the folly and stupidity of Ephraim. So Junius and Tremellius, *Quum residet gladius in civitatibus ejus &c.* When as the sword abides in their cities, and consumeth his members &c. yet *populus meus suspensi hærent avertioni à me*, they for all this make no haste to return to me; and in this way Grotius follows them.

By such of these ways as we take for understanding of this word, must we be directed for making out the meaning of those that follow, wherein are described the effects which the sword should have, or had: the next of which are *וכלתה בריו* *Vecilletah baddau*, and shall consume his branches, as our latter translation hath it, the ancienter English from Geneva, *his bars*. Both these are proper significations of the word, and differ not much, *bars* being made of bigger branches or boughs of trees such as the word properly signifies, from which the lesser grow out; so that this may seem the primary notion of it, & some in their Latin translations give the one, *Vestes bars*, others *ramos branches*, with which we may also joyn the rendring it by, *membra members*, or *parts*, which is also put among the usual significations of the word, *לפי שהם לאדם כברים לאילן* because they are to a man as boughs to a tree. Others looking on the words as here figuratively used, expresse it by that, which they think by it under that figure meant. Hence have we diversity of rendrings. The Chaldee renders it, *והקטר נבריו* and shall slay their strong men, and so R. Solomo; and Grotius follows this, saying that they who by armes defend the commonwealth, may well be so called, viz. the bars thereof; Abarbinel likewise understands by it *נבורים* the strong (or valiant) men, but looking on *ברים* *badim* as signifying the same with *סעיפים* branches, or boughs, in as much as *העם כמלכותם* the chief branches of the people in a kingdom are the valiant men. Agreeable to these is the MS. Arab. *وتغني اجلالهم* and shall consume their nobles; and so Drusus, *Principes, Magnates*. Nor need we to say that the Author of the Vulgar Latin meant any otherwise in rendring *Electos ejus*, his choice, or chief ones, or that he read otherwise, viz. *בריו* *Barau*, which they think would more properly signify *Electos*, instead of *בריו* *Baddau*, which literally signifies *Vestes*, or *ramos*, though it be a facile conjecture, by reason of the likeness of the two letters, *d* in the one, and *r* in the other. There is no need of it, for in rendring as he doth, he taketh but the same liberty that others do, who looking on the word in this place as figuratively spoken, will have it, as we have seen, to import much the same as he doth, and Jerom himself explains *electos*, by *principes*, & *robur exercitus*. To these we may add also, (though it seem to respect another qualification of the same persons,) that rendring of the learned Mr. Lively,

* For others render more agreeably to what ours follow, *אֲמַנִּים שֶׁמֶל חַבְלֵי מָוֶן* *Aqu. shall fall on*, *אֲמַנִּים שֶׁמֶל חַבְלֵי מָוֶן* *shall wound*, Sym. var. lect. in Bibl. Franc. and see Jerom. * Which is excepted against, because then the verb would be masculine, whereas the noun *חורב* is feminine, Trem. &c. * Druf. * Kimchi. * Munst. Tig. * Trem. *furculos*, Cast. * Calv. Jun. Trem. *artus ejus*, Cocc. * He cites for that signification Ezek. 17. 6. * Trem. Druf.

Divinos ejus, by which what he understood he shews in his note, referring for the like meaning to Jer. 50. 36. where he saith it is understood de hominibus consilio & intelligentia pollutibus, of men excelling in counsel and understanding, and so may be rendred his excellent ones. In that place Ar. Montanus renders it *Nugatores, triflers*, in the Interlineary, but there is in the margin, as Pagnines, *Divinos mendaces, lying diviners*, as if it were derived from בָּדָא *bada*, to lie, or speak vainly; and it may be considered whether this notion here may not well agree to them who are spoken of, and their false Prophets, their spiritual mad men, as c. 9. 7. whom they followed, meant. Mr. Lively thinks the following words, *because of their counsels*, to favour his interpretation, and they will no less favour this other conjecture, taking it for such, whose ill counsels they followed; and such counsels are plainly meant, as cause of their destruction.

R. Tanchum explains it by תַּנְי אֲוֹלָדָם *shall destroy their children*, viz. which are as their branches; in which metaphorical signification he saith it is also used Isaiah 16. 6. Jer. 48. 30. in both which places ours render it, *Lies*, but in that place of Jeremy put in the margin, or *those on whom he staieth* Hebr. his bars. But R. Tanchum will have it there to signify by a figurative expression, אֲוֹלָדָם *children*, as springing from their fathers: and so Abuwalid also in both those places expounds it.

Others render *villas ejus*, or *pagos*, *vicos*, their villages, or lesser towns; in which notion Kimchi leading the way, saith that this is justified by his having before mentioned their cities, because the villages are to the cities as branches or boughs to a tree: as for like reason in respect to a bigger city, they are called בָּנוֹת *Benoth*, daughters. Castalio renders, *opes eorum*, their wealth. Daneus understands by it, *cives ipsos*, the citizens themselves, they being the members and the defence also of their city. If we keep closer to the letter, as it signifies bars, that will include the gates fenced with bars, and all things in that kind that they had for fortifying and defending their cities; or branches, that may also denote those forts and towers quæ prominent ex muris, ut rami ex trunco, which sticke, or jet out of the walls, as branches, or boughs from the trunk of the tree. All these, however they differ in the particular expressions, yet as to the scope in general agree in this, that whatsoever they now did confide in, or rely on, or glory in, whe-

ther persons, valiant or wise, or things, strong and desirable, the sword, that either had already begun to seize, or should certainly seize on their cities, should consume and destroy.

The LXX are looked upon as having read the words differently from what all these did read, and we now read, while they differently render them, viz. καταπαύσιν ἐν τῇ χειρὶ αὐτοῦ, & cessavit in manibus suis, or rather ejus, which the printed Arab. also following, hath اوقف في يده & continuit se in manibus ejus; and agreeably the Syriack, (in which I suppose this verse was supplied out of the version done from the Greek, as in other places, where the copy of their older version from the Hebrew was worn out, or defaced by age or some mischance) *evanesce* in manibus eorum, viz. that the sword had failed, or should faile in their hands, because (as Cyril expounds) the hands of those who were wont to defend them with the sword, were weak and feeble. They are thought to have read בֵּי יָדָיו *beyadau*, in his lands, instead of בָּדָא *Baddan*. But if the construction of the other words do not require it, there is no necessity from the word it self to say so; for בָּדָא *baddan* signifying his members, may be applied to the hands, as well as to any other of the members; and, as it is by Symmachus, to the armes, who rendred καταπαύσιν αὐτὸν ἐν τοῖς ὤμοις, shall corrupt, or consume his armes.

The following words וְאָכְלָה מִמּוֹאֲסֹתֵיהֶם *Veacalah miamoatsothehem*, as by ours rendred, and devour them, (with supply of *them*, which is not in the Hebrew expressed) because of their own counsels, do first, by a word of like meaning with the former, shall consume, farther declare the mischief that the devouring sword should bring (or according to such as take it in the preter tense, had brought) upon them; and then specify the cause, viz. that it was, or should be so, miamoatsothehem, from, or because of their counsels, their own vain and perverse counsels in matters both of religion and policy, in both which they went contrary to the counsel of God declared to them. This way of interpretation and exposition do most of the Jews follow, which we may thus take in R. Tanchum's words, *معناه ان ذللك اصابعهم من اراهم التي راوا لانفسهم* The meaning is, that that befell them from (or because of) their counsels, which they took to themselves: the MS. Arab. وقال من جهة قلوبهم and shall eat (or devour) because of their counsels, or considerations, or ordering of things. Kimchi in farther explication of what

* Pagn. y Petr. à Fig. * Calv. Trem. Gualt. Zanchi. a Id. b Druf. Trem. Cappel. c Which, saith Lively, is understood as c. 2. 7. and c. 4. 12.

is meant by those counsels, adds וכל זה חבא להם מעצתם הרעה שעובי עבדתי חבא להם מעצתם הרעה לעבוד אלהים אחרים all this shall come on them from (or because of) their evil counsel, because they have forsaken my service to serve other gods. Abarbinel goes farther, and adds מסכת ולעורב את השם ולבקש עזר ממזרים ואשור and for leaving God and for seeking help from Egypt and Assyria. And the same way go most of the Latin or other modern Interpreters among Christians. But the Vulgar Latin gives another construction, (having no respect to the letter *m*, or preposition prefixed in *Mimmoasothem*, which ours render because of, and others to the same purpose propter,) & comedet capita eorum, & shall eat (i. e. devour or destroy) their heads, i. e. as Jerom himself hath it, consilia, or as others that follow that translation, their counsellors, according as Isaiah 9. 15. is said the ancient and honourable, he is the head) quorum consilio omnia gerunt, by whose counsel they order all things: Grotius also agreeably, eos qui sunt à consiliis eorum, procerumque præcipuos, they that are their counsellors, the chief of their Nobles. Others more modern, who have regard to that preposition, yet as to the word to which it is joined, take the like signification, rather of counsellors, than counsels; so the Tigurin version, propter eos qui eos ad ista consilia adegerunt, because of those who put them, or those counsels.

The LXX here again differ from all these, taking the word, though in the same signification, yet to another sense, ἡ ἐν τῷ οὐρανῷ ἀνάστασις αὐτῶν, which the Syriack also follow, and the printed Arab. also واكلون من رايهم and they shall eat of their counsels, which according to Cyril is, because they have thought and done evil things against themselves, they shall eat the fruits, ἡ δυστυχία αὐτῶν, of their unhappy counsels. According to all, such a condition is Israel described to be now in, as that there is nothing presenting it self before their eyes, nothing sounding in their ears, but mischief and misery, because of their refusing to return to the Lord, and of the perverseness of their counsels: yet how pertinacious they were in their evil counsels, for all this, the next words shew.

V. 7. And my people are bent to backsliding from me, though they called them, to the most high, none at all would exalt him.

And my people are bent to backsliding from

me &c. Very different expositions are given of this verse, both as to the first clause, and more as to the second. The ground of which in the first clause, are the different acceptations of the two words תלוים *teluim*, rendered are bent to; and לשובתי *limshubati*, rendered, to backsliding from me. As for the first, i. e. תלוים *teluim*, it is confessedly the participle (Paul) from תלה *talah*, to hang, which metaphorically used will signify, either a fastening, or setting ones self wholly on a thing with a fixed and unmoveable purpose, and so being كالشيء المعلق الذي لا يصعد ولا ينزل like a thing hanged, which neither ascends nor descends from its place, as R. Tanchum expresth it: or else to be in suspense of mind, to hang doubtfull between two ways or purposes, not being determined which to take, as a thing hanging yet unmoved, being uncertain which way it will move; or, to be in a doubtfull, unsettled condition.

The second word is לשובתי *limshubati*, by ours rendered to backsliding from me. This noun משובה *meshubah* being from שוב *shub* the primary signification of which is, to turn, or return, doth confessedly include the notion of turning, but then with this remark by some set upon it, that it is לעולם לנאי always in the ill part, (as Ab. Ezra and Kimchi) viz. from God and what is good. And if that be granted, then can it not be attributed to God, as by the affixe here joined to it, it might seem to be, it literally sounding my turning; and therefore they warn that that is not to be so taken, as if it were God's turning, and he were הפועל the agent; but so as to refer it to them, and to sound their turning from him: as where it is said, I will make them glad בכיר הפרתי *bebeit tephillati*, in the house of my prayer, not where God made his prayer, but where prayer was made to him, and therefore by ours rendered, to take away the dubiousness, my house of prayer; Isaiah 56. 7. and Ps. 5. 7. ביראתך *beyreataca*, in thy fear, i. e. the fear of thee, not wherewith thou fearest, but art feared; and so will it be הפך התשובה the contrary to תשובה *teshubah*, which being from that root is used in good part, and denotes turning from bad to good, repentance.

But others look upon it as of a general signification, applicable to good as well as bad, and to be taken sometimes in the same meaning with *teshubah*; so plainly R. Salomo, according to whom it signifies לשוב אלי to return unto me: and so Abarbinel makes those nouns as sometimes indifferent in signification, so as they also may be referred to God, and spoken

⁴ Ribera, Menoch. ⁵ Chr. à Cast. ⁶ And so Ab. Ezra. ⁷ See Deut. 28. 66. ⁸ See Kimc. rad. איני

either of him, or of Israel, as well as that, and that this when spoken of them, denotes their refusing to return to God, but turning away from him; but when spoken of God, denotes his refusing to turn from his wrath towards them, or from punishing of them, and in favour to them, but on the contrary, his aversion from them for their sins, & averfation of them: fo that when spoken of men it will fignify by way of evil, but when of God by way of juftice.

It may be observed likewise that the fame root שׁוּב *shub* fignifies to be quiet, or to ref, and that fo this noun alfo from it may poffibly fignify *ref* and *quiet*.

Now accordingly as one, or both of thefe words are taken in any of thofe fignifications, which we have mentioned, are there (as we faid) different expofitions of them. Thofe who take by תְּלוּיִם *teluim*, literally denoting *hanged*, or *hanging*, to be meant, *remaining unmoved*, and מִשְׁבֻּבָּתִי to fignify *aversion of me*, or *turning from me*, do look upon it as an expreffion of their pertinacy in their rebellion againft God; fo ^k R. Tanchum faith that the meaning is אֲנִי תָבֵינִי עַל־הַמִּרְיָה *that they are firmly fixed (or bent) on rebellion*; Ab. Ezra expounds it to the fame purpofe. This way our Translators feem to choofe in their rendring, *are bent to backfiding from me*, which meaning alfo Calvin gives: the rendring which he follows being *Et populus meus fufpenfi ad averfionem*, (taking no notice of the affixe at the end of the word) and his explication, *Populus meus non femel à me defecit, fed quafi fufpenfus eft in fua defectione, My people hath not only made defection from me once, but is as it were hanged (or tyed) up in his defection, and that he calls them fufpenfos, hanged up, quia immoti manent, becaufe they remain unmoved*. The fame take Junius and ^l Tremellius, rendring, *fufpenfi hærent averfioni à me, they ftick faft hanged to turning away from me*.

Others taking תְּלוּיִם *teluim* as fignifying *being in fufpenfe*, or *dubious*, and מִשְׁבֻּבָּה as the former for their *aversion* or *turning from God*, take it as a defcription, not of their behaviour, as the former way makes it, but of their punifhment, and of the perplexity to which they were by this means brought. So Kimchi in his dictionary בעֲבוּר הַמִּשְׁבֻּבָּה שְׁעוֹשִׂים עִמִּי הֵם תְּלוּיִם בַּצָּרָה לֵאמֹר because of the aversion which my people commit, i.e. by which my people

turn from me, they are in fufpenfe in their diftrefs, they know not whether to look for help: and to the like purpofe here in his Commentary, they are in fufpenfe בֵּין הַצָּרָה וְהַרוּחוֹה &c. *between diftrefs and quiet, being fometimes in one, fometimes in the other, i.e. perplexed between hope and fear, fometimes in better condition, fometimes in worfe, not fetled either in mind, or condition, and fo not knowing what to think or do, what way to take; and this* בְּעֵבוּר הַמִּשְׁבֻּבָּה וְהַמִּרְיָה שְׁעוֹשִׂים כִּי *because of their aversion and rebellion which they praftife towards me, whereas if they had not rebelled, they fhould have been in perpetual quiet*. This way do ^m many of good note take, and the MS. Arab. plainly directs to it rendring, וְשָׁעֵבִי מִעֲרָקִין מִן נִהָה אֶלְעֵתִי אֶלְרִי עֵתִי מִנִּי *and my people hang in fufpenfe, becaufe of that defection, whereby they have fallen away from me*. This is that punifhment which was of old in the Law threatened to them, if they fhould rebell againft him, Deut. 28. 66. where the fame word is ufed that here, וְיִהְיֶה תְּלוּיִם &c. *vehayu chaiyeca teluim, and thy life fhall hang in doubt &c.* But another expofition doth the fame Kimchi give from his father, which is, that they hang doubtfull as to his commandments; though they know what is right, yet they do what they do, that they may turn from him, and rebell againft him: and this way Mercer follows, faying that this ^a denotes their great contempt of his word: *videntes & fcientes, feeing and knowing they run on in their Idolatry, though convinced of it by the Prophets out of my word; and ^o again, they are doubtfull in their mind, halting on both fides, but more inclining to rebel againft me; or as ^p another explains that way, they are doubtfull of my commands and my law, nor do fully believe them, but this they do out of malice or wickednefs, otherwife knowing the truth, ad rebellionem mei, that is, ut rebellent in me, that they may purpofely rebel againft me*. In thefe all מִשְׁבֻּבָּתִי *meshubathi* is taken for *turning away*, or (as ours render it) *backfiding*, and attributed to Ifrael, and the pronoun ⁱ taken not actively, but paffively, (as ^q fome of them fpeak) not for *my*, but for *from me*.

But there is another way, in which מִשְׁבֻּבָּה, though rendred ftill *aversion*, or *turning away*, is attributed to God, viz. his aversion from Ifrael, and fo the pronoun affixed properly taken in its ufual fignification of *mine*, and attributed alfo to God, that fo the words may found, ^r Propter meam averfionem, i.e.

^k Who alfo in thefe words explains it, العَصِيَانِ فِي لَاحِظِ أَي لَاحِظِ فِي ^l And Trem. in his own fingle notes, hærent fufpenfi de defixi, viz. in averfion from God. ^m Munft. Druf. Tarn. and fee Trem. and Chr. à Caft. Vat. Zanc. and Pare. who take it to denote that there fhall be to them as a punifhment, extreme anxiety and defperation, into which by their aversion or defection from God, the wicked fhall at laft caft themfelves. ⁿ In his former notes. ^o In his latter notes. ^p Petr. à Fig. ^q Tarnov. ^r Gualter.

הנה בני עמי אלה חלויים מלשונם ממשוּבָּתָם
בַּחֲטָאִים עַד שֶׁאֵשׁוּב אֲנִי מִמְשׁוּבָּתִי כְעוֹשֶׁם
*Behold these the children of my people are in sus-
pense (or doubt) of returning from their turning
away in their sins, till I return from my turning
away (from them) in punishing them, and al-
though they call them to the most High &c. as
follows: in which Arias Montanus following,
I suppose, him, and explaining that meaning,
refers the suspension (or doubtfull hanging
as it were, between two) to the infolency
of the people, which though they had of-
fended against God, did yet expect that God
should first seek to be reconciled to them, ac-
cording to the fashion of arrogant proud men,
who being at difference with any, think it
more honourable that the party offended with
them should seek to them, than they to him,
for reconciliation: which Rivet thinks would
favour of greater infolency than can easily be
imagined in any man, that sees it necessary
to be reconciled to God, and therefore that
it rather sets out their great stupidity, in that
though oppressed with such great evils as
they were, they should defer to turn unto
God, and doubt in their minds whether they
should return unto him or no, and rather in-*

The Vulgar Latin seems indifferently applicable to either way, being, *Et populus meus pendebit ad reditum meum*, and *my people shall* (or *doth*) *hang dubious as to my return*; for so some expound it of their returning to him. So Petr. à Figuiero, "*ad reditum meum*, to my return, i. e. *ad redeundum ad me*, as concerning returning to me, that is, non decernet neque statuet redire ad me, *they will not resolve nor determine to return unto me*, as before he said v. 5. that *they refused to return*. Neere to this is another exposition which he mentions, *suspensi sunt ad quietem meam*, which he expounds, *are in suspense whether they shall rest in me*. But others understand it so as by *reditum meum*, *my returning*, to be meant *my returning in favour to them*. So the Doway Translators seem

cline

cine to the contrary part. In the words of Abarbinel משובר *Mesubab* seems looked on by him as indifferently signifying their turning from God by sinning, or to God by repenting, and God's turning from his wrath in mercy and so, in favour to them, and that both those notions are here suggested, though the latter more properly meant.

The LXX are here much different from any of these mentioned, as to the signification of that word, while they render, *καὶ ὁ λαὸς αὐτοῦ ἐκρεμάσθη ἐκ τῆς κατοικίας αὐτοῦ*, and his people hangeth (or is in suspense) out of his habitation, which the Latin version of it renders, *populus suspensus est ex incolatu suo*, which more answereth to what other copies have, *ἐκ τῆς παροικίας αὐτοῦ*, from his sojourning; which also the printed Arab. follows, *وشعبي متعلق من غريبه*. Of this place Cyril saith, that the meaning of the words is, *δυσχερῶς, hard to be explained, καὶ παρὰ τὴν ἑξῆς ἡ συνθήκη, and the composition of them harsh*. I shall not farther therefore inquire into their meaning, but as to the reading of them, because it differs from what ours and those others, which we have seen, read, observe, that the pronouns affixed they change from the first person to the third; then, that for משובר *melhubati*, my turning away, they are thought to have read מושבת *moshabti*, my habitation; although of this perhaps there is no necessity, seeing we find שבת *shub*, from whence משובר *mesubab* is, used in the same sense that ישב *yashab*, from whence that which they conjecture to have been by them read, is, viz. for to dwell, or inhabit.

It follows, *though they called them to the most high, none at all would exalt him*, or as in the margin, *together they exalted not*. Of whatsoever evil we understand the former words, whether of their ill and perverse behaviour, or their ill and anxious condition, the cause is in these words described, viz. not to have been from God, his want of care over them, or failing to seek their good, or through any occasion which they were not aware of, or could not avoid; but from their own default, their perverseness, and neglect, and contempt of God, and his admonitions by his Prophets calling on them, and directing them to such ways, which if they had taken, and would have hearkened to him, they neither had been brought to such a perplexed condition, nor would have done as they did: but they would not hearken to his counsel, but persisted stubbornly in their own, to provoke him thereby; for *though they called them to the most high, none at all would exalt him*.

יקראו *veel al yikrauhu*, though they called &c. more literally rendered (as by

most it is) *and they called*; for that is the most usual signification of the conjunction *ו*. Yet according as the sense requires, doth it often (as we have in several places seen) put on other significations, and amongst others this of *though*, which ours, with *ו* others here well give it. *They called them*, יקראו *Tikrauhu*: the word would literally signify, *they shall call him*, being in the future tense, but that (as usually) may be well rendered as the present or preterimperfect tense, *do call or did call* (as ours render it) *them*. I thought it be properly *him*, yet being spoken of the whole people as one body, it is more agreeably to our language expressed by *them*, in the plural, they being more.

Who they were that called them is not expressed, but ordinarily understood of God's Prophets and Messengers, as above verse the second in the like indefinite speech, *as they called them*; and therefore some supply it, and insert it in their translations. So Pagnin, *Et quamvis ad excelsum inviaverint eum* (Prophetæ,) *and though the Prophets invited him*; and so Munster, *Cum tamen Prophetæ vocaverint eum ad altissimum, though, or when the Prophets called him to the most high*. Being by any, *ad Supremum vocatus*, as Castalio, changing the forme of the verb, renders it passively, *called to the most high*, i. e. *when he was called*.

אל *El al*. The word אל *Al*, rendered by ours, and them, *the most high*, occurs, and is so likewise by ours, and others, rendered c. 7. 16. in which place we have more largely spoken of the word, and shall not repeat more, only that it hath in it the notion of height, being from אל *Alah*, *to be high*, or *above*, and is frequently a particle, a preposition, or adverb, signifying *to, for, over, upon, above, up or upward*; and otherwhere is looked on as a noun, or adjective signifying *that is high, or above*. In both ways it is here by Interpreters taken: by ours, as we see, in the latter, and looked on as an Epithet of God, denoting the same with עליון *Elyon*, *high*. In this they have agreeing with them among the Jews, Aben Ezra, Kimchi, and Abarbinel. The manuscript Arabick also agrees with them والى العالى *Yalil al'ali*, the Syriack likewise *والله* *Allah* and they called them to God, (rather I think than, *Deum invocant*, as the Latin.) R. Salomo seems to have taken it in a more general signification, not only for God, but for *what is high*, expounding it, *ואל דבר אשר עליו יקראו הנביאים יחד*, which I think may be rendered, *and the Prophets called him to a thing that is above him: together, my people doth not exalt it, neither doth he agree to do it,*

rather than as Mercer renders it. & *ad rem super qua eum vocant Prophetæ, simul non attollunt eum mecum, nec est conveniens id facere*; of which words, I confess, I know not what good meaning to make, as Coddæus also saith of some of them, *Hunc locum non satis capio*. But so rendred as we have rendred it, it well agrees with what R. Tanchum gives for the meaning of the place, who saying that *לְעַלְיָהּ* *al* is the same which *عَلُو* is in Arab. viz. height, the meaning *ان الذين يدعونهم الى المنزلة الرفيعة* *وهي عبادة الله تع وهم اتبعوا تبعها ان لا يرتفعوا اليها* *That the Prophets called them to an high degree, (to wit) the service of God most high, and (or but) they agree all in this, that they will not lift up themselves to it. He seems to take לְעַלְיָהּ as a noun, but a modern learned Divine agreeing with him much in the sense, renders it plainly as a particle, Et sursum vocant eum, sed pariter non elevat se, They call him upward, but together he lifts not up himself, explaining himself, Manent cordibus infixi terræ, neque volunt se sursum elevare, quamvis eo vocentur, They remain with their hearts fixed on the earth, neither will they lift up themselves upwards, though they be called thereto. Much agreeable to which is that of Cocceius, Ad erectionem vocant eos, they call them to lifting up, but making it a noun.*

As for the last words our Translators putting in the text, *none at all would exalt him*, and in the margin, *together they exalted not*, give us to take notice that, there is in the Hebrew nothing which expresseth that which they are said, *not to have exalted*, or *would not exalt*; but that is left to be understood and supplied: and they therefore supply, *him, i. e. God*; and so by divers others, as among the Jews Kimchi and Abarbinel; the MS. Arab. also, who translating it first agreeably to that in our margin, *تبعها لا يرفع* *together he exalteth not*, adds that otherwise it is by some understood *لَمْ يَكُنْ أَحَدٌ يَشْرَفْ* *doth (or did, or shall) glorify*, that is saith he *لَمْ يَكُنْ أَحَدٌ يَشْرَفْ اسْمَ اللَّهِ* *There was not one of them who did glorify the name of God*. The same supply do many also of modern Translators and Expositors give, adding *eum, him, or b Deum, God*. Others understand *a their head*, or *a aures, their ears*, which comes to one pass; so Grotius joyns them, *Non extulit quispiam caput suum, ut arrectis auribus auscultaret, Not any lifted up his head, that he might hearken with attentive ears*, which he thinks to be the best sense: *c others, se, himself, viz. that he might hearken*, which is to

the same purpose. Cappellus supplies, *eos, them, simul non extollet eos, viz. that God would not lift up them*, Page 231, and 252, and 262. *f Others add no supply at all, but leave it to be understood as it is in the original.*

The Syriack translation, which I the rather take notice of because he adds another word which is in no other rendring *لا يحدل بنفسه* *لا يحدل بنفسه* which whole clause the Latin Interpreter renders, *Deum vero vocent, statimque curam habebit, nec extolletur*, I think, not clearly: the Syriack rather literally sounds, *to God they call (viz. him, i. e. Israel) and he thinketh together, and is not lifted up, or lifts not up himself*. How the word *يَنْهَى* *nerne*, from *נָסַח* *reno*, which signifies *to think*, comes here to be put in, I know not except it be to express the force of *יחד* *yachad*, *together*, in the Hebrew, as that they did it not unwillingly or rashly, but upon thought and deliberation, and joynt consent refuse to lift up themselves at the call of God's Prophets, and to hearken to them. By putting the last word in the passive form he includes *se himself*; to be not lifted up, being as much as, not to lift up himself: so that what is not (as we said) expressed in the Hebrew, here virtually is. Which may be said likewise of Castalio's rendring, *Et ad supremum vocatus, proinus non movetur, and he being called unto the most high, is not at all moved*; for the word *יָרוּם* *Yeromem*, *shall, or doth exalt*, in the Hebrew is of the active form and signification, which necessarily requires to be understood something which he that is spoken of doth exalt; and if it be of himself, as we have seen it by some to be taken, then the changing it into the passive form includes that which the active leaves to be understood, and so do these by altering the form, make the thing, in their opinion, seem the clearer. Kimchi tells us that his father was of like opinion, viz. that *יָרוּם* *Yeromem* of the active form, *he shall exalt*, was to be understood as if it were *Yeromam*, (the passive) *shall be exalted*, giving then the meaning a little different from what I conceive them to give, rendring it transitively, *not one of them shall ascend, or be exalted to that degree, to which he expects to ascend*: which is the same which R. Tanchum notes, that *יָרוּם* *Yeromem*, though according to its form it be transitive, yet is *נֶאֱמָר* *intransitive*, as *יָרוּם* *Yarom* in the first conjugation, *shall be (or is) lifted up, or exalted*.

These all, however something different, yet are at a moderate distance one from another, and reconcilable between themselves, as agree-

^a L. de Dieu. ^a Munst. ^b Pag. ^c Ab. Ezra, Merc. latter notes, and Pag. see marg. in Interlin. ^d Var. ^e L. de Dieu, and so in that of R. Tanchum will it be understood. ^f Tig. Jun. Trem. and see Calvin.

ing all in the same notions of the words, and manifestly following the same reading of the words in the Hebrew that we now have. But there are others whose antiquity and authority require that there be some account given of them, who are irreconcilably different from them, and cannot easily be reconciled with that reading which we have of the Hebrew, nor between themselves. Those are the LXX, and the Vulgar Latin. The LXX render instead of, *though they call them to the most high, none at all, or together not* &c. $\alpha\upsilon\tau\omicron\varsigma\ \delta\alpha\iota\tau\alpha\ \tau\alpha\ \tau\eta\mu\alpha\ \alpha\lambda\theta\epsilon\varsigma\ \sigma\upsilon\mu\mu\alpha\chi\omicron\sigma\iota\tau\alpha\iota\ \kappa\alpha\iota\ \mu\eta\ \epsilon\gamma\chi\epsilon\tau\alpha\iota\ \alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\varsigma$, which the printed Arabick punctually follows, so that one translation will serve them both. *And God will be angry at his most precious things, and will not exalt him*; far wide, you see, from what we read. According to the conjecture of Tremellius and Cappellus, instead of יקראהו Yikrahu, *when they called him*, they read יקריהו yekarehu, from יקר yakar, *precious*; *his precious things*. They seem at least to have taken one for the other: and then that for יחד yachad, with ד d, signifying *together*, they read יחר yichar, with ר r, from חרה charah, *to be angry*, $\sigma\upsilon\mu\mu\alpha\chi\omicron\sigma\iota\tau\alpha\iota$, for with the letter ד d we find it not so to signify. The mistake between these two letters, ד d, and ר r, is, we know very easy, the difference betwixt them consisting only in the turning of a point. Yet do I not know whether it be necessary to think that they so did read; whereas חרר chadad, or chad, signifying *to be sharp*, might not improbably be among them used to import sharpness, or fierceness of anger, as well as חד or חדד hadda, in Arabick, from the same root, having the same signification of sharpness, denotes also *to be angry*, or *ferce*, or *vehement in anger*, as also واخذ (with a softer d) *to be angry with*.

The Vulgar Latin differently yet from these and all the rest, *Jugum autem imponetur eis simul, quod non auferetur*, i. e. *But a yoke shall be put upon them together, which shall not be taken away*. He seems instead of על Al, *the most high*, to have read על Ol, or else to take it to signify the same that Ol (and so above c. 7. 6.) and so looking on the words to sound literally, as ^e some think, *they shall call him to a yoke*, to have expressed it by, *a yoke shall be put on them*, and then in rendring the last word ירומם Yeromem, which others render, *shall exalt*, takes another notion, which some formes from the theme רומ Rum, have, viz. of *taking away*, (as מרים Merim above verse the fourth, to which he may seem here to have respect) putting also in the passive signification, what is in form active. This version ^h some think to be confirmed by the Chal-

dee Paraphrase, which hath, *they shall fall into מרועא קשיא a grievous infirmity, together* (whether we joyn it with the preceding words as the Vulgar doth, or with the following) *they shall not be able to walk with an erect stature, i. e. lift up themselves*. By this *grievous infirmity* Chr. à Castro thinks to be understood, *Jugum Assyriorum grave, The grievous yoke of the Assyrians*. But there is no need to think that the Chaldee took על Al to signify a yoke; it will be plainer to say, that he took it in that notion which עלה Alah usually hath in the Rabbins, & علة in the Arabick tongue, viz. for a *disease, infirmity, or sickness*, as from עלה Alal, *to be sick, infirme* &c. However by that *difficult infirmity* he might perhaps mean those evils which should be brought on them by the Assyrians, and their hard yoke.

V. 8. *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.*

How shall I give thee up, Ephraim? how shall I deliver thee, israel? how shall I make thee as Admah? &c. Different rendrings, as to some of these words, have we from the most ancient Interpreters; those which in the Hebrew are $\text{אין אנהך אפרים אמהך}$ Eic ettenca Ephraim, amagencia Israel, are in the LXX rendred, $\text{τι σε ελγισσωσιν Ephraim}$, (or as some copies ελεγωσιν) $\text{ελεγωσιν σε Ισραηλ}$, &c. which the Latin translation renders, *Quomodo te disponam, Ephraim? (or as St. Jerom, following another reading, which some copies also have, τι ποιησω, quid faciam tibi Ephraim, what shall I do to thee, Ephraim?) protegam te Israel, shall I protect thee, Israel?* Other Greek versions Jerom observes to have rendred otherwise, as to the second verb, viz. אמהך amagencia, as Aquila, επιμαχουσω σε , i. e. *saith he, scuto circumdabo te? shall I compass thee with a shield?* Symmachus, ἐνδωσω σε , i. e. *tradam te? shall I deliver thee? or give thee up?* Theodotion, ἀπομαχισω σε , *nudabo te, & auferam à te scutum quo te antea protegeram? shall I disarm thee, or take away from thee that shield with which before I protected thee?* Among these ⁱ he seems to like that of Symmachus; yet in the Vulgar Latin, which we have from him, reads, as the LXX do, *Protegam te Israel? shall I protect thee Israel?* The printed Arab. which useth in these books of the Prophets to

^e Chr. à Cast. or perhaps in יקראהו likewise he had respect to the signification of יקר , as it denotes *heavy*, and in the verb, *to be heavy*; as if he should mean, *they shall put an heavy yoke on him*, although the word be clean another theme. ^h Id. and Ribera, and Grot. ⁱ For which Ribera censures him.

follow the LXX, seeming here to have read otherwise in the copies that he followed; as to the first verb renders *يا افرام واستر* لماذا اودك يا افرام واستر *Cur amo te, O Ephraim, cur protego te, O Israel? why do I love thee, O Ephraim, why do I protect thee, O Israel?* The Syriack *ܐܬܝܬܐ ܐܢܝܢ ܠܗ ܠܠܝܬܐ ܠܝܫܪܐܝܝܠ* which the Latin renders, *Quomodo protegerem, te Ephraim? aut quomodo iuvarem te, Israel?* or as we may render it, *How shall I uphold thee, O Ephraim? how shall I help thee, O Israel?* The MS. Arab. *كيف اجعلك يا افرام وكيف اسلمك يا اسرائيل* how shall I set thee, O Ephraim? how shall I deliver thee, O Israel? The Chaldee thus gives his meaning, *How امסנך shall I deliver thee up, O Ephraim? امסנך shall I cut thee off, or destroy thee, O Israel?*

As for the more modern Interpreters, they for the most part agree in giving to the words that signification and that meaning, which our Translators do. As for the differences betwixt any ancient, or moderne in giving the meaning of the first word *אמנך* Ettenca, *shall I give thee?* I suppose no other reason need be sought for, than the large signification of the word *give*, which it properly signifies, and the different notions which it may be taken in, according to the different things which it is applied to. The chief difference among them is concerning the second word *אמגנך* amaggenca, rendered *shall I deliver thee?* both by ours and most modern, except Cocceius, who renders it, *includam te, shall I shut thee in?* and the Author of the Tigurin version, who though he render it, *tradam*, notes in his margin that it may be rendered, *circumdabo te (scil.) pænis, How shall I compass thee with punishments?* But by the more ancient as we have seen, it is taken in the notion of, *protecting*. The ground of which difference is manifest, namely that those ancients took it, as from the signification of *מגן* magen a shield, or buckler, which is from the root *גנן* ganan, to cover, or protect; the other as from *מגן* megan, a theme by it self, signifying to give, or deliver: in which the Jewish Expositors concur, taking it to be the same with *נחן* nathan, to give, or *מסר* masar, to deliver, as likewise it is Gen. 14. 20. which *מגן* magan, hath delivered thine enemies into thine hand, and so taken, it seems to make here the plainer sense.

According to either way the connexion of the words with what preceded will be much the same, God having laid open the wickedness of Israel, and their pertinacy and perverseness in their sinfull ways, and threatned

to punish them for it, here proceeds to declare what method he will use in executing his punishments on them. He is infinitely just, and infinitely mercifull; these two attributes are so united in him, yea so one in him who is always one, and in whose counsels there is no variableness, change, or shadow of turning, that the one doth not ever thwart, or hinder the proceeding of the other: yet for making to men more evident the manner of his proceedings, in such language and way of concluding as is usually understood by them, judging of causes by the effects, and to shew that what evils should be to them were from their ill deserts, not his delight in inflicting evils, and that what mercy he shewed was merely from his own goodness, not for any in them, he is here in this passionate expression personated as one that is in some doubt, being (if I may so say) divided betwixt justice and mercy, the one pleading against the other; the one requiring rigor, the other interceding for mitigation of his sentence towards them, and at last so determining the matter, as that both shall have their due share in the effects, and they be both justly punished, and mercifully spared and relieved. *How shall I give thee up Ephraim, How shall I deliver thee O Israel?* (repeating, *how*, in the second clause as understood, though not expressed in the Hebrew) *how shall I make thee as Admah &c.* The scope will be the same if we should take the other translations which we have seen, only by a little different assigning to justice and mercy their parts in the words. For these expressions plainly imply, that if he should proceed with them in rigor of justice, they deserved that he should withdraw his protection, give them into the hand of their enemies, and deliver them up to destruction, even utter destruction, like that of Admah & Zeboim, two cities not far from Sodom and Gomorrah, Gen. 10. 19. and 14. 2 -- 8. which were destroyed by fire from heaven, as those were Gen. 19. 24, 25. and so Deut. 29. 23. are they reckoned up with them as cities which the Lord overthrew in his anger, and in his wrath. But the putting it to the question, how he should so deal with them, is the voice of mercy interceding that he would not be so severe towards them, and so far prevailing with him, as hearkening thereto, to say, *mine heart is turned within me, my repentings are kindled together*; which word, would seem in any but God, whose counsels mans words cannot duly express, nor his understanding fully comprehend, to import a relenting and change of mind, so that he would not proceed to do, as before he had determined to do.

* R. Sal. Ab. Ez. Kimchi. R. Tanch. Abarb. and before them Abuwalid. ¹ Mal. 3. 6. James 1. 17.

There is no such difference betwixt Interpreters concerning them, as much to alter the meaning. As for the first words **נִהפֵךְ עָלַי לִבִּי** *Nehephac alai libbi*, which ours render, *My heart is turned within me*, (as most others render to the same purpose:) ^a some note that **עָלַי** *alai* rendred, *within me*, signifying as well, ^o contra me, *against me*, would then import, *against that determination of judgment which I seemed formerly to have put on*. Mercer observing it to signify likewise, *ad me, to me*, notes to be imported thereby the great propension of God to mercy, thus decanting, *Cor concitatum ira propter hominum peccata, non est verum Dei cor, sed quod malis nostris afficitur &c.* *An heart stirred up with anger for the sins of men, is not the true, genuine heart of God, but such (an heart) as is affected with our evils, burns with commiseration, and affords help to them that are running on to their own destruction, and doth good to those that deserve the extremest calamities.* As appears in the case of our first parents, whose punishment though he took not quite away, he mitigated &c. *Convertitur cor ipsius ad ipsum &c.* *His heart is turned to himself*, that is, *ad ingenium antiquum redit, sequitur naturam suam, quæ bona est & placida, non sine modo irascitur. i. e. he returns to its ancient wont, follows its own nature, which is good and gentle, and is not angry beyond measure.* With this by him given as the import of these words may be compared, as is usually understood, what is said *Isaiah 28. 21.* where God calleth his judgments that he threatens to bring on Ephraim, *alienum opus, his strange work*, ^p quod non solet facere, *such as he was not wont willingly to do, nor delighteth in doing.*

To the same purpose speaketh Zanchi, who rendring it, *my heart is turned* ^a *supra me, upon, or over me*, saith that that is all one with *ad me, to me*; and saying that ones heart is said to return upon him, when it turns from anger to him, or when it puts off anger, a man that is angry being said *ire extra se, to go out of himself*, and he that layes aside his anger, *redire ad se, to return to himself*; so that it here denotes that God had laid aside his anger, by which he had (as it were) before gon out of himself, against Israel, and now put on fatherly affections, so as to deal with them according to his own mercy, not their ingratitude.

The following words are but a farther explication of like affections, *viz.* **יָחַר נִכְמְרוּ**

יָחַד נִכְמְרוּ נִחְמָאִי *Yachad nicmeru nichumai*, by ours in our last translation rendred, *My repentings are kindled together*; but in the ancienter Geneva English, *My repentings are rouled together*. Both these have others with whom they agree. The first agreeing with those who render, ⁱ *Loca fuerunt pœnitendines meæ*, or ⁱ *accensa sunt*, or ⁱ *astuant viscera mea pœnitentia*, *my bowels*, (as ^a referring to the seat of those affections) or without it, ^w *astuarunt pœnitendines meæ*, or ^x *ferbuerunt*, all in the same notion of being *hot, burning, or beyling*: which notion also R. Salomo, and Aben Ezra take; and to that also, they who render the word *contracta sunt*, *are contracted*, or *shrunk up*, (according to Drusius) seem to refer, taking the notion of it ab eis rebus, quæ adustæ contrahuntur, ut coria, *from those things which by burning do shrink, as hides of leather*. The second, with those that render ^y *revolute sunt*, or ⁱ *convolvuntur*, as also the Chaldee expresseth it **כַּחֲרֵק עֵינַי לִפְנֵי קִנְיָא מִכְּחֻלְלָא רַחֲמָא אֲבָהָתְכֹן** *The word of my covenant meets with me, together the love (or commiseration) of your fathers is rouled (or folded) up*. In his giving the meaning of the words, he taketh in the cause of this change (as it were) and commotion in God, *viz.* his respect to his covenant, and his love to their fathers, and that notion doth Kimchi follow. And I know not why the Syriack may not be also thought to do it, using a word seeming to be of the same root with the Chaldee **داسمى** though the Latin translators render him, ^a *profusa sunt viscera mea, my bowels are poured out*. The printed Arab. also here hath much the same, **انقلب قلبى داسمى** *inversa est pœnitentia mea, my repentance is inverted*. The LXX, which he usually followeth, have **συνεπλάγησαν** (or as other copies, **διεπλάγησαν**) *synēplagēsan*, and the Vulgar Latin the same, *pariter contrabata est pœnitudo mea*, which the Doway English, *my repentance is disturbed together*: the Interlineary hath *commote sunt*, from which the explication of some of the Jews also doth not much differ. The MS. Arab. rendring **נִכְמְרוּ הָאֵנוּ צַחֲחָאִי** *my pardonings are stirred up together*, as both Abuwalid likewise and R. Tanchum explain the verb **נִכְמְרוּ** *nicmaru* by **هاخت** *is stirred up*. The first ^b of them **هاخت داسماتى ویدائى** *my repentings and new purposes are stirred up*. The meaning, saith he, is **אני כנת רהבתי פי אהלאך**

^a Castalio renders, *versatur mihi mens*. ^b Tarn. J. H. Urfin. ^c The Arab. MS. also may be so understood **انقلب على قلبي**. ^p Grot. ^q Super me, Interlin. ^r Pag. ^s Munst. Tig. ^t Jun. Trem. ^u Rivet. w Trem. ^x Merc. ^y Calv. ^z Petr. à Fig. Cocc. ^a Which expression the Syriack Lexicons explain by **فحن** as Bar Bahlul, & other like expressions signifying, *to be moved with compassion*, as Bar Ali beides that **فانت رحمته** *mercy seizes on him*, and **فانت رحمته** *his mercy is plentifully diffused*. ^b In rad. **חם**. **ואהלאך**

Nor will it much concern to examine which is the primary or most genuine notion of the root, (as that perhaps of, *being hot*, is) and how the significations given to it may be reduced to, or deduced from, one the other, in as much as all given it in this place do concur in one scope, or making one meaning, (to wit) to express in God a tender affection, a propensity to shew mercy to them, notwithstanding their great provocation of him; the effects of which affection prevailing with him are declared in the next verse.

V. 9. *I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man, the holy one in the midst of thee, and I will not enter into the city.*

I will not execute the fierceness of mine anger, &c.] These words are by most looked upon as the voice of mercy rejoicing over judgment. Abarbinel and some others take them as a farther menace of severe judgment; their way we shall speak of, after we have gone over them in the more usual way, according to which, thus far mercy prevails in God against the rigour of justice, that though he will not suffer them to go altogether unpunished, yet he will abate of it, and not utterly consume them. That the not executing of the *fierceness of his anger* seems plainly to denote. **אֵי חָרוֹן** Charon appi, saith he, *the fierceness of mine anger*. He would do that which might shew him to be angry for their sins, but not that which might shew his anger to be unappeasable: while he executed judgment on the wicked, he would take care to deliver the Godly, and not rashly punish any in extremity. The word **חָרוֹן** Charon, *fierceness*, put to denote an higher degree than simply anger, notes ^d gravissimam vindictam, *most heavy vengeance*. Furor, *the fury*, saith the Vulgar Latin, which, saith Petr. à Figueiro, is ira accensa, *burning anger*; it is taken also, saith he, pro poena quæ infligitur, non jam ad emendationem, sed ad condemnationem, *for such punishment as is inflicted not for correction of corrigible sinners, but for condemnation, destruction, and utter rejection*, of such as are obstinate and incorrigible. Such punishments as are not mitigated ^e by God's mercy, but inflicted proportionably to their deserts: such he saith he will not execute on them. And, according to these, the same method of mercy is farther expressed in the next words, *I will not return to destroy Ephraim, &c.*

R. Tanchum's words which I also put down, because neither of them is printed נכמרו נחמי Nicmaru nichumai, that is, هاجت خدامتي وبدائي اي انصرفت عن مذهبي خدامتي *My repenting and new resolution is stirred up in me, that is, I have turned from my way (or purpose) of punishing him: and this is استعارة A Metaphorical expression, according to that rule דברה חורה כלשון בני אדם The law speaks (of God) according to the language of men, & the meaning is, انهم مرحومين في وقت العقاب ولا تدوم شدتهم That they shall have compassion shewed to them (or have obtained mercy even) in punishment, and their affliction shall not continue.*

The same word נכמרו *Nicmaru* is used to the same purpose Gen. 43. 30. where רחמיו *Nicmaru rachamau el achin*, which ours render, *his bowels did yearn upon his brother*, and in the Plantine editions of the Interlineary it is rendred in the text, *Revolubantur miserationes ejus*, *his compassions were rowled*; and in the margin, *Incaluerunt, refounerunt, were hot, or founded*: and again כִּי נִכְמְרוּ רַחֲמֶיהָ עַל בְּנָהּ 1 Kings 3. 26. which ours put in the text, *for her bowels yearned*, and in the margin, *were hot upon her son*, and in the Interlineary in the text it is *incaluerunt miserationes ejus super filio suo*, and in the margin, *commota sunt viscera*, as in both those places the Vulgar Latin hath it. The LXX in the first rendring it *συνίσφύετο*, in the second *ἠνέμαρτο*. The Chaldee in both hath the same word that here: the Syriack so in the first, but in the second useth another word ܠܠܥܡܥܥܐ, which the Latin renders, *Contorta sunt, were wrested, or turned*: to omit how other Translators render those places agreeable to, or differently from, what they do in this.

^c Pare. ^d Rivet. ^e Calv. Zanchi, River.

The word אָשׁוּב *Ashub*, *return*, implies a respect to something that he either had done before, or was in doing, or had said and determined. Accordingly some look upon it as referring to such judgments as he had before inflicted on Ephraim by their enemies his instruments, 'as by Tiglath Pileser, who took many of their cities 2 Kings 15. 29. or others, before the taking of Samaria, as if it were to be understood, that though he would return again to punish them as he had formerly done, yet it should not be utterly to destroy them. Rivet looks on it as an expression alluding to the custom of those who having taken a city and made great havoc in it, yet not content with this, do return again into it a second time, that they may utterly destroy what they had before left, he on the contrary saying that he will not so deal with them, but in mercy spare a remainder of them. To which purpose R. D. Kimchi, *If, or though I have chastised them for their iniquity, I will not return again to them to destroy them utterly.* Others look upon it as respecting what he had formerly said, to import that however grievously they provoked him, yet he would not be worse than his good word and promise to them, he would not return, or change from that in the heat and fierceness of his displeasure, whether we shall respect his word even now spoken in the former verse, and the preceding words of this, *I will not execute the fierceness of my anger*, or any promises formerly made and his covenant with their fathers. In this way the Chaldee לֹא יָחֹב מִמֶּנִּי *My word shall not return to destroy Israel*, which Mercer explains by rendering it, *Nec verbum meum revocabo genus Israelitarum perdendo, neither will I recall my word by destroying the Israelites.* So R. Salomo, *My good word which I have spoken.* And the MS. Arab. لا أرجع عن شرطى *I will not return from my covenant to destroy Ephraim*; in which way again Kimchi, *In as much as I have promised to their fathers that I would do good unto them and to their seed after them, I will not return from my promise, although they have sinned before me, but I will chastise them but not destroy them from being a people.* To the same purpose, or rather to the former, S. Jerom, *Nec de clementia mea commutabor, I will not alter, or be changed, from my clemency, that I should destroy Ephraim.* That is, saith Pet. à Figuiero, *having decreed and purposed to save them, I will perform my decree and purpose, neither will I lightly let it go as men do.*

According to all these the words are the voice of mercy, but as we said, Abarbinel looks on them in a contrary way, as founding

rigour of justice, and dencouncing destruction to them, while with reference had to what was said in the seventh and eighth verses he thus expounds them, that notwithstanding the evils they had deserved, yet his heart being turned within him, and his repentings being kindled together concerning those evils which he had thought to do to them, he would not exercise the fierceness of his anger, i. e. *לֹא אֵצִיז לַעֲשׂוֹת* he would not bring it into act, or put it in execution, yet because they were in suspense, or doubts as concerning his returning, (or, returning unto him) saying that he should first return from destroying them, therefore (he saith) *I will not do so in respect to mine honour, which is that which he saith I will not turn אֲפָרִיז to destroy Ephraim*, that is by supply of the preposition *מֵעַל* from destroying of Ephraim, *עַל אֲשֶׁר יָשׁוּבוּ הֵם מִחַטֹּאתֵם* till they return from their sin, for I am God and not man, &c. His meaning plainly is, that though God would so far restrain his anger, as not to execute the fierceness thereof, yet he would not meet them on such easy terms as they proposed to themselves, viz. so as without more ado to come to their city and seek to them to be reconciled; but would, as to their present condition and state of their Kingdom, proceed so far as to bring that to destruction, that so they might turn and first seek to him for reconciliation, as they should at last, being forced to it, do. To this purpose he, contrary to the former meaning which we had; but whether he were the first that took the words so to found we may doubt, inasmuch as the LXX may be thought so to have understood them in their rendering *ἢ μὴ ἐγκαταλείψω τὴν Ἐφραΐμ*, which the Latin translates, *Non derelinquam ut deleatur Ephraim*; and the printed Arab. ولا اترك ان ابيد افرام which the Latin renders, *Neque permittam ut perdam Ephraim, neither will I permit that I should destroy Ephraim*: but I think it sounds more literally, *Neque linquam (or omitam) ut perdam Ephraimum, neither will I leave (or leave off, or desist) that I may destroy, i. e. to destroy, or from destroying Ephraim.* Though Cyril seem so to understand the Greek, as to import that he will not give up Ephraim *ὡς ἐγκαταλείψω πᾶν*, unto utter destruction, yet I think both the Greek and Arab. may sound, *I will not leave off, or desist to destroy Ephraim.* But if their words be ambiguous, it is plain what Abarbinel means, and Arias Montanus takes, we may think, from him the same meaning; yea goes higher than he, taking those first words also which Abarbinel looks on as the voice of mercy, to found judgment, not by supply of any thing as the other doth, but

reading the whole ^a interrogatively, thus, *Non faciam furorem iræ meæ, non convertar ut disperdam Ephraim? Shall I not execute the fierceness of my anger, shall I not return that I may destroy Ephraim?* as much as to say that certainly he would do both, and that for the same reason he thinks that Abarbinel did; viz. for the keeping up of his honour, which by his yielding to their pertinacy would be too much impaired. This way though I mention, yet I look on the former as more agreeable to the words and place.

The following words, according to all, give a reason of what is in the former said; the words are, *For I am God and not man, the holy one in the midst of thee, and I will not enter into the city.* The last mentioned Abarbinel and Arias Montanus (agreeably to their exposition of the preceding words) make these to sound as a reason why he will so severely deal with them, though he be moved withal with compassion and yearning of his bowels towards them, *that Ephraim might not think to say as one man might to another, let him return unto me, and then I will return unto him. No; for I am not a man as he is, and I, even in the midst of sinning Ephraim, am holy, separate and distinct from the children of men, and therefore I will not enter into their city to return unto them, and turn after them, as they think I should; for it shall be of necessity at the latter end of their captivity and their punishment that they shall go after the Lord and not be after them, and this shall be when he shall roar &c.* as follows. Thus Abarbinel, and to the like purpose Arias Montanus, as if the words did import, it was sufficient that thou hadst my Messengers sent unto thee, to declare my will unto thee, sufficient that thou understoodst, that if thou wouldst approach to me, and supplicate to me, I would meet thee and willingly receive thee; but thou wouldst not put off thy averſation till I put off mine, thou wouldst not make supplications to me, but expectedst that I of my own accord should come home even to the city to thee, and should there offer thee peace and favour. I (jealous of mine honour and preserving my majesty entire) will not condescend to come unto thee in the city for satisfying thy proud humour.

But the others, who look on the former words as a declaration of mercy, on the contrary look on these as giving a reason of God's so dealing with them, shewing both why he will, and how he can so order things, as that both his justice and mercy may have both their due effects, though with much variety in their exposition of the words, and especially of the last; *For I am God and not*

man, the holy one in the midst of thee &c. These words at the first sound appear a sufficient reason to any that know God, to stop them from any dubious enquiry concerning any thing which God declares he will do, as why, or for what reason it shall be done, or how it can be done, or the like, *Quippe cum Deus sit non homo, inter vos sanctus, qui in urbem non intrem,* (as Cattalio renders them) Inasmuch as he that hath said it is the mighty God, in whom is no impotency, a holy God, not obnoxious to evil or error, so that his willing any thing shews it to be good, fit, and meet, the best to be done; his saying it shall be done, the greatest assurance that it shall be done, as certainly as if it were already done: a God not limited by time or place, or restrained to means, that so by any thing either failing, or intervening he should be hindered from doing his pleasure.

As to the present case, that strange mixture of mercy and judgment here expressed, that he will punish Ephraim, yet mean while do them good, destroy them, yet preserve them, it being applied solves all difficulties (to wit) that these things are well consistent, considering his nature who is God, ^b confirming his good word, and nothing being to make him repent of it, and not man, ⁱ not so overcome, or swayed with passions as men provoked to anger usually are, but who can so temper his wrath, as in the midst of it to remember mercy, and be at once ^k both just and merciful, so punish the iniquity of the sinful children, as at once to make good his gracious promises made to their forefathers; ^l *for he is not a man that he should lie, neither the son of man that he should repent,* Num. 23. 19. R. Tanchum saith this is a declaration of the cause why he will refrain from executing the utmost punishments upon them, viz. because he is not liable to such Epithets as men are in taking vengeance, he punisheth such as deserve punishment for their amendment, and in mercy to them; for he is absolutely a doer of good, as he saith, As I live I have no pleasure in the death of a sinner, Ezek. 33. 11.

The words, *the holy one in the midst of thee,* are as by ours, so by most others also, taken likewise as an epithet by God attributed to himself, as he is elsewhere called *the holy one of Israel*, as 2 Kings 19. 22. Ps. 71. 22. Isaiah 12. 6. and elsewhere; so, both because *sanctificatus*, (as Grotius here), *worshipped with holy worship* formerly among them, and whom ^m *they ought so to have sanctified*; or as ⁿ *sanctificans*, making them holy and requiring them to be holy, as he saith, *Ye shall be holy, for I am holy* Levit. 11. 44. and 19. 2. and residing in the midst of them, that he might make them so. His being such will shew how justly he dealeth

^a And see Sa. ^b R. Salomo. ⁱ Ab. Ez. Kimchi, Druf. ^k See Ex. 24. 6. ^l Sa. ^m Merc. Zanc. Pisc.

in punishing them, who notwithstanding the *Holy one* vouchsafed to be among them, remained unholy. Cyril to this purpose descants on the words, *I will not execute my fiercest wrath, I will not destroy Ephraim, though very wicked. Why? Do they not deserve it? Yes. But I am God and not man, (to wit) good and not suffering the motions of anger to overcome me. For that is an affection of a man. Why therefore dost thou then yet punish, seeing thou art God, not overcome with anger, but rather following thy essential property of mercy? I punish, saith he, because I am not only good as God, but holy also, hating iniquity, abhorring those that are polluted, turning away from him that hateth God, converting the sinner, purifying the impure, that he may again be joyned to me. They that will reap comfort from God being holy with them, must with all their strength flee from sin, and remember what he saith, Be ye holy, for I am holy.* Thus according to him will this epithet here given to God, justify him in his punishing them. It will on the other side be of no lesser force as a reason for his remembring mercy towards them in his judgments, if this attribute *the holy one*, be understood so as to imply his ^a veracity and faithfulness in respect to his promises and covenant made to their fathers, ^o and his being in covenant with them, or his manifestations of his holiness and glorious presence among them. In this way Kimchi, to what we had before from him expounding the former words as an assurance of mercy to them because of his promises to their fathers, here addes, *and moreover because I placed, or caused to dwell my glory among them, which I did not to any other people, and I will not profane my glory.* Agreeable is this to what he saith Ezek. 29. 9. -- 14. 22. *I wrought for my names sake, that it should not be polluted before the heathen &c.*

But there are ^p others who think, *the holy one in the midst of thee*, not to be here an epithet of God, but of such ^q godly persons that were then yet left among them, that the words may sound, *there is a holy one*, i. e. some holy left yet among thee, though the generality be so greatly corrupted, to whom, he saith, I will be gracious; for whose sake he would restrain the fierceness of his anger, and not return utterly to destroy Ephraim, as he did Admah and Zeboim, in which were no righteous, as appears by his saying, that for ten righteous mens sake he would have spared those wicked cities, Gen. 18. 32. Such holy ones in those times among them are reckoned up, Hosea, Amos, Joel, Obadiah, &c. and after, Tobias, and the like, and, we may well think, others, considering God's answer (though before) to Elijah complaining, that

he alone was left in Israel who truly served God, *Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal &c.* ^r 1 Kings 19. 14, 18. Even so at this time in this very corrupt state of Israel, more than probably, was there a remnant according to the election of grace, as the Apostle speaks, Rom. 11. 5. a remainder of holy ones in the midst of them, for whose sake he would not utterly destroy Ephraim, nor enter into their city to destroy it, as he did those cities named. Of this exposition embraced and before others preferred by Rivet, Tarnovius gives his approbation, saying, *Omnium optime hæc interpretari videtur, that he seemeth to have given the best interpretation of the words among all.* Yet I think his construction is not so plain and facile as the other, which makes the *holy one* an epithet of God.

As for the last words, *and I will not enter into the city*, they may be looked on either as a farther description of the nature of God, or else a declaration of his method that he will proceed in, in his dealing with them. Several & very different are the interpretations that are given of them, any of which before we mention, I think it may not be amiss, for the better judging between them, or any that we meet with, to observe that what ours render *the city*, ought to be understood as if they had rendered it *a city*, i. e. any city, indefinitely, not restraining it to any particular city; for so it is in the original, *בְּעִיר בְּעִיר*, without any article of restraint affixed to it. Now some of the chief of the interpretations given of the words are, as first, that of the Chaldee Paraphrast, *I have so decreed in my word, that my holy Shecinah (or residing of my majesty) shall be among you, and I will no more change Jerusalem for any other city; and agreeably R. Saadias, as cited by Aben Ezra. I will not enter into any other city but Jerusalem alone; and R. Salomo also, into any other city. I have already promised to cause my majesty to reside in the midst of thee in Jerusalem, I will no more place it in any other.* Against these may be excepted, because he here speaks of the ten tribes ^s who had nothing to do then with Jerusalem. It would be less liable to such exceptions, if without mention of that it were said, as Jerom reports it for the exposition of some Jews, *Non te derelinquam, non ibo ad aliam gentem, nec ingrediar alteram civitatem. I will not forsake thee. I will not go to any other nation, nor enter into any other city.* This Pareus seems to follow, *I will not enter into any city, tua præterea, passing by thine, or leaving that which I have chosen; which Rivet mislikes, because he tells not what city of Ephraim God had chosen, except by city he should understand their re-*

^a Calv. Gualt. Pare. and see Riv. J. H. Urfin. ^o Zanchi. ^p Rivet. ^q Saad. Rivet. ^r Rom. 11. 4. ^s Riv. Merc. Chr. à Castro.

publick, or whole people, which he thinks is coactum, forced. But if Jerusalem be understood, (which is elsewhere called, *The city which the Lord had chosen out of all the tribes of Israel to put his name there*, 2 Chron. 12. 13. *The city of God, of the great King, of the Lord of hosts*, Psal. 48. 1, 2, 3.) then would it rather make this meaning, that though Jerusalem were his chosen city, yet he was not so confined to it, but that he was in the midst of them also, where ever they were, to do good to them that were good among them.

In this way the reverend L. de Dieu seems to take the words, looking on them as an answer to an objection that might be made, how he should say that he would not destroy Ephraim, whereas he would cast them out of that holy land, and remove them far from Jerusalem, the city into which he had entred, and in which he dwelt, so that they should not come near it, and so have no opportunity of approaching his presence; 'The answer (saith he) from God here is, that he would not more enter into, or confine himself to that one city, when he would have mercy on them; he would no more fixe to himself any temple to dwell in, but they should be his temple; he would be holy in the midst of them, being God, not man confined to any place; so that though he removed them from that city, it was not necessary that he should therefore utterly destroy them. For the time should come that he would forsake that city, and would not enter into any other to fixe his residence therein, but his temple into which he would enter to reside there, should be wheresoever his Church should be, and there would he dwell in the midst of Ephraim, not having regard to any city.' Thus he.

Secondly, St. Jerom gives as the exposition which he most likes, *I am holy in thee, and I will not enter into the (or a) city, not one of those (or like those) which dwell in cities, which live after the laws of men, and account cruelty to be justice; my law and my justice is salvere correptos, to save those whom I have corrected*. This Rivet also accounts to be much forced and obscure. The same father hinteth another meaning, *I will not enter into a city built by wickedness, bloud, and rapine, a wicked city, or a city of wicked men*. That which we shall find by most followed is that he promiseth not to enter into any city of theirs, whether Samaria or any other, as an enemy 'utterly to destroy all in it, as he did in Admah and Ze-

boim. For as for the city it self, it " cannot be understood, seeing it is manifest the cities were destroyed. " Grotius to make that meaning plain, thus explains it, *Non patiar ut urbs ulla veltrarum vi capiatur, sed efficiam ut deditio fiat, ac sic homines serventur in vita, I will not suffer any of your cities to be taken by storm and violence, but cause that they be surrendered, so that the men * may be preserved alive*: which I suppose they also mean, who would have it to be a promise that he would not enter on them as a conquering enemy, giving up a city by him taken to be utterly spoiled by his souldiers, and all the people therein to be slain with the sword, not that the city it self should be preserved, as Rivet thinking some of them to mean, excepts against it. Agreeable to this way would be that rending of the words which Drusus commends, *Non veniam contra urbem*. Others seem to understand it clean contrary, *I will not enter into the city to defend it, or free it*. This would rather agree with the exposition of Abaibnel, and such as look on the words as a menace of evil; and so some to make it one, add to the preceding words the negative particle taken from those before them, *Et non in medio tui sanctus, quia nullus in te sanctus, non ingrediar jam civitatem, ut eam liberem*, making the meaning, *and there is not a holy one in thee, i. e. because there is none holy in thee, I will not now enter into the city*. But others without such alteration of the rending, suggest this meaning, *I am the holy one in the midst of thee, though I will not enter into thy city & now to defend and save it*. Not far from this meaning is that of theirs who would have it to import, that he would " not longer preserve them to be a polity, or restore them again to a politick state & government, but they should remain dispersed among the nations, whom Calvin disapproves.

These seem to look on the words as a declaration of God's manner of dealing, according to which he would proceed with them; but there is another way in which these words seem taken, as an epithet rather of God, describing him by his omnipotence and omnipresence, as not circumscribed by any limits, which might hinder him from being everywhere present, and there doing what he pleased. So by some learned " Jews have we them thus explained, *I am the holy one in the midst of thee, وان كنت لا احيط بى مكان*, although no place incompass me, or as more largely by " another expounded, *my residing in thee being not a residing of place, but so as to sanctify thee*

* Calv. Pisc. Jun. Trem. Riv. Tarnov. &c. " See Rivet. " See Calv. * The Geneva note is, *not consume thee, but will cause thee to yeild, and so receive thee to mercy*, and this is meant of the small number who shall seek after the Lord. " Olander. J. H. Urfin. " See Calv. Merc. Tarnov. " Abowalid from R. Isaac, which he greatly commends, and Ab. Ezra, as explained by Kimchi, according to what is said, *will God indeed dwell with men on the earth?* 2 Chron. 6. 18. " R. Tanchum.

and glorify thee, for indeed my being is more glorious than to come under the limits of time or place. And thus understood they give them assurance that what God hath promised shall be made good unto them, that though he severely punish that wicked nation, though he break the whole body of them, give up their cities to be destroyed, and the people to be carried into captivity, and dispersed among the nations; yet as for such as were true Israel, and clave unto him, wherever they were, he would be with them, as their God and holy one, and keep them from destruction; the evil threatened belonging to the whole corrupt body, the mercy promised, to such as were sincere among them; and so are the words a general assurance to all that worship God in sincerity, in spirit, and in truth, that whatever becomes of those wicked ones of the world among whom they are, he will be any where found of them, and present with them, to do them good, as not confined to any place, as may appear by our Saviour's answer to the Samaritan woman, John 4. 21.

By the same description is God distinguished from such Idols as they for the generality then ran a whoring after, and forsook him to seek help from, as the Calves of Dan and Bethel, and the Baals of such or such places. They were confined to particular places as (in their fond opinion) tutelary gods of them, as Senacheribs messengers Isaiah 37. 10. and 2 Kings 19. 13. speak of the gods of the nations, Hamah, and Arphad, and Sepharvaim, and of Samaria, (2 Kings 18. 34.) and himself mentions the gods of other places as peculiar to them, c. 19. 12. and it appears that they thought God was the God of Jerusalem only, when they say, *Who are they among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?* c. 18. 53. and c. 19. 10. and Isaiah 36. 20. &c. So it appears to have been the common opinion of the Idolatrous heathen, that such and such places were under the patronage of their peculiar gods, of whom, that they might not forsake their charge, or be called out thence by charms, or be by any other means removed, they concealed the names, and fixed them to their places with chains. From such imaginary false gods is the true God here distinguished, by this description that he *entreteth not into a city*, is not confined to any place, but wherever any true worshippers of his are, is present with them, to preserve them, & save them from destruction.

Here is by Kimchi cited a descant of their ancient Rabbins on these words, that by his saying, *I will not enter into the (or a) city*, is

meant, *I will not enter into the Jerusalem above, till I build (or have built) the Jerusalem below.* A descant I call this, for a literal exposition it cannot be. If they will attribute any authority to it, or place any stress in it, it would make for us, and not for them, making the words to be a prophecy that God after destroying their city and forsaking them, would not return to reside in any city, till he had established Christ's Church, which is called *the city of the living God, the heavenly Jerusalem* Heb. 12. 22. *the house of God, the church of the living God*, 1 Tim. 3. 15. and Rev. 21. *the holy city, the new Jerusalem coming down from God out of heaven*, &c. v. 2. *The tabernacle of God with men in which he will dwell with them*, v. 3. *The great city, the holy Jerusalem descending out of heaven from God, having the glory of God*, v. 10, 11. with other most glorious things spoken of it: which Church is not confined only to one place, as that of the Jews of old to Jerusalem, but spread over the face of the whole earth; so that where any true members of it are found in any place, God will be found in the midst of them, whether we understand this latter of the Church on earth with some, or of the Church triumphant in heaven with others. It is also called *ἡ ἀνω Ἱερουσαλήμ, Jerusalem which is above*, Gal. 4. 26. to which answers the Rabbies *עיר מעלה*. So that his terms of *Jerusalem below* and *above*, may well be adapted to these in the new Testament, and for ought I know, thence he might borrow them, his proof for his expression out of the old Testament, being very slender, no other than what is said Psal. 122. 9. *Jerusalem is as a city that is compact together.* From this perhaps some taking a hint, expound it, *In cœlestem Jerusalem vobis iterum relictis haud concedam, I will not go into the heavenly Jerusalem again forsaking you.* R. Salomo mentions from some a clean different interpretation of the last word *עיר Beir*, from what we have by ours, or others generally given, viz. that it should not be here in the notion of a city, but of hatred or enmity; for proof of which they cite 1 Sam. 28. 16. *ויהי ערך Vayehi areca, and is become thine enemy.* Other proofs for that use of the root they might bring, but that it should be here so taken, seems the conceit of some one, or few only, which is not by others followed. These words conclude this verse, and are reckoned as a part of it, as well in the Greek copies which we usually have, as in others; yet by others that followed the Greek, as Jerom and Cyril, are they parted from it, and made the beginning of the next verse, and so make a different sense, of which we shall after give some account.

^c Calv. ^d Alex. ab Alex. gen. dierum l. 4. 12. l. 6. 4.

^e See Ham. on Rev. 21. 22. ^f Id. Græc. ^g Capito. V. 10.

V. 10. *They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.*

They shall walk after the Lord, he shall roar like a lion, &c. The connexion of this verse with the former, according to what we took to be the properest meaning of that, and shall see to be of this, is manifest, here being an assurance given that what was there said shall be effected, and the time when, and means by which it shall be brought to pass, pointed out. While he saith that there shall be a time when *they shall walk after the Lord*, this certainly assures that what he said, he would not return to destroy them, but was still, and would be in the midst of them, should be made good, whatever punishment mean while he inflicted on them for their rebellions, that he might turn them from them. This dependance of these words on those former Kimchi expresses in plain terms, *אף על פי* aph al pi, *Although I will withdraw from the midst of them my Divine presence for their iniquity, and remove them out of their own land; yet shall there be a long time in which they shall walk after the Lord, and seek him.* The words so understood are a gracious promise of their remaining, that they may in after time be converted to God; and this do they plainly found, being put in the future tense, *They shall walk &c.* Nor will they import less, if taken in the imperative mood, as commanding them so to do, as Grotius seems to take them by, *Ubi iram meam ostendero, vel tunc mihi pareant, Let them even then obey me, when I shall have manifested my displeasure against them:* for that will import, or require, that there should be a remainder of them that should so do, though he had before severely punished them by giving them up to be carried captive by the enemy. But ^h to take the expression, that *they should walk after the Lord*, to denote only a threat of punishment, and that, forced by the terrible voice of the Lord, they should follow him, calling them as captives into Assyria, as some seem to take it, seems not so agreeable to the scope of the place or words. By *walking after the Lord* will be rather meant a following of him ⁱ as their guide and leader, ^k rather leading them out of captivity than into it; and their *hearkening to his word*, and ^l obeying him, in doing what he would have them to do, and following whither he shall lead and direct, as the same expression is used (1 Kings 14.8.) in the Hebrew, concerning David, of whom

it is there said, *who kept my commandments, and who* הלך אחרי halac acharai, *walked after me* (which ours render, *who followed me*) *with all his heart.* And much agreeing with it is what is said Micah 4. 2. *We will walk in his paths;* and what is said above c. 3. 5. that *they shall seek the Lord*, whereas now they fled from him, c. 7. 13. and walked after other gods, Jer. 7. 9. *after the imagination of their evil hearts*, Jer. 3. 17. *after their own devices*, c. 18. 12. and often elsewhere is the word, *walking*, in the like sense used. The Chaldee explains it, they shall go, or walk, *בחר ר"י פולחנא*, after the service of the Lord.

As for the circumstance of time when this shall be, it is not particularly expressed, only in general pointed out by the verb in the future, that the time was then to come when this was spoken. Concerning it therefore there are different opinions; Kimchi looks on it as the time of their captivity, and while they remained in it: so saith he, *they shall walk after the Lord*, and seek him *בגלותם* begalutam, *in their exile, or captivity*, which ^m one censures as *fraudulenter*, fraudulently added. He added it, I suppose, to thwart and invalidate as much as he could the opinion of such Christians as refer it to the times of Christ. For confirming his opinion he refers to what is above said c. 3. 5. *Afterward shall the Children of Israel return, and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days.* ⁿ But those words make plainly against, not for, this exposition of his here, and so is his own exposition of them contrary to it. For there he saith, that that shall be *באחרית הימים* beacharith hayamim, *in the end of days, (or the last times)* *קרוב לעת הישועה* (*near to the time of salvation*). By the words preceding it is evinced that it shall not be at their first entring on their state of banishment; for it is to be *after they have abode many days without a king, and without a prince, and without a sacrifice &c.* After they have been long in it, not in the days of it. And therefore here doth Abarbanel for the designation of the time pointed out, say that it shall be *באחרית נליותם* at the end of their captivity and punishment, that then they shall follow him, who shall then roar as a lion. R. Tanchum yet more plainly *הוא אשאה אלי וקה אלנאילה*, *This is a designation of the time of redemption:* which expressions of theirs will, as to the words, satisfy any Christian, though by them differently meant, as to the nature of the thing signified, the deliverance then expected. For what other time can by them be meant, but the time of the Messiah? as Jerome also observes the Jews

^h See Christ. à Castro. ⁱ Rivet. ^k See Christ. à Castro. ^l Lyra. ^m Pet. à Fig. ⁿ See note on that place.

to refer it, ad adventum Christi, to the coming of Christ, though the benefits from him at that time to be, as they think, expected, and which by them are expected, be different from those which Christians look on, as by these words prophesied of as at that time to be made good. They look on it as a promise of recalling Israel back from their captivity into their own land, there again to reinitate them in a temporal kingdom, which was never yet done, and they without ground expect to be made good. But those Christians which look on the words as respecting the times of Christ, take them as ^a a prophecy of the conversion of the remainder of Israel to Christ, and the estating them in a spiritual Kingdom, and that ^p already in good measure made good by the calling in of many of them at Christ's first coming and the preaching of the Gospel, and still in fulfilling, and to be fulfilled, till his second coming, by the coming into him of as many of them ^a as the Lord shall call in the interval, between these his two comings. Near his second coming it is a received opinion that there shall be a signal conversion of them.

There are indeed among Christians who do not refer this to the times of Christ and their conversion to him, but look upon it rather as a promise of bringing them back after banishment to their country, and that to have been made good at the return of the Jews from the Babylonish captivity. But if we consider that what is here spoken, is spoken not of the Jews, the two tribes, but of Ephraim, the ten tribes as distinct from them, and again that those of them that joynted themselves to the Jews at that return of theirs by the permission of Cyrus, and went up with them, were so few and so inconsiderable a number, ^a as that they are not by Ezra and Nehemias in their reckoning up the number of the Jews who then returned, much taken notice of, we shall (I suppose) not think that by their return was made good, this prophecy or promise, which seems to be a more general concern of their whole nation and of the chief and best of them, who should set themselves to follow the Lord. And where is any record of their being restored to their country, and settled there in their own houses, as they will have also those following words to import?

Let's yet may we (I think) be satisfied with another exposition which Abarbinel, after Aben Ezra, besides that which we have already seen of his as his chief, mentions as a possible one, according to which we should not look on any thing as positively asserted,

or which was necessarily to be fulfilled in them: but the words to be spoken by way of ^a supposition, that if they would walk after the Lord, then he would roar as a lion, of whom all the beasts in the field are afraid, to the terrifying of their enemies: for the words seem plainly to be a prophecy and an assertion of what should certainly be done in due time, and we therefore ^a not finding them to have been accomplished at any other time, do most aptly refer them to the time of Christ, in which that hath been apparently done, and is doing, and may well be expected to be done, even to the end of the world, which will make good all that any, by vertue of the words so understood, can have grounds to require.

Whereas in the Hebrew here the verb is in the future tense, and the third person plural, *ילכו* yelecu, they shall walk, or go, and so therefore generally by Interpreters read and rendered, the LXX read it as in the first person singular, *ἐγὼ κύριος πορεύσομαι*, and the printed Arab. following them, *خلف الرب* *أسير* I will go, or walk after the Lord. And some, as we above, at the end of the preceding verse, said, joyn those words with which that is, according to the ordinary way, concluded, to make with them a new verse, and that must needs make a different sense from what we have had, and that, according to those whom Jerom cites, and to Cyril, the words, both the one clause and the other, are a reply to God, as in the person of the people, the thoughts of whose hearts being perceived by the Prophet illuminated by the Holy Spirit, he represents them, as promising amendment of their ways, thus speaking or suggesting to them what they should speake, I will not enter into the city, but will go to God only for my defence. So, saith Cyril, he suggests to Judah to speake, and then to Ephraim, I will walk after the Lord, I will forsake my old sins, and for the future follow the laws of God, and will make the God of the universe my God. But Jerom from others without parting the words between Judah and Ephraim, as if the people on Gods expressing his compassion towards them, and that he would not turn to destroy them, but be the holy one in the midst of them, did profess on their parts, I will not go into the city of wicked men, neither will be in the number of sinners, but will walke after the Lord my God. But, besides the alteration of the reading in the text, and the interruption in the series of the words, I suppose, none will think this so plain and convenient a meaning, as that which we have seen the words according to the ordinary reading to make.

^a Mercer. ^p *Illi expectant, nos transacta convincimus*, Jerom, as Mercer a little alters his words. ^a Acts 2. 39.
^p See Ribera, Per. à Fig. Dan. ^p Cyril, Thod. Calr. Sanct. Grot. ^a River. ^a And so Dr. Stokes takes them.
^a Bochart part. 1. p. 769. The

The next words, *he shall roar like a lion*, as they also, as to the time, point out something then to come, when they were spoken, the verb יִשָּׁחַץ *yishag*, *shall roar*, being in the future tense as the former was, so do they also declare the means by which God will effect, or bring to pass that which he saith should then be done, viz. that *they should walk after the Lord*: and that means is expressed by calling it, *the roaring of a lion*, to shew the efficacious power thereof; "one end of the lion's roaring, by those that observe the nature of that beast, being said to be the calling together others ^w of their own kind to partake of the prey which they have taken. This may seem alluded to Amos 3. 4. *Will a lion roar in the forest when he hath no prey?* &c. An effect of it by others observed, is the striking an awe and terrour in the hearts of other living creatures. * So Jerom. It is said to be the nature of lions, that when they roar all other living creatures tremble and stand fixed in their places, not able to move themselves.

We are here to consider who it is that is likened to a lion; and secondly, what act from him proceeding is called the roaring of a lion. Who shall roar? Κύριος ὁ Θεός, *Cyrus certainly*, saith Cyril, who should invade the Babylonians, and set at liberty the Jews. But sure the plain construction of the words directs us to look on the same person, whom it is said in the former words, *Ephraim should walk after*, viz. *the Lord*; for joyning which words with these, some therefore do not amiss supply, *when*. So R. Tanchum saith it is to be made up, כָּעַתָּה כְּאֵרֶץ יִשָּׁחַץ *at the time when he shall roar like a lion*; others, ^y and, and *he shall roar*; others, ^z *who shall roar as a lion*; others putting it to the same purpose as an epithet, *Jehovam tanquam leonem rugientem, the Lord as a roaring lion*: so both the Syriack *ܚܕܘ ܡܢܗ ܢܪܝܚ* *they shall go after the Lord as* [after] *a lion that roareth*, and the MS. Arab. *ورا الرب العالمين يسيرا مثل اسد الذي يصر*.

The Lord we must then understand, as him that is said *shall roar*. If it be said that so it may be understood, though Cyrus be understood as his instrument, that he did it per Cyrum, *by Cyrus*, as ^a some solve it, *Qui velut rugiens leo per Cyrum terribit Babylonios, who as a roaring lion by Cyrus shall terrify the Babylonians*. Why by what was

done for the Jews by him or in his time, this prophecy may not be thought fulfilled, we have seen on the former words; so that as we cannot understand by him who is compared to a lion Cyrus, but the Lord, so neither in the second place by his roaring, any thing that Cyrus did as his instrument, either as striking terrour by his armes into the Babylonians and Assyrians, or by his edict calling together the Jews or Israelites to go back out of that captivity into their own land. Something else we must look for, as called the Lord's lion-like roaring, and by that upon due due consideration, I suppose we shall not find any thing can be so truly meant, as the preaching of the Gospel.

Kimchi agreeably to his exposition of the foregoing words, gives also this his sense of these, and the following, wherein the same thing is repeated, as assuring that it shall come to pass, viz. *That he shall roar like a lion*. As a lion that roareth, שִׁירָאסְפּוֹ הַחַיִּית עָלָיו *to whom the wild beasts are gathered*, (or that the wild beasts may be gathered together to him) because he is the king of beasts, so shall the children of Israel be gathered together לְקוֹל שִׁירָאסְפּוֹ הַחַיִּית *at the voice of the roaring of God most blessed*. For he shall roar, as much as to say, that he shall manifest himself to them, i. e. to Israel in their captivity, by some Prophet, or some sign, or some wonderfull token which he shall send. Had these words been spoken by any Jew before the coming of Christ and the publishing of the Gospel and proclaiming therein liberty to the captives, (Isaiah 61. 1. Luke 4. 18.) they might have had a good and true meaning as directing to Christ, but spoken by one of those who reject Christ, and would not hearken to the glad tidings by him preached, but will have what was by our Prophet here, and others of those ancienter times spoken, still to be expected as not yet fulfilled, are, as groundless, so favouring of much perverseness in men, who willingly shut their eyes, and stop their ears against the clear truth. Between the speaking of these words and the coming of Christ there was no such thing as he mentions, done for them; nor hath been since by any other means done: but by him was so fully done all by him named, all that could be by them, or any, be expected for making good of what is here said, that not to acknowledge it, or look for a farther completion of it, appears vain, groundless, and unnecessary, yea mere obstinacy in men willingly continuing ignorant, and denying what they see evidently and fully done,

^a Plut. de Solertia anim. See Lively and Druf. ^w Their whelps or young ones, as Bochart takes it, part. 1. 731. Others otherwise, viz. the young ones to call the old and less nimble to partake of their prey, so seems Plutarch himself, whom he cites, to affirm. * See the same affirmed out of others. Bochart l. 3. c. 2. p. 729. part. 1. ^y Calv. ^z Pagn. Druf. Piff. ^a Sanct.

the whole world being witness to it. So that not being moved by any cavils of theirs, we have all good reason to look on this as a prophecy of Christ's coming to preach the Gospel to the dispersed remnant of Israel, and to have been then fulfilled, when God, who in *sun-dry times and in divers manners spake in time past unto Israel by the Prophets, in the last days spake unto them by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, &c.* Heb. 1. 2. Looking therefore on this as a truth undoubted, that these words point out unto us Christ and the preaching of the Gospel, it will be easy to perceive how aptly this expression agrees to it, *He shall roar like a lion &c.*

^b It is here by some taken notice, that he whom it is said *they shall walk after*, being the same that is said *shall roar like a lion*, and he called יהוה Jehovah, the Lord, which is nomen essentiale, the essential name of God, and Christ being he who is here meant, and called by that name, it is an evident argument that he is, verus & essentialis Deus, true and essential God. He being then such, necessarily must his word, his Gospel preached be of great power, above any word, or thing that is among men, or other creatures, powerful. Yet to bring it to our low apprehension not reaching the things of God in their due measure, it is set forth by being compared to such things as we think and apprehend to be such. Such being the roaring of a Lion it is here likened to it, though infinitely in power and efficacy exceeding that roaring. The words of the Chaldee however by him meant, will be well applicable to our purpose, who renders, מִמְרֵי כְאֵרִיא רִמְכִּלִּי His word shall be as a lion that maketh a noise, or roareth. His word, what is that but *ὁ λόγος*, the word which was in the beginning with God, and was God, John 1. 1. So this mystery the Chaldee Paraphrast, who both here and elsewhere oft, where in the Hebrew is יהוה Jehovah put, seems to have pointed to, that *this word made flesh*, John 1. 14. and *anointed to preach the Gospel, and deliverance to captives* Luke 4. 18. out of Isaiah 61. 1. as above cited, i. e. Christ, God and man, should be as a lion that roareth. He is elsewhere so called, Rev. 5. 5. *The lion of the tribe of Judah*: and his *roaring like a lion*, what is it but the preaching of the Gospel, or the Gospel preached by himself or his instruments, the Apostles, or other his Messengers; in whose mouths that word was still the word not of man, but of God? 1 Theff. 2. 13.

That may well be compared to the roaring of a lion in respect either of those properties,

or effects of such roaring above mentioned: first, as an effectual calling together of others of the same nature to partake with him of his prey, in as much as Christ, Potenti Evangelii voce, by the powerfull voice of the Gospel calls not only the remnant of Israel according to the flesh, but all nations, Ad aeternæ vitæ veræque beatitudinis societatem, to the partaking of eternal life and true happiness. Again in respect to the loudness, and extensive powerfulness, dread and awfulness of it. The roaring of the lion strikes a terror into all that are within hearing of it, but reacheth but to a limited distance; but the sound of the Gospel is gone out into all the earth, and unto the ends of the world, Rom. 10. 18. Being quick and powerfull, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discernor of the thoughts and intents of the heart, Heb. 4. 12. ^c effectually working ^d not only on the ears, but the hearts of men, and causing them to be solicitous of their salvation with fear and trembling, as we hear of those ^e Acts 2. 37. pricked in their hearts at the preaching of Peter, saying to him and the rest of the Apostles, *Men and brethren, what shall we do?* So did the voice of the Gospel terrify the whole world, ut undique ex captivitate mundi aliqui ad Christum ad-volarent, that from all places some did come in out of the captivity of the world, and walk after the Lord, and fly unto Christ, as is farther declared that they should do, in the next words, *When he shall roar, then the children shall tremble from the west.* כִּי הוּא יִשְׁאָן *כי הוא יישאן*, the particle כִּי *כי* Ci, here by ours and ^f many others rendred, *when*, is by many others also rendred, *for*, or *because*, so in the LXX *ὅτε*. The Vulgar Latin *quia*, the Syriack *ܩܝܐ*, And Arab. both MS. and printed *لأنه*. It is indifferently capable of either signification, as likewise the Chaldee particle אֲרֵי *Are*, by which the Paraphrast here rendreth it. It is not much material, as to the meaning of the words, which of them be taken: if it be rendred, *for*, then will they be an affirmation, assuring that God will certainly use those means which he both in the former words, and these, being a repetition of them, calleth his *roaring like a lion*, and that those means shall have that effect, which was in the former words called their *walking after the Lord*, and in these, their *trembling from the west*. If it be rendred, *when*, then are they a supposition, taking it for granted, that certainly he will use those means, and a shewing what effect they shall certainly produce.

^b Zanchi. ^c 1 Theff. 2. 13. ^d Bochart part. 1. 769.

^e And see Acts 16. 30.

^f Jun. Trem. Druf. Grot.

The first words being the same as before, are in the same manner to be understood, the other though pointing out the same thing which those before, *they shall walk after the Lord*, did, yet being a different expression require a farther consideration for the rendring of them. They are, *Then the children shall tremble from the west*. בָּנִים *Banim*, the children, or sons, who are they, but the same of which he before said, *they shall walk after the Lord*, to wit Ephraim, or Israel, such as feared God amongst them, or those of them whom God should call. This is the name from of old given them, as Deut. 10. 1. בָּנִים אֵתֵם *Banim* attend, *Ye are the children of the Lord your God*; and else where it is an appellation so given to them, as if by it God peculiarly owned them among all nations, as a chosen generation to himself. And it was of old indeed so a privilege bestowed on them, but afterwards made common to others, according to what is said in this Prophet, *It shall come to pass that in the place where it was said unto them ye are not my people, there shall it be said unto them, ye are the sons of the living God*, c. 1. 10. which St. Paul shews to have been made good by the calling and coming in of the Gentiles unto Christ, Rom. 9. 26. by believing in whom, and by being begotten through the Gospel, 1 Cor. 4. 15. that name, and the name of Israel is made as proper to them, as ever it was to Israel after the flesh. So that in this respect we may well agree with them who look on these words as a prophecy not only of the calling, and coming into the Church of Christ, of the remnant of natural Israel, but of the Gentiles also by that means ^a made worthy of that title also. But I see not how we may assent to ^b others, who seem to take by that name to be pointed out here the Gentiles only, and such as were enemies to God at that time, as well as to Israel, as the Egyptians and Assyrians, as if they were a prophecy of the terror which God should strike into them, that they should not be able to hinder Israel from following the Lord, and returning into their country. Abarbinel mentioning this way, yet I suppose not thinking it convenient to give the title of בָּנִים *Banim* sons, or children to them, as if they had any such relation to God, thus makes it out that God threatens to do what he saith shall be done, so as not only they, the men in present power, that came against Israel, should thereby be caused to fear; but בָּנִים קְטַנִּים *even their little children* also should tremble at his voyce, though they were never so far off. But the words seem ^a a promise and prophecy of good,

not a threat of evil, and to expound it of their enemies, will be to suppose in the construction, persons not at all yet mentioned, although the same voice that was a call to the children, we may well think was a terror to the enemies.

Drusus proposeth to be considered whether בָּנִים *Banim*, rendred *children*, might not be rendred, *Intelligentes*, the word being capable of that signification. But he doth not himself positively assert it, and I find not any other to take it. We therefore take the word in its ordinary signification, and as spoken primarily or more immediatly of the Israelites in dispersion abroad out of their own country, and ^b together with them occasionally of the Gentiles, those that should be as well as they called by the roaring of the lion, the preaching of the Gospel, to the partaking of the common faith and salvation. How others yet differently understand it, we shall see after we have first considered the other words of the clause, *Shall tremble from the west*, the first of which declares the effect that the roaring of the lion shall have on those spoken of, the second of them the place of their abode, or where they shall be found, when those means shall be used, and have that effect on them.

The first word is יַחֲרֵד *Yechedu*, by ours rendred *shall tremble*, and by others generally much to the same purpose; as by the LXX *ἐκθαμβήσονται*, and in the printed Arab. following them, *shall be astonished, or amazed*. The MS. Arab. hath *אלכבין אלכבין* and the sons *shall be moved*; the Syriack *ܒܝܬܝܢ*, which the Latin Translator renders, *Pavebunt, shall be in fear*. It may be according to the use of that word, *shall be moved, or tremble*. The Vulgar Latin, *Formidabunt shall fear*. And accordingly ¹ divers modern versions, *Pavebunt* or ^m *trepidabunt, shall tremble*. Others ⁿ *Trepidi accurrent, shall tremblingly listen*, or ^o *Paventes migrabunt, fearing shall remove*. Others ^p *Festinabunt* or ^q *Properabunt, shall make hast, or trepide & anxie properant, make hast with trembling and anxiety*. ^{*} Others, *tumultuarie confugient, shall tumultuously fly*. The Chaldee expressing rather the end than manner of their moving *יתכנסון* *shall be gathered together*.

Of these little differences we shall the better judge by considering the nature of the root חָרַד *Charad*, the significations of which the Author of the Hebrew Concordance sets down to be *פחד* *pachad, fear*, *רתת* *teteth trembling*, *תנועה* *tenuah, moving, or commotion*. The more general notion seems to be, *motion, or to be moved*, whence *fear, and trembling*

^a Compare Jo. 11. 52. ^b Calv. Zanchi, Stokes. ^c Tarnov. who thinks Luther and Gefner not to do right in expounding it of terror to the wicked. ^d Oecolamp. Mercer. ^e Pag. Tig. Calv. Cast. ^f Pisc. ^g Jun. Trem. ^h Munst. ⁱ Capito. ^j See Vat. ^k Tremel.

is by it expressed, as being accompanied כַּתְנוּעָה *with commotion of the body*, which is usually seen where fear suddenly surprizeth a man, as Kimchi speaks in his book of Roots. And in those significations of fear & trembling it is therefore often used. He observes also that it is used for התנועה *motion*, to move ones self, or be moved פָּחַד מְכֻלִּי *without fear*, for confirmation of which he quotes 2 Kings 4. 13. where in Elisha's speech to the Shunamitish woman we find the same word used, הִנֵּה הֵרַח אֵלֵינוּ אֶת כָּל הַחֲרָרָה הַזֹּאת *Hinneh charadt elenu eth kol hacharadah hazoth*, which ours there render, *Thou hast been careful for us with all this care*. He there observes the word to have not the signification of fear, or trembling, but of moving and bestirring herself in making things ready for them; and R. Tanchum expounding it there by אֲהַרְמָא *being solicitous*, or *taking care*, saith that the primary signification of the word is אָנוּעָא אֲרַעָא *moving, or motion*. It may according to him well agree with the Arabick حَرَا *harada* to purpose, or intend, or be intent on. In the notion of trembling, or fearing it cannot be apposite to that place, although it be so there by some rendered *trepidasti*, if it be taken in its usual meaning. He quotes also among other places for confirmation of it our present words, saying that the signification of it in them is, יָנוּעוּ *yanuu*, *they shall move*, as in his Commentary likewise on the place he saith, and thereby is meant, *they shall come unto him to the place of his sanctuary, where he shall place his Divine presence, as children come to their father at his call*; and Abarbinel saith that by חֲרָרָה *charedah* here, is meant שִׁחֲנוּעֵנוּ *that they shall move themselves to go out of the lands of their habitations, and to go after the Lord, and to the mountain of his holiness, with great speed as a bird*. We have therefore two significations of the word, *to fear and tremble*, (for those we look on as one,) and in that alone do they take it, who look on the words as a threat to the enemies of God, and his Israel. Secondly, *to move from place to place*, which those that look on them as a promise to God's children, must here rather have respect to, though they render the word by *fearing*, or *trembling*, or the like, according to the use which the word *trepidare*, *to tremble* is observed also to have in the Latin tongue, viz. at once to make hast, as also the Hebrew word פָּחַד *Pachad*, which signifies otherwise *to fear*, as c. 3. 5. and in the present case we may well look on the word as comprehending both. The lion-

like roaring of the Lord in his word, affecting duly their hearts, will necessarily cause them both to fear and tremble, through the sense that it will cause in them of their own sins and unworthiness, and of God's awfull majesty, and that fear cause them to make hast to embrace his call, & to labour to lay hold on, and *work out their salvation with fear and trembling*; so that they seem most plainly to give the meaning of the word who render it, *trepidant*, *shall with trembling make hast to him*, the Gospel being *Vox & terroris & consolationis plena, a voice full both of terror and comfort*: in both respects exciting them to make speed in coming, and turning to the Lord, wherever it should come to their ears. And they are here promised that it shall reach them, wherever they shall be dispersed, by the designation of such places as are in the last words of this verse, and those of the next. Here it is said that God's voice shall have its effect, in calling them, and causing them in the manner spoken of with trembling and speed to come, מֵיָם *Miyam*, which ours with several others render, *from the west*, * others as the word properly signifies, *à mari, from the sea*; which because situate west from the holy land its name is also used to signify *the west*. So the Chaldee here therefore likewise renders, *and their captivities, or captives shall be gathered together, מִמְּעֵרָבָא from the west*.

Aben Ezra thinks thereby denoted both Egypt and Assyria which are in the next verse specified, as being situated מְעֵרְבִיתָא *southwest of the land*; and Abarbinel, because they were eastward of Egypt and Assyria. Grotius thinks it meant of those who in Salmanasars time betook themselves towards the red sea. * Others think thereby more generally meant, from the uttermost parts of the earth, which is compassed with the sea, (not only terræ promissæ, of the promised land, as * some) or the ^b Islands of the sea, so the MS. Arab. مِنْ جَزَائِرِ الْبَحْرِ *from the Islands of the sea*. By יָם *yam*, *the sea*, is meant, saith Kimchi, הַמְּעֵרָב *the west*, וְהָאֵרֶץ *and the same reason* holds good for all other quarters. The Syriack differently from the east, מִן הַבֵּינָא *men amo, from the people*; we may think it an easy mistake for מִן הַיָּם *men yamo, from the sea*.

All these follow the same construction which is plain and regular, making the first letter מ *m* to be a preposition prefixed, signifying *from*; but there are others, and those of chief rank

^r And so he interprets it, 1 Sam. 13. ^s The Interlineary as rendered by Ar. Mon. and the Latin Translation of the LXX, it is better in Pagn. *solicita fuisti pro nobis*. ^t Lively on c. 3. 5. Bochart part. 2. l. 1. c. 2. p. 14. ^u Phil. 2. 5. ^w Ar. Mon. ^x Tig. Interlin. Jun. Trem. ^y Mas. in Jos. p. 16. ^z Capito, Jun. Trem. Pic. Riv. Tarn. Urfin. ^a Dane. ^b See Chr. à Castro. ^c Cujus nomine et alia plura accipienda, Merc.

among Interpreters who give another construction, not so agreeable to the ordinary rules of Grammar: namely the LXX, and the Vulgar Latin. The LXX renders it, joining it in construction with the foregoing noun, *τῶν υἱῶν τῶν ὑδάτων*, the children of the waters, (as the printed Arab. following them *اولاد المياه*) as if it were rather a description of the condition of the persons spoken of, than a designation of the place where they were. In like manner the Vulgar Latin, *Filii maris*, the children of the sea. As concerning the LXX, St. Jerom notes that they seem to have read the word not *מי ים* *miyam*, which signifies, from the sea, but rather *maim*, which signifies, waters, the letters in both being the same, but the different vowels altering the property and signification of the word. And by the words, so rendred, Cyril thinks understood the Babylonians, who he saith, when Cyrus roared should be as fearfull as fishes in the water, and called children thereof. But he goes in this exposition on this supposition, that these words are not so much a promise of good to Israel, as a menace to their enemies, which was to be made good by Cyrus his overcoming of the Babylonians, and giving to the Jews, and such of Israel as should join with them, liberty of returning to their own countrey, which why we should not think here meant, we have above seen. But Jerom on the contrary looking on it as a promise of good, saith, by the children of the sea may be meant, *Qui fagina Domini comprehensi sunt, & abstracti de mari hujus seculi, such as are taken in the Lord's net, and drawn out of the sea of this world*, which would not much differ in sense from what was in the first place said. But not to insist on his defect neither, though these have their antiquity to defend them, the plainest and most regular construction is, from the sea, or from the west, which we first mentioned. Otherwise the ordinary use of the Hebrew tongue would require that it should rather be *בני מים* *Bene maim*, according to the Greek, or *בני ים* *Bene yam*, according to the Latin. And I know not therefore why the English from Geneva, should, following the same construction, render the children of the west shall fear: our later approved translation seems more agreeable to the original, and to the scope of the following words also in which what is here said, is more particularly illustrated.

V. 11. *They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.*

They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria, &c. The Israelites by God's judgments seizing on them for their rebellions against him, being to be removed out of their own land, were accordingly dispersed, as into other remote parts by *ים* *yam*, the sea, or west, denoted, (if we look on it as denoting places different from these here particularly named) so into Egypt, whither diverse of them betook themselves, and into Assyria, whither they were carried captives. By the naming of these places may be well understood, *omnes aliæ regiones, all other countries* where any of them should be. So Kimchi. They, being so dispersed and scattered, it might seem beyond all hope that they should ever be gathered together in one. But how unlikely soever it might seem, here is a promise that they should in due time so be. God would by the power of his call, the sound whereof should go out into all parts, even to the ends of the earth, bring it to pass, that out of all the remotest parts they should make speed to come in unto him, those that were in Egypt, out of Egypt; those that were in Assyria, out of Assyria; those that were in other parts out of those parts, in their due time. This is that which is by these words expressed.

They shall tremble (saith he) *as a bird out of Egypt, &c.* The first word is the same that was before used *יחוררו* *yecheredu*, and in both places alike translated by ours, viz. *shall tremble*, and so diverse others use the same rendring in both places. Yet do others use another word here than what they there used; so the LXX, according to some copies, in which is not read as before, *ἐκπύουσι*, but *ἐκπέουσι*, shall fly; & other copies *ἵκται*, shall come. The Vulgar Latin which before had *formidabunt*, hath here, *avolabunt*, shall fly away; perhaps that he might take in both significations, which we have seen the word to have, of *fearing* and *making hast*, which others, as before, so here, express together by *Trepidant*, shall with trembling hasten to. The word, though of it self it hath that notion of *making hast*, or *speed*, as in the former words we have seen, hath here an Emphasis added to it from the similitude of a bird, and dove, emblems of swiftness.

The first similitude is *כצפור* *Cetsippor*, in our newer translation rendred, as a bird; in that from Geneva, as a sparrow, restraining it to that one kind only. And so Calvin renders it, *Velut passer, as a sparrow*, but cautiously adds, or, *velut avis, as a bird*; others *velut avicula, as a little bird*. That a sparrow is and may be by this name called is no doubt,

^a Cappel thinks them to have understood the Grecians, who should be converted to Christ. ^c Merc. See Eph. 1. 10. ^s So the Syriack. ^h Jun. Trem. ⁱ See above c. 9. 11. ^k Jun. Trem. ^l As Ps. 94. 3. and

and likewise any other like little bird, as by **ציפור** in Syr. **عصفور** in Arab. which seems made from it by the addition of a letter. But that it is not to be restrained either to that one known kind, or others of the lesser sort only, is as manifest by the use of it ^m in diverse places, which the more learned Grammarians among the Jews considering, that they may give us the true notion of it, so explain it as that it is **اسم عام للطائر** *a common name of any bird*, as Abuwalid speaks, or as R. Tanchum **ساجر الطيور צפורים וצפור** *all sorts of birds are called tzipporim*, in the plural, and *tzippor* in the singular, as when it is said **כל צפור כל כנף** *col tšippor col canaph, every bird of every kind*, as ours translate it, Gen. 7. 14. or, *all fowl of every wing*, as they translate the same words Ezek. 17. 23. and **כל צפור טהרה** *Deut. 14. 11. which ours render, all clean birds*. So that the word being in its self of a more general signification, yet sometimes more particularly applied to one kind, as a *sparrow*, or some little bird, it must be taken as the scope of the place will require. Here being nothing to restrain it to any one kind, the most and chief of Interpreters render it as ours do, by such a word as may indifferently signify any bird: so the LXX by **ορνις**, the Chaldee by **עופה** *Opha*, the Syriack by **טائر** *Tairo*, the Arab. by **طائر** *Tayer*, all signifying the same that the Vulgar Latin hath, *Avis, a bird* in general, as well of bigger, as lesser sorts.

But here then there is again by some made a question concerning the kind of bird meant, not from any thing suggested by the signification of the word, but from the circumstance of the place. It being said, *they shall tremble as a bird out of Egypt*, they look upon it as thereby restrained to some ⁿ Egyptian bird. So Grotius, *Paveant quasi avis Ægyptia*, *let them fear as an Egyptian bird*, and that, saith he, is *Ciconia*, a *Storke*. Others a bird proper to Egypt called *Ibis*, ^o others an *Hawke*, in great reverence among them. But though these birds as well as others may come under the name of ציפור *tsippor*, yet there is no cogent reason why they out of any relation to Egypt, should here be understood more than any other. For he doth not say that the birds should come out of Egypt, but that they who were in Egypt of the Israelites or others whom God should call &c. roused up by his lion-like roaring, should thence come at his call with trembling and speedy motion, like that of a swift flying bird, as the Chaldee

plainly gives the order and meaning of the words, כֹּנֵפֹת דָּאָתִי כְנָלִי כֵן יִתְּזֶן רִנְלוֹ, *as a bird that comes openly, (or in the open ^p air) so shall they come, qui in Ægyptum migrarunt, that went away into the land of Egypt.* It are the people that it is said should come out of Egypt. It may therefore rather be thought meant of any bird of swift flight, commonly known among them in their own country, by which they might be made to understand the hastening of the people from those parts to come in to God at his call, he by his grace and ⁹ the powerfull operation of his spirit working in them, and causing them so to do. The like effect in them from other parts also is expressed in the second place by the similitude of a dove, and as a dove out of the land of Assyria, where again some seem to take it, as if Assyria were the place of the dove, alluded to by their explaining it, as of *Columba Assyriaca*, and that Assyria was *plena columbis*, as Grotius, to omit what ¹⁰ others say more of it, and what some imagine that at certain set times of the year doves came out of Assyria into the promised land, and out of Egypt other sorts of birds. This however as to the thing or matter of fact it may be true, yet I suppose is not that which the words have peculiar respect to, nor require us to understand by them. Doves were as well among them as in Assyria, and wherever they be, are noted for birds of a very ¹¹ constant and swift flight, which is that we look on as chiefly here had respect to: which swiftness it is manifest they more exert when either affrighted, as other birds do, ¹² which by the roaring of the lion here mentioned, or any unusual noise, useth to happen to them; or else when they hasten to their nest, or dovecot: which therefore the Chaldee Paraphrast, who plainly also gives us the order of these words, here inserts, וְכִינֹה רִתְּזָה, *and as a dove returning to the dovehouse shall they return which were carried away into the land of Assyria.* And so (as we said) by these similitudes is expressed the ready coming in of the dispersed Israelites and Gentiles whom God should call, at God's powerfull voice in the preaching of the Gospel, to the Church, their dovehouse, as we may look on it ¹³ compared Isaiah 60. 8. And this we look on as the plainest scope of the words, and cannot for those reasons which we have above given, assent to those who look on them as on the last words of the preceding verse, as denoting, not a promise to those whom God will do good to, but as a threat to their enemies, that he will so af-

^m Of which several are reckoned up by Bochart p.2.l.1.c.21. ⁿ *Aviæ Egypti*, Tirin. ^o Id. and Corn. à Lap.
^p *Per arenam volitans*, Merc. ^q River. ^r Corn. à Lapide. ^s See Pl. 55. 6. ^t Merc. and R. Sal. *quia aviæ tre-*
pida ut vocem leonis, and see Kimchi on Is. 60. 3. ^u Lively.

fright and dishearten them that they shall become like fearfull birds and affrighted doves, that they shall not be able to hinder them in their returning to their land; so that we cannot look on, as well applied to these words, the note of the Geneva Translators, *them, viz. the Egyptians and Assyrians shall be afraid, when the Lord maintaineth his people, though* * others of great note be of that opinion.

Abarinell, besides what we have above seen from him, mentions here another exposition of these words, taking the word יִחְרְדוּ *jecherdu*, in the notion of *fearing*, as if they might sound, *it was meet that the children of Israel and Ephraim should even now fear as a bird from Egypt, that is, לִירֵכָה לְמִצְרַיִם לְעֹזֶרָה*, *to go into Egypt for help, and fear as a dove to go into Assyria to combine with them.* But I cannot see how this exposition may be adjusted either with the words & scope of the place. We may I suppose be satisfied with that in the first place given of them, as a prophecy and promise which is completed in the next words, shewing what shall be the good issue of their coming in unto God, at his call, viz. *and I will place them in their houses.* That these words are not spoken of the enemies, as if they were a threat, that God would cause them to return from pursuing the Israelites, and stay at home, I think is plain; they sounding as a promise of settlement, and placing in quiet and security rather than a menace of restraint: although * some seem to think otherwise. And they being looked on as a promise of good to Ephraim, or the ten tribes, (as the Chaldee Paraphrast explains them, *And I will bring them back in peace to their houses, and my word shall be their help, saith the Lord.*) yet that we must not look on them then as a promise of bringing them back to their own land and there placing them in their ancient habitations, it is manifest, according to what hath been said on the foregoing verse; for it was never yet so fulfilled to them. It is more convenient therefore with others to look on them as promising spiritual good things under expressions taken from temporal; and by placing them in their houses, to be meant, his bringing them into his Church, & there putting them in a sure and settled estate, which may well be so called, viz. *a placing them in their houses*, so that they shall enjoy as much quiet and security as one settled in his own house. God's Church is as his house, 1 Tim. 3. 15. so a common house of all true believers, who are of the *household of faith*, Gal. 6. 10. and of the *household of God*, Eph. 2. 19. We are told by our Saviour, that in his house are many mansions,

John 14. 2. for every one that cometh and is admitted thither, there is a mansion, in which settled he may well be said to be placed in *his own house*, a house of perpetual security. If it seem not so to the eye of flesh at present on earth, it will be made evident by his being thence, when it shall fail, translated into *everlasting habitations.*

* Some by, in their houses, understand peculiar Ecclesias, *those peculiar Churches* of which they shall be members. But the promise seems more evident by understanding it of the Church of Christ in general, in which having received a sure station here, they shall be transplanted into those heavenly mansions, prepared for them; wherein they shall enjoy perpetual peace and tranquility: mean while wherever they are or dwell, they are in a happy condition, *they dwelling in Christ, and Christ in them,* (2 John 6. 56.) by his Holy Spirit, which dwelleth in them, John 14. 17. so that he will never leave them comfortless here, and afterwards will receive them to himself, that *where he is, they may be there also,* John 14. 3. What security can be expected by saying he *will place them in their houses*, which is not by putting them in this condition fully made good? That they may not doubt of having this promise made good to them, he setteth to it the seal of his truth יְהוָה אֱמֵן *saith the Lord.* What he hath said must certainly be done, and how effectually what is here said, in that way which we understand it, hath been done by his uttering his powerful voice in the preaching of the Gospel, if we consider the great and wonderfull effects of it, we cannot but confess to the justifying of him in his saying, without insisting on what may be farther done before the end of the world, for the bringing into his Church both the remainder of Israel according to the flesh, and others not yet reduced.

V. 12. *Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithfull with the saints.*

Ephraim compasseth me about with lies, and the house of Israel with deceit, &c. These words are so distinguished by many from the foregoing, as to be the beginning of a new chapter; a new prophecy, as * some speak, a ^b new sermon; but by the Vulgar Latin and others so subjoined to it, as to belong to the same chapter, and to conclude it: which ours choosing to follow, and there being no cogent argument for the contrary, we have

* Calv. Zanchi, Stokes. * Dr. Stokes, though his words be but obscure, and See Calv. * Luke 16. 9.
* Lyra, Ribera, Petr. à Fig. * And 1 John 3. 24. * Oecol. ^b Merc. &c.

no reason to depart from them. The matter is of no great moment, as long as we have still the same words and the same meaning of them, wherever we place them, and there seeming to be so good a connexion between them and those before them, as that they may be well joined one to the other.

There is another thing questioned betwixt Interpreters, viz. concerning the person in these words speaking of himself, whether it be God speaking of himself by the mouth of the Prophet, and declaring how Ephraim and Israel behaved themselves towards him; or whether the Prophet himself complaining of their ill dealing with him, and the corrupt condition of their state, that so these words may be alike to that complaint of Elia's, 1 Kings 19. 14. *The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy Prophets with the sword, and I, even I only am left, and they seek my life to take it away.* This latter way ^c some prefer, but I think we shall have the more on our side, and the ^d plainer meaning and connexion of the words with the former, if we join them with them, taking those former, and looking on them as spoken in the person of God. The connexion of them will then seem to be thus: God having, in the foregoing verse, promised in due time to reduce them to himself, to place them in their houses, and to receive them in mercy, here shews that as yet they are not fit for such mercy, but must first be humbled and made better to know and bethink themselves before they can be capable of it, by describing their behaviour hitherto, and at this present, which in the present words he doth, saying, *Ephraim compasseth me about with lies, &c.* סבבני They have compassed me about, (or do compass, the tenses being promiscuously used.) So literally, for the verb is of the preter tense, and in the plural number as referred to Ephraim and the house of Israel; and though but once expressed, yet is twice to be repeated, and so it is in the * Arab. MS. version. The notion of *compassing about* is a known signification of the verb, and is by the most here given it; but it is manifest that it cannot be so properly spoken of God, who being infinite cannot by any means be compassed about, and therefore for shewing how it is meant, it is by several explained by allusion, or way of similitude to things which may be so. ^e Some think to be alluded to, a city compassed about, and besieged by an enemy; some a King surrounded by his people. So Abarbinel סבבני כאנשים הסובבים את מלכם

They compass me about as men that compass about their king. ^f Others one whom such as pretend to be his friends do under pretence of kindness and regard, come about. Kimchi thinks respect had to the situation of the temple in Jerusalem in which God dwelt in the midst of them, and so by their setting up their Idol-worship and temples in other places about it, is said to be compassed about with them. ^g Others say it is *Translatio à venatoribus*, a figurative speech taken from hunters, surrounding their game, and so it is by ^h some here translated, *Circumvenerunt me, have circumvented me.* But whatever we may think alluded to as to the use of the word, what is here meant is plainly shewed by the words *lies*, and *deceit* joined with it, viz. that thereby is set forth their false and deceitful dealing on all hands, and in all things, with God, whom they did pretend to acknowledge for their God, and to worship, but did nothing less, but on the contrary, whatever they said, their doings shewing that their heart was far from him, and false toward him. The word signifying, *to compass about*, will give us to wit, both that they who so carried themselves were a multitude, if not all, yet the generality, and most of them, in all parts of their kingdom; and again of the extent of their wickedness to all their doings, wherever God look'd, all that he could see from them was such. They clean compassed him about, (to speak in the language of men כבחו bechachah, with lies, say ours, expressing in the plural number what is meant by the word of the form singular, which most others retain, rendring it, ⁱ mendacio; and so the LXX, ἐν ψευδῶς, and the printed Arab. بالكذب, and the Syriack כבחו all in the same signification, with a lie, or with lying. But the Vulgar Latin, in negatione, in denying, with which agrees the MS. Arab. بافحس, which properly signifies the denying of a thing which one knows to be otherwise, and to that purpose Abarbinel. כלם כחשו כדשם ויאמרו לה הוה They all deny God and say, he is not Prov. 30. 9. Job 31. 28.

That so the Hebrew word signifies as well as lying, is manifest by the use of it in Scripture, in which it often signifies as Abuwalid explains it, *فحس وانكار* denying or not acknowledging: and here R. Tanchum expounds it *بالقدر والكذب والفحس* with fraud, lying, and denial. The word having both these significations, whether it be by the one way or the other here rendred it is all one, the meaning the same, in respect to the

^c Par. Tarnov. ^d Rivet. * *استداروني* have compassed me, put both before Ephraim, and before אל ישראל the house of Israel. ^e Calv. Zanchi. ^f Dane. ^g Lively. ^h Castal. ⁱ Pagn. Tig. Munst. thing

thing meant, which we cannot doubt in great part to be meant of their Idolatry, the cause of all other wickedness among them. What was the setting up those false Gods, but a compassing the true God with lies, Idols being justly so called, and at once a denying of the one true God, who is denied, when he is not so acknowledged? And while they so follow lies, all the pretences that they can make that they do not deny him, but worship him in those Idols, and all the promises that they can make of serving him and obeying him, are meer deceit: they have still a lie in their right hand, Isaiah 44. 18. and in making any such shews of piety, they do but compass him with deceit, and they can be no otherwise looked upon but as liars and deceivers, not indeed of him who seeth their hearts, and discloseth the secret hypocrisy thereof, but of themselves, while they think they can deceive him, which cannot be deceived. So that his saying they compass him *with deceit*, doth not shew that he was deceived by them, but what they endeavored to do, and so shewed their low thoughts of him, and false conceits of him, as if he had not been omniscient, but an ignorant man like themselves, which was still a belying of him, and denying of him.

Besides these evil thoughts of him may be understood their evil practise in all their conversation also, and breach of their covenants also and promises to him, when they would seem to return to him by repentance; of false dealing in which kind they are, as we have seen it to be by some understood, above c. 10. 4. taxed; and of it doth Grotius here expound these words of *compassing about with lies*, *egregia promissit, nihil præstitit, faire things they promised, but performed nothing*. Sure the history of their behaviour after Jeroboam's defection, and his setting up of the calves, even under pretence of religion towards God, though meerly out of politick respects for establishing his kingdom even without God or against God, shews them all along to have had so wrong sentiments of God and his worship, and in all their carriage towards him, and in respect of his covenant which they brake, and his ordinances which they changed, to have dealt so falsely and perfidiously, that there is no way in which any may be said to compass God with lies and deceit of which they will not be found guilty, and therefore the Chaldee not amiss seems to render that word signifying *they have compassed me about*, by אֲנִי קָרַמְתִּי *they have multiplied before me*, viz. *lies and deceits*. Those things with which he may be said to be incompassed, will necessarily be understood to be many, such will be

the import of the verb so rendered in the notion of *compassing*.

Rivet takes notice of another notion of it, as it signifies, *causam dare*, in culpa esse, *to cause, or give cause, or occasion, to be in the fault that a thing is done*, that so it might not so much signify the number or multitude of their sins, as the bad effects that they had, that so the words may sound, *causam mihi dederunt*, in culpa apud me sunt Israelitæ ob mendacia sua & fraudes, *the Israelites have given me cause, or are in the fault* (I suppose he means of my sending my judgments on them) *by their lies and deceits*; but though he thinks the word might not amiss be so rendered, yet he would not have the more received translation of it among Interpreters, by *compassing about*, to be altered, and thinks it indifferent as to the meaning which of the two significations be taken.

Thus was it with Ephraim and the house of Israel, *But Judah*, (saith he, according to our translation,) *yet ruleth with God, and is faithful with the saints*, or as in the margin, *with the most holy*. With this translation of ours agree ^m many others, but others differ from it, in giving different significations of some of the words; others, not only so, but a different distinction of them also, to the making a much different meaning. We shall first give the meaning of the words according to our translation and such as agree with it, and afterwards some account of those which differ from them. According to our translation and the like, the words may seem to contain an aggravation of the sinfulness of the ten tribes in their false dealing with God, from the better behaviour of Judah, by whose example, being under the same covenant in respect to God, and having received the same laws, ordinances, and directions from him, as they, viz. Judah, had, they might have learnt better things; he remaining right with God, serving him, and governing himself by his laws: which is expressed by saying, *But Judah yet ruleth with God*, &c. So do they express רָדָה *Rad* in the Hebrew by the notion of *ruling*. So doth ^a Kimchi among the Jews, from whom our modern Lexicographers and Grammarians seem to take it, say that it signifies from the ^o root רוּדָה *Rud*, for which according to the usual rules of Grammar in that language is put רָדָה *Rad*. And for proof of that signification of it he quotes also Jeremiah 2. 31. where ours translate רָדָנוּ *Radnu*, *we are Lords*, or, as in the margin, *we have dominion*; R. Tanchum also saith that some make this to be the signification of it, taking it as from רָדָה *Radah*, which so signifies,

^k Compare Ps. 50. 21. ^l As in Arabick also it doth. ^m Pag. Tig. Munst. Calv. Jun. Trem. Castal. Capito. ⁿ In his roots. ^o To which Abuwalid also puts it.

or as from **רָדָד** *Radad*. It being taken so to signify, it is to be considered what is the meaning of that expression, *yet ruleth with God*. Though it be true, what some here say in explication thereof, that, *servire Deo regnare est, to serve God is to rule*, his service being perfect freedom, and the only true freedom which none can take from them, so that the words *to rule with God*, may be all one as to say, that they continued to serve and obey God, yet it is not ill observed by others, that the word *rule* here hath something more than so in it of the proper signification of *ruling*, in opposition to the behaviour of Ephraim who cast off God's service, that they might rule in opposition to him, that so the sense may be, that however Ephraim had forsaken God, and cast off their lawfull King, and set up others whom they changed at pleasure, yet Judah still ordered their Kingdom in that way which God had settled it in, retaining their Kings of the lineage of David, to which God had entailed the right of dominion among them, and together keeping and maintaining their lawfull Priesthood as by God ordained, and so ordered all things both in their Civil and Ecclesiastical affaires according to his institution, ^rruling and suffering themselves to be ruled and ordered thereby, and so doing were *faithfull with the saints*, viz. with their holy forefathers Abraham, Isaac and Jacob, and other their progenitors and holy men, Prophets and Priests, who had been, or were among them, not departing from the true religion by them taught, or *faithfull* (as we have it in the margin) *with the most holy*, i. e. God himself, keeping themselves yet entire in his worship, of which different reading we shall by and by speak more. This exposition seems backed and confirmed by that speech of Abiah King of Judah, to Jeroboam King of Israel, which we have 2 Chron. 13. 4. &c. where he tells him that they ought to know that *the Lord God of Israel had given the Kingdom over Israel to David for ever, even to him and his sons by a covenant of salt*, that is, a firm inviolable covenant: and that Jeroboam's setting up himself was only rebellion, and that he and his company did withstand the kingdom of the Lord, in the hands of David, confiding in their great multitude and their golden calves which Jeroboam made them for gods, and that they had ^rcast out the Priests of the Lord, the sons of Aaron and the Levites, and made them Priests after the manner of the nations of other lands, to be Priests of them that were no Gods. But as for us, saith he, viz. these of Judah, *The*

Lord is our God, and we have not forsaken him, and the Priests which minister unto the Lord are the sons of Aaron, and the Levites wait upon their business &c. For we keep the charge of the Lord our God, but ye have forsaken him, and behold God is with us for our captain, &c. So that he calls their fighting, *fighting against the Lord God of their fathers &c.* His whole speech there seems to confirm and illustrate that exposition of these words which we have mentioned, and to shew that what we have said may be meant by *Judahs ruling with God, and being faithfull with his saints*.

R. Tanchum gives for their meaning who so take **רָדָד** *Rad* in the notion of *Ruling*, **לְפָנֵי יְהוָה יִשְׁלָטוּ** *They rule before him and stand on his part. Ruling with God* may be also meant for ruling in the fear of God, and keeping his people in his fear and service. Castalio thus would have it to mean, that ^ubecause they did truly worship God, they did therefore yet retain their kingdom and rule.

By *Judah's ruling with God* may be meant also his ruling together with him, viz. ^uthat Deus regnabat per verum cultum, ubi Juda dominabatur, *God did there rule by his true worship, where Judah ruled*. Junius and Tremellius rendring the words, Quando Juda adhuc dominabatur cum Deo forti, *while Judah yet ruled with the mighty God*, in their note give for their meaning, Strenue se gerebat in cultu Dei, *He behaved himself stoutly in the service of God*, and did not suffer ^{*}iniquity, which God condemneth, to bear rule over him. These all concur in the signification of the words, and the meanings that they give are not so different but that they may well be comprehended in that translation which ours give, *but Judah yet ruleth with God*, nor do they as to the following words differ from it.

But there are who, as we said, give different significations of some of the words: so the Vulgar Latin rendring, *Judas autem testis descendit cum Deo*, which the Doway translation englisheth, *But Judas a witness is descended with God*; it will be plainer, I think, to say, *But Judah hath descended a (or as a) witness with God*. Here we see that what we read **וְיָ אֵל** and ours render *yet*, the Author of that translation (which some ^ylearned men in these books of the lesser Prophets take to be purely St. Jerom) seems to read **וְיָ אֵל** *Ed*, which he renders, *a witness*; and then the word **רָדָד** *Rad*, which ours with others renders, *Ruleth*, he renders by, *descendeth*, or *hath*, or *is*, *descended*. Why he takes that signification he,

^p See Merc. Pare. ^q Rivet. ^r Bren. ^s See 2 Chron. 11. 14. ^t R. Sal. Kimchi, Per. d. Fig. ^u Cum Judæi adhuc Deum colant, ideoque imperium retineant. ^w Rivet. ^x Idolomaniam dominari non sinebat, Annot. incerto Authore. ^y Grot.

(viz. St. Jerom) seems to give us a reason from * a story among the Jews, in which they allude to this place, which, as he recites it, is, that when Israel came out of Egypt, and were encompassed on one side by a mountain, on another by the red sea, on another by the army of Pharaoh, and even quite shut in, the other tribes despairing and desiring to return into Egypt, only Judah with confidence in God entered into the sea, and so deserved the Kingdom, and that in respect to that fact, it is here said of him, that he was a witness of God's words, and as a faithfull asserter thereof, descended with God into the sea, and was most faithfull among the holy ones, so as to believe the words of God commanding him. This story he seems not to make much of, yet may seem thence to have taken occasion of taking the word **רד** *Rad*, in the notion of descending, and having done that, as for the meaning of the place, that Judah, i. e. the two tribes which had the Temple, the Law, and the Prophets, erant testes gradientes cum Deo, & cum sanctis fideles, were witnesses (viz. to the truth) going along with God, and being faithfull with the saints: by which he saith may be understood the Angels, or the Patriarchs and Prophets, and others, Qui imperio Dei serviebant, which served God's kingdom (or command.) Again that at that time when Ephraim was wholly deceived and given up to Idolatry, Solus Judah remanserat, qui in Dei cultu & testimoniois versaretur, & posset defendere cum Deo, five fortis esse cum forti, i. e. Judah only remained who was occupied in the worship and testimony of God, and could descend with him, or be strong with ² the strong one; for that the word **רד** *Rad*, & descensionem & fortitudinem significat, signifies both to descend and to be strong, as he saith Aquila also renders it, **ἐμπόρευεν**, dominion or power. By these words of his it appears what he means by descending a witness with God, viz. to keep himself stoutly to God and his service, which will be but the very same with that before of ruling with God. Because of his rendring it descendit, descendeth, ² Cappellus thinks that for **רד** *Rad* he did read **ירד** *Yarad*, which so signifies. But no need to say so, Jerom himself puts **רד** *Rad*, and if he had read **ירד** *Yarad*, he would not have said that that signifies fortitude, or to be strong, as well as to descend. And of that signification of *Rad* as well as *Yarad* we have an example Judges 19. 11. **מאד רד ימים** *vejom rad meod*, ^b & dies descenderat, and the day was much descended, (was far spent.) And besides, others do here so take it to signify, who we are sure, so read it as it is ordinarily read, viz.

Abarbinel, who taking notice that others expound that word in the notion of ruling, saith that he thinks **רד** *Rad* not to be in any other signification here, than that of **ירידה** *Yeridah*, descension, as it is in the forecited Judges 19. and likewise, as he saith, in the * forecited Jer. 2. 31. also; but in his exposition he differs from Jerom, he keeps close to the propriety of the word, understanding by descending, their being brought down from their former height and greatness; so that the meaning of the words should be, that the matter was not with Judah, as it was with Ephraim, Ephraim being accustomed to deal deceitfully and falsely with God; but Judah, though he were descended from his glory, in that there were not left to the King of Judah but the two tribes of Judah & Benjamin, which was a great descending, or lowering to him, yet notwithstanding was faithfull with God and his law, and with the holy fathers in their belief and their works without lying and deceit: so that there will be in the words a transposition, and the order of them in their construction, **ויהורה רד עור עם אל ועם**, and the meaning, that though Judah be descended from his glory, yet is he still faithfull with God and with the holy ones, by which he understands the fathers, as they are called the saints which are in the earth, Psal. 16. 3.

Much like to him do some others among Christians expound them, as namely Arias Montanus. Others differently yet, so as to retain the same propriety of the signification, by Judah's descending with God understand that, Dei partes neglectas à cæteris, & quasi infirmiores & jacentes secutus est, he clave to God's interest which was neglected by the rest, and was, as it were, weak and low among them; and ^a others, only that he humbled himself before God, and subjected himself to the command of his Law.

Let me add yet ^c another who following the vulgar translation, yet would joyn the former notion of ruling with it, so expounding it, That Judah is said to descend as a faithfull witness of God's Divine majesty, in that that tribe descended with God and his Saints, i. e. confiding in God and his help, and the help of their Priests under king Hezekiah, sent such into all the land of Israel, as should labour to convert them, and call on them to turn from their Idolatry to the worship of the true God; for ^f a reward of which great charity, God when he cut off the kingdom of the ten tribes, would spare them that they should yet rule for several years longer. The history that he refers to is 2. Chron. 30.

* It is in the Talmud, in Sotah, and see Yalkut. ² Which is **אֵל** *El*, as above in Jun. Trem. ^a Crit. l. 5. 9. p. 362. ^b Buxt. Vindic. part. 2. c. 11. p. 758. ^c See there R. Tanchum. ^d Ribera. ^e See Petr. à Fig. Sa. Menoch. ^f Tirin. ^g See Diod.

1 — 6. &c. That the word hath both these significations we have seen, but how they can be both so coupled as meant together, yet retaining their distinct notions, and making two distinct meanings in one expression, as he would have them, I know not, though as to the thing both might be true.

The Syriack also taketh here *Rad* in the same signification, rendring it נִשְׁכַּח *Nachat*, descended, though following another construction, which we shall anon see.

But there is yet another signification given to the word, viz. of *willing*. So * L. de Dieu looking on that of *ruling* improperly given to it, as ex conjectura potius, quam ex certa verbi significatione, rather from conjecture than any certain signification of the word, looks on this as more conveniently to be given to it, not only in this place, but in that other also, which is brought for confirmation of the other, as namely Jer. 2. 31. above cited: so therefore he renders the words, Sed Judah adhuc vult cum Deo, & cum sanctis fidelis est, *But Judah yet willeth with God, and is faithfull with the saints*, i. e. conforms his will to God's will. This he thinks sufficiently confirmed by the use of the same theme in Arabick, wherein اراد *Arada* from راد *Rada*, answering to רָדָה *Rud* in Hebrew, signifies, *voluit, to will*. This Cocceius having seen, and thinking well of, renders the words in such a way as may have affinity with both these notions, viz. Et Juda adhuc se obfirmat cum Deo omnipotente & cum sanctis perseverat, *and Judah yet keeps himself firm with God Almighty, and perseveres with the saints*, saying that the word hath affinity with רָדָה *Radah*, dominari, *to bear rule*. Imperium quoddam animi in voluntatem suam significare videtur, *saith he, it seems to signify a certain rule, or command of the mind over its will*. With it also will be easily reconciled that other translation of, descendit, *descendeth*, as by Jerom, as we have seen expounded. These all, in whatsoever else differing, yet agree in this, that these words are, ^h as the Chaldee also takes them to be, a commendation of Judah, viz. comparatively, a things then stood, in that they, for the generality, retained the publick worship of God, and their kingdom in the lawfull succession of David's lineage, when Ephraim cast it off, and was by the Prophet now taxed for it, though they were otherwise guilty of many sins, for which we find them openly reprov'd, by both other Prophets, and ours else where, though it was not our Prophets message, or business at present to taxe them in that kind: whereas others on the contrary so expound them, as to join them in the same condemnation with Ephraim and the house of Israel.

But before we proceed to give an account of that opinion, what we have hitherto spoken having been more especially with respect to these former words, viz. *But Judah yet ruleth with God*, it will be convenient to add something to what hath been said, on account of the latter, viz. *and is faithfull with the saints*, in regard that our Translators give in the margin another rendring, viz. or, *with the most holy*, as if the words were dubious, or capable of a double meaning; besides other differences by others made in the construction of those, of which it will be of equal concern, which soever of the rendrings of the former mentioned we shall embrace, to know the reason. The reason therefore of that different reading, *the most holy*, by ours put in the margin, is because the word קְדוּשִׁים *Kedoshim* being the plural number from קָדוֹשׁ *Kadosh*, signifying *holy*, will generally signify *holy ones, things, or persons*, and may be an epithet to Angels, Saints, or Holy men, and withall to God himself, even as well in the plural form, also as in the singular, as it is given to him Josh. 24. 19. where it is said אֱלֹהִים קְדוּשִׁים הוּא *he is an holy God*. And so therefore will many have it to be given to him here, though the name Elohim be not expressed as it is there, but understood; while, as R. Tanchum speaks, זָכַר הַשֵּׁפָה דּוֹנָן *he expresseth the epithet without (or in lieu of) that to which it is attributed, for brevities sake: and therefore is it put in the plural number as that name Elohim of which it is the epithet, and as that, is though in form plural, yet understood as singular, of the one only God, in whom alone all the Divinity is comprehended, none but he being true God, so must this spoken of him who is only purely holy, and in whom all that is perfectly so is comprehended; and therefore by ours, giving account of this opinion, well rendered the most holy, its being in the plural number in the Hebrew requiring that it, so understood of God, be rendred in the superlative degree of excellency belonging to one, him alone, and not in a lower degree, as common to more.*

Yet doth the same R. Tanchum not altogether disapprove of their opinion, who should understand it of Angels, who are, he saith, by the same word קְדוּשִׁים *Kedoshim*, understood, Job 15. 15. where ours render it, *Saints*. Of that opinion here is also Kimchi, viz. that קְדוּשִׁים כַּמְקוֹם אֵל *the word Kedoshim is in place of El, God*, so that these words are but a repetition of what was before said, to express Judah's faithfull adherence to God and his worship, while Ephraim worshipped the Calves.

* On Jer. 2. 31. ^h Rendring, *but the house of Judah have been strong in God's service.* ⁱ Calv. Pare.

Amongst Christians also several are of this opinion. The learned M. Lively contends for it, as without controversy, and thinks the same word so expounded by Ab. Ezra Prov. 30. 3. where it is by ours rendred, *the holy*. Drusius also much approves of it. Others go farther, thinking it not only to denote God, as by that attribute described; but the mystery of the holy Trinity, by its being put in the plural number, to be designed, and hence proved; so Lyra, Occolampadius, Munster, Mercer, Vatablus: but this & others look on as an argument of too little force to be insisted on, nor have we need to insist on it. But that without such farther nicety it be referred to God, our Translators seem not to disprove of, by their putting it in the Margin, as an attribute of him.

There is yet farther difference betwixt Expositors concerning the word נֶעְמָן *Neeman*, which ours with others render *faithfull*, (as it signifies *faithfull, firm, stable*,) and put it as an epithet of Judah, to shew his constant adherence to God, and joining himself to such as faithfully served him. But others will have this also to be an epithet of God, and that so as to sound either, *cum Deo & cum sanctis fidei, with God and him that is faithfull to his saints*, as if it were another description of God, from his shewing himself faithfull in covenant to his; or, *cum sancto fidei, with the holy one, the faithfull*, though the first word in the Hebrew be of the plural number Kedoshim, *the holy ones*; the other *Neeman, the faithfull one*, in the singular, by which Lyra would have to be intimated the unity in Trinity, Pluralitas personarum in unitate essentiae, *the plurality of persons in unity of essence*. But this will, I doubt, as we before said, be an argument of little validity, and we have no need of it for proof of that high mystery. But that the word which we speak of should be taken as an attribute of God, Kimchi tells us was the opinion of his father, but gives no farther exposition of it as so taken. I suppose he must mean it in the first way that we have mentioned. In some copies we find, *cum sanctis fidelibus, with the faithfull holy ones*; but I suppose it is looked on as a false reading, and so not much taken notice of by Expositors: Lyra condemns it as not congruous, *Neeman* being in the original not of the plural, but singular number. Both for the reason which we have seen might be better rendred in the singular number, as both denoting one God, *the holy one, the faithfull*, or *he that is faithfull*.

All these however else differing, take the words as spoken in commendation of Judah:

so doth also the Chaldee Paraphrast, however taking his paraphrastical liberty, he much recedes from the letter and strict signification of the words, rendring, *But those of the house of Judah were stout, or firme in the worship of God, till the people of God were captives out of their land, and they which worshipped me in my temple were called a holy people, and were therefore (or in that they were) stable*. In which paraphrase of his among other things wherein he recedes from the letter of the Hebrew, Kimchi observes to be that he renders עַם־יְהוָה *Im, which is, with*, as in עַם־אֱלֹהִים *Im El, with God*, (and we may add עַם־קְדוֹשִׁים *Im kedoshim, with the saints*,) as if it were עַם־אֱמִי *Am, people*, and he wonders at it, and saith he knew not whether he did so read; or no. However, as to the purpose that we are now speaking of, according to him Judah is also commended for adhering to Gods service.

But there (as we said) are others who take a clean contrary way, looking on Judah together with Ephraim taxed for false dealing with God. The ground of which difference is their different acception of the conjunction וְיִהְיֶה *vehudab*, it being by ours and those which we have hitherto seen, taken as a disjunctive, and rendred *But*, or at least looked upon as so importing, so as to shew Judah now spoken of to be of a different condition from those before spoken of; but these taking it for a copulative, render it *and*, so as to import that Judah so qualified as is in the following words described, is yet together with Ephraim and the house of Israel guilty of such crimes, as are before mentioned. This way takes Ab. Ezra who so expounds it, *also Judah who said that he ruled with God, i. e. who thought that because his King was of the sons, or posterity of David, his kingdom was the kingdom of God*. R. Tanchum also, after he had mentioned that exposition which we have before seen, saith that he looks on it, as most proper, that it should be that they, *مع ما هم عليه من العصيان* *judah*.

notwithstanding their rebellion جَزَمُوا الْمَسِيحِيَّةَ *thought (or pretended) that they ruled with him, and were firm in his covenant*; or else understanding the word אִשָּׁר which, as he saith some would have understood, thus, *and so also Judah which was so as he is described, or which takes so of himself (or that it is so with him)*. That which he saith some understand the Author of the Arab. MS. version, expresseth in his translation, rendring the whole verse thus, *Ephraim hath compassed me about with dental, and the*

* Pare. Rivet. ¹ So Petr. à Fig. takes him to mean. ^m Vatab. in 4^o and 8^o in text. Ar. Mont. in text and notes, and see Riv. and Bib. Antw. 1582. in 8^o in marg. and Benedict.

ⁿ family

ⁿ family of Israel hath compassed me with deceit, ואיצח יהודה אלרי כאן טאיעז ענר אלקארד וכאן תקוה ענר אלרב אלקרם and also Judah which was obedient with God Almighty, and was faithfull with the holy Lord, though mentioning also another way of rendring, as, and Judah also was ruler (or which was ruler) with the Almighty, then taking קדושים kedoshim, the holy ones, to be the same with אלהים קדושים im elohim kedoshim, with the holy God.

The Syriack Translator so also placeth the words, as to bring Judah under the same guilt with Ephraim, rendring Ephraim hath compassed me with lying, and the house of Israel and Judah with deceit, **בית ישראל ויהודה**

בית ישראל ויהודה

till (or so that) the people of God is descended, the holy and faithfull people. The Septuagint also so coupleth Judah with the others, viz. Ephraim and the house of Israel, rendring, Ephraim hath compassed me about with lying, **ἐν ἐπιστροφῇ οἶκος Ἰσραὴλ, ἐν ἰσδῶν**, and the house of Israel and Judah with impieties **καὶ ἐν ἁμαρτίαις οἶκος Ἰσραὴλ καὶ ἡ οἰκία τοῦ Ἰούδα**, now doth God know them, and he shall be called the holy people of God. The printed Arab. following them, yet appears instead of **كاملهم**, (or as in some copies **كاملهم**), shall be called, to have read **كاملهم**, shall be inclined; for he renders it, Ephraim hath compassed me about with lying, and the house of Israel and Judah **بالنفاق** with perfidionsnes (or hypocrisy,) now God knoweth them, **والشعب المقدس يميل عن الله**, & *populus sanctus deflectet à Deo*, and the holy people shall decline from God. In this rendring of the LXX besides that distinction of the words differing from that which ours and the Latin make, (which occasioned chiefly our citing of it) there is observable likewise a great difference in the words, from what they are, as we now read them in the Hebrew, which makes ^o several learned men to conjecture that they did read them far otherwise th n they are now in the Hebrew copies found; & to suppose that instead of **עַד רַדִּימ** Od rad im, yet reigneth with, they did read **עַתָּה יָדַעַם** Attah yedaam, now he knoweth,

or hath known, them, and **עַם קְדוּשִׁים** Amkedoshim, a people of holy ones, or a holy people, instead of im kedoshim, with the holy ones, and **נֶאמַר** Neemar, shall be said, or called, instead of **נֶאֱמַן** Neeman, faithfull; so that the whole clause should run, according to their conjecture **עַתָּה יָדַעַם אֱלֹהִים וְעַם קְדוּשִׁים נֶאמַר** Attah yedaam el veam kedoshim neemar, now God knoweth them, and he shall be called a people of holy ones. Perhaps it will not be easy to find out an happier conjecture, it being supposed that they found, or did read in their Hebrew copy what was different from what is now found; but it may be considered whether it be necessary to think that they did read otherwise than is now read, and whether they might not so reading as we do, taking to themselves a paraphratical liberty, render it as they did. He that shall compare their translation with the Chaldee Paraphrast, will perhaps see some reason to think that they so did. Let only Judah be distinguished from Ephraim, and looked on as concerned alone in the following words, and then to say that Judah yet ruled with God, will argue, that God now knew them, acknowledged, and had regard to them: to say that Judah was faithfull with the saints, (or holy ones,) that he was yet, or should be, or deserved to be called an holy people to God. And why then may we not think that they saw good reason to express this which they thought to be the meaning of the words readd as we read them, though not punctually adhering to the letter of them? That conjectural reading which is attributed to them, is more wrested, as to the letters and words, than that we can easily think it to be, from diversities of copies by mistake of Scribes; nor is the place of such nature, as that it would be advantageous to any, of any Sect or Religion willingly to corrupt it. Every one is permitted to use his own judgment. But I think we have no reason to forsake the now used reading in the Hebrew, or to suppose it was not always so, and that translation which we have in our Bibles, and the meaning thereof agreeable thereto in the first place given, may ^p suppose, well satisfy us.

ⁿ אל ישראל. ^o Druf. Cappel. ^p Tarnov. from Mollerus.

CHAPTER XII.

V. 1. *Ephraim feedeth on wind, and followeth after the east-wind: he daily increaseth lies and desolation, and they do make a covenant with the Assyrians, and oil is carried into Egypt.*

IN the preceding words (which are according to the division that ours, with the Vulgar Latin and others, follow, the last verse of the foregoing chapter; but according to others, the first of this, as we have noted) was declared the wickedness of Ephraim, in that they compassed God about with lies and deceit: in these is shewed their folly, in doing what they did, in that it was to no profit, but manifest mischievous to themselves, both which are expressed in these words, that mean while, or in doing what they did, *they fed on wind, and followed after the east wind, and daily increased lies and desolation*; so that in thinking to deceive God, which is impossible, they did indeed deceive themselves. Their folly is, first in that *they fed on wind*, found nothing more for true satisfaction of their desires, than an hungry man may find for satisfying his hunger by gaping after the wind, and drawing it in, which may swell him up and disorder him, but afford nothing of nourishment to him by which he may live. This will be the plain meaning of this proverbial expression, so translated as by ours it is, or as in the Geneva English, *feedeth himself with wind*. For we cannot but observe another different translation, at least differently understood by some, to be given, viz. that of the Vulgar Latin, which renders, *Ephraim pascit ventum*, which is in the Doway English translation, *Ephraim feedeth the wind*, and is as so sounding by Commentators of great note expounded. The reason of which difference of interpretations is the ambiguous use of the word רעה Raah, *to feed*, in the Hebrew, and of *Pasco* by which it is in the Latin rendred, and so of رعى in Syriack, and رعى in Arab, which are here used in those versions: each of which being of that nature as that (for instance) *& pecori & pascori tribuatur*, it may indifferently be spoken both of the sheep and the shepherd. They feed, i.e. they take, he feedeth, i.e. giveth them food, or driveth

them to feed. So that when it is said רעה רוח Roeh ruach, the notion of that word will bear that it be rendred either *feedeth on the wind*, or *feedeth the wind*; and so likewise in Latin, *pascit ventum*, either way, so that it might as well be rendred by the one, as by the other.

So that it is out of choice, not out of necessity, that they who so do, should understand it, as if by it were meant, that Ephraim were said to feed the wind, as by their exposition they shew themselves to do, and put the matter out of doubt. So Arias Montanus, who by, *ventum pascere, to feed the wind*, understands as much as to say, *se ventorum pastorem profiteri, to profess himself a feeder of the winds*, and to undertake, *eos regere & compescere certa ratione, to rule and govern them in a regular manner*. And in like manner Ribera explaining it, *Perinde facere Ephraim, ac si ventum regere, & in modum ovis ducere quo velit nitatur, that what Ephraim did was all one, as if a man did endeavour to rule the wind, and drive, or lead it as a sheep whither he pleased*: which they both then look on as a proverbial expression of bestowing their pains or labour in vain, and of following such things as are vain, and to no profit. So that according to this rendring the scope of the words is the same which it was according to the former, which ours I think do well in following, as the easiest and plainest.

There is another rendring which the words are by some observed to be capable of, in a different way of construction, viz. *The wind feedeth Ephraim, (or on Ephraim,) and the east wind followeth him*. This might be looked on as something agreeable to what is said Jer. 22. 22. כל רעה רוח Col roeca * *tireeb ruach*, the wind shall eat up all thy pastors, and of it so rendred the scope would still be much the same, to wit, that all their intentions and endeavours were, or should be in vain, dispersed, as it were, by the wind, and come to nothing; but the former construction seems the better and more convenient.

The LXX here go far different from any of these rendrings, in which we read, Εφραιμ πωρεν τον αντον, and so the printed Arab. وافرأ الروح الشرور rendred in Latin, *Ephraim autem * pessimus spiritus*,

Kimchi. Riv. Tarn. Ar. Mont. Ribera. Full. Concord. and رعت الماشية الكلا وراعها رعت الماشية الكلا, as, *pascit ovis pratum*, Ovid. As vain as to think or to govern the wind, Doway note. Corn. a Lapide. * That so رוח may be of the common gender, masculine or feminine. * Tarnov. makes it the accusative case governed of the verb following it, *Ephraim malum spiritum persecutus est, assum tota die.*

but Ephraim is an ill spirit; where at first sight appears, that instead of Roeh, feedeth, they read with other vowels, and from another root, Raah, evil; except we should suspect here some error of the Scribe in the Greek. If instead of τροφή were τροφή, it would agree with the Vulgar Latin, and it is observed that it is not so regular to place the adjective before the substantive to which it is joined, in the Hebrew way of Syntax. R. Salomo, in a different signification of Roeh, as if it were in the notion of ריע Rea, a companion, expounds it, joins himself to things of wind, vain things.

In farther description of their folly he adds, ורורה קדים Verodeph kadim, and followeth after the east wind; which words do not only signify the same which the former imply, viz. *الاشيا الباطلة التي لا ثبات لها* *vain things in which is no stability, like the wind that passeth away*, as R. Tanchum speaks, but with an addition of hurt and mischief, the east wind being not only, as any wind, vain and unprofitable, but in those parts observed to be הקשה שברוחות (as Kimchi) *the roughest among winds, and hurtfull to men*; so as that the expression will import that what they did, viz. their worship of the Calves and the like, לא הועילה להם אלא שהויקה להם *did not only not profit them, but was hurtfull to them*. To such pernicious effects of that wind in those parts seems respect had in the following ch. 13. 15. Gen. 41. 6. Jonah 4. 8. Ezek. 19. 12. and elsewhere. The LXX, in reference to the noxiousness of it, renders it *καυστικα*, which the Latin Translator thereof renders *aestum*, as likewise the Vulgar Latin hath, *the heat*, i. e. *saith Ribera, Ventum calidum qui corporibus maxime nocet, an hot scorching wind which much hurts the body*: The printed Arab. which follows in most things the LXX *السدوم* which signifies *an hot wind*, whereas the MS. Arab. hath literally according to the derivation of the Hebrew *ريح الشرق* *the east wind*, expressing wind, which in the Hebrew is understood; the Syriack *ܚܚܠ* *whirlwind*, in which it agrees with the Chaldee Paraphrast, who here paraphraseth the words, the house of Israel are like to him *לדרור ורע* *who soweth the wind and reapeth a whirlwind*, which words are the very same which above c. 8. 7. are spoken to the same purpose as these here, to shew the folly of Israel's practices and endeavors, and the

mischievousness thereof to themselves, and by him therefore looked on as a good explanation of the meaning of these, though different from them, as to the words and letter. All these take the words, as we said, to be a declaration of Ephraim's folly, in that in their rebellion against God, and forsaking him and his service, they followed and prosecuted such things as were not only not profitable, but manifestly for mischief to them; the greatness of which their folly is aggravated by their constancy and perseverance in so doing as they did, and a farther expression of the effects thereof, that as it follows, *he daily increased lies and desolation*.

He daily increaseth lies and desolation. *כל היום* *col hayom*, daily, *omni die*, or *quotidie*, *every day*, or *tota die*, (as the Vulgar) *all the day*, or *all the day long*; and so the LXX *ἡμέραν* *hēmeran*, and the printed Arab. *النهار كله*, the Syriack *ܒܠܝܠܐ*, and the MS. Arab. *كل الزمان* *at all times, alwaies*. This, either way, denotes their pertinacy, and perverseness in their doing as they did, which is *כב ושר ירכה* *Cazab veshod yarbeh*, the last word is first in the construction, and so by ours agreeably to the propriety of our language put, viz. *ירכה yarbeh*, *he increaseth*, or *multiplieth*. The word is in Hebrew of the future form, and so might properly signify *shall*, or *will multiply*; but that form, it is well known, is used for the present tense, of which the Hebrews have no proper or peculiar form, but usually express it by the participle, or the future, which then is observed to include *consuetudinem & repetitionem actionis*, a custom or frequency of the action, and so will be here the same as to say, *multiplicare consuevit, accustometh, or useth to multiply*; which force that it here hath, the addition of the words, *daily*, or *all the day long*, sheweth, (to wit) as is subjoined *כב ושר* *a lie*, or *lying*, i. e. as ours, *lies and desolation*, i. e. such things as are but as lies, deceiving the hopes of such as rely thereon, and prove false to them, and farther, are an occasion of desolation and destruction to them. *Cazab*, *a lie*, or *lying*, will signify *false speaking*, *false dealing*, *false opinions*, *false worship*, *false pretences for colour thereof*, *false hopes*, or *relying on things that will deceive*; and all these, and the like may seem under it here comprehended, Ephraim being in all these kinds guilty at that time, and adding one sort of lying to another. The meaning of these words together is not ill given by

y Tarnov. although of that may be examples. ² Ar. Mont. *omnium linguarum communi sermone ventus, aliquando vanitatis exprimit imaginem*. ³ Especially blowing by day, Kamus, Ebn. Athir. ⁴ R. Ianch. ⁵ See more of his meaning in the note on that place. ⁶ Interlin. Tig. Capito. ⁷ And so Jun. Trem. ⁸ Pet. ⁹ Fig. and Pisc. *multiplicabit*, i. e. *multiplicare solet*.

Kimchi to this purpose, *That they did not repent of their wickedness, and return from it, but did every day increase lying, or lies.* (to wit saith he) *the worship of the calves, and so increase (or multiply) desolation and destruction* שִׁבָּא עֹנֶשׂ בַּעֲבוּרָם *which cometh as a punishment for their worshipping of them.* Thus he well gives the order of the words; otherwise that which is called a lie, or lies, and desolation, seems expressed in the next words to be that they *did make a covenant with the Assyrians, and oyl was by them carried into Egypt, which is an instance of their lying, while at the same time that they made a league with the Assyrians, they fought to Egypt for help against them; which was their crime of which desolation was the punishment, as Grotius notes.*

But this Kimchi takes in (though in something a different way proceeding in his explication) as consequent on their Idolatry, which he thinks primarily meant by their lies, and the chief cause of desolation to them. Notwithstanding, saith he, *he doth not understand, neither return from worshipping the calves to the worship of the blessed God. But what do they do? When the enemy oppresseth, them they make a league with the Assyrian to help them, and so also with Egypt, one while with one, and one while with the other.* According to him the cause of their folly, by which they deceived themselves, so as to bring mischief on themselves, was their forsaking God to worship their Idol calves, and their thinking to uphold themselves in their Idolatry, and standing out against God by their relying on the help of men, and seeking to make them their friends who were indeed their enemies; and the one therefore the more their enemy, and the more labouring to do them mischief, because they sought the others friendship. But whatever they might hope for, or obtain from them, while by running after, and relying on, them, they still put God the farther from them, all was vanity, and no more able to do them good, than the wind to satisfy an hungry man, as a mere lie, a deceitful thing, for no profit at all to them; yea on the contrary noxious and destructive, as the east wind, a cause of certain desolation to them. By the wind, and the east wind, at the beginning doth Lyra understand those nations, the Assyrians and Egyptians here mentioned, and following the Vulgar translation, *passit ventum*, and so understanding it, *he feedeth the wind*, his giving tribute to the proud Assyrian, who was puffed up as with wind, or rather, was no more profitable to him than the wind; and by his following

æstum, the hot wind, his seeking to Egypt, which, saith he, was south in respect of the land of Israel, & sic in calidiorē regione, and so in hotter climat, as king Hosea did, who sent thither to obtain help against the Assyrians, and so take off that tribute; by which means he did multiply to himself lies and desolation, by lying to the king of Assyria, to whom he had first sworn to pay tribute, and so provoking him to destroy him and his kingdom. This exposition of his is, perhaps deservedly, looked on as not so well agreeing to the place, as if he had understood the expression to mean, as by others it is said to do, *feeding on the wind*, but mean while tends to the same purpose, to shew that they spent their labour, and employed their endeavours all in vain, yea not only so, but for hurt to themselves. In these words also are by * some, the LXX thought to have read otherwise than is now read, viz. not שָׁוָה *food*, which is *desolation*, but שָׁוָה *shan*, which signifies *vain*, in as much as they render נָחַל בְּרִמְיָא מְרִיבֵי, *hath multiplied empty and vain things*. Some think they followed therein the sense, rather than the letter of the word. The printed Arab. hath جَدِيدَاتٍ وَابْطِلٍ *hath multiplied novitates & vanitates, novelties and vain things*, as if he had read in the Greek not נָחַל, but נָחַל. And with that seems to agree an expression of Abarbinel, who by *feeding on wind, and following the east wind, and multiplying lies and desolation*, thinks may be meant lies that they spake to magnify their condition, and to persuade that their power was great, and that their enemies were afraid of them, as people usually when they have wars with others do, when it is hard with them, framing lies, and giving out false news to strengthen the heart of their people.

שָׁוָה *food*, which we render *desolation*, the Chaldee renders בִּזְזָא *bezza*, which Drusus renders *rapinam, robbery*; the usual Latin translation, *prædam*; and Petr. à Figuero, *prædationem, prey, preying, or spoiling*; the Syriack by the same word ܠܒܝܠ *bezto*, which the Latin translator likewise renders, *rapinam*, and the MS. Arab. by النهب *theft*, which is of the same signification. * According to these it should rather signify *wrong and injury* by them done to others, agreeable to what follows v. 7. than *wrong, spoil, or desolation* brought on them. And so Oecolampadius thinks in the first place by *vasitatem* (as it is in the Vulgar Latin translated) to be meant *persecutionem piorum, persecution of the godly, and cruelty*; although he say that otherwise by it may be understood, *quod populus sibi ipsi*

* Trem. Non tam vocem ipsam quam quod sibi videbatur melius congruere expenderunt, non enim putarunt mendacium cum vastitate apte congruere, or else they twice rendered נָחַל *cazab*, omitting *food* River. * Cocceius renders in the text, *volentiam*.

author fuit vastitatis, *that the people, multiplying lies, brought on themselves destruction.* And indeed this way of interpreting the word of such destruction and desolation (which in the first place we gave according to most Expositors) seems more agreeable to the following words, which seem to express by what means they multiplied to themselves, or brought on themselves, not on others, that which is called *שׁוּד* *rhod, desolation*, viz. in that they made a covenant with the Assyrian, and oyl was carried into Egypt.

They do make a covenant, the word *יָכְרוּ* *Ticrou*, rendred, *they do make*, is in the Interlineary rendered, *excident, they will cut*, as the word literally signifies, but joined with the word *covenant or league*, is well rendred by *making, or striking*, having obtained that use from that ancient custom of cutting into parts some living creature for the ratifying of a solemn league, as appears by what we read Gen. 15. 9, 10. and Jer. 34. 15. It is there likewise rendred in the future tense, as being of that form in the Hebrew, but well by ours and others in the present, and by others also in the preter tense, *they have made*, according to the promissuous use of the tenses, but even now and else where taken notice of. In the same verb is also ^b observed a change of number, it being in the plural, whereas the other before it is in the singular, both being indifferently used of Ephraim, one people consisting of more persons. As for the history of their making a covenant with *Assur* or *Assyria* i. e. the Assyrian or Assyrians, the king or people of that country, we have above respect had to it in this Prophet, as c. 5. 13. where it is said that *Ephraim went to Assyria*, and c. 7. 11. c. 8. 4. The story is given us 2 Kings 17. 3. where it is said that *Salmaneser king of Assyria came up against Hosheah king of Israel, and Hosheah became his servant, and gave him presents.*

The next words, *and oyl is carried into Egypt*, shew that as they did with the Assyrian, so they did likewise with the Egyptians, seeking to make them also their friends and to be in covenant with them. That I take to be the import of the words *וּשְׁמֵן לְמִצְרַיִם יִכָּל* *Vethemen lemitsraim yubal, and oyl is carried into Egypt*: so sounds the verb in Hebrew as a passive. The rendring it as an active by the author of the Vulgar Latin, *feribat, he did carry*, as likewise in the Chaldee *מִכְבִּילִין* *mobilin, they carry*, and in the Syriack *ܠܚܒܝܐ* *they carried*, makes no difference in the meaning, what was carried, *he*, or *they*, did carry. A question of more import is for what

end it was by them carried. In Ezek. 27. 17. we read that Judah, and the land of Israel traded in the market of Tyrus among other things with oyl and balm, and so perhaps might they trade therewith into Egypt. The LXX may seem so to have understood it, while they render *ὡς ἐλάον εἰς Αἴγυπτον ἐμπόρευον*, which the Latin translator of them renders, *& oleum in Ægyptum mercabatur*; but the Latin translator of Cyril, *& oleum in Ægyptum pro merce inferebant*, they traffiqued with oyl into Egypt, which yet the printed Arabick, which follows the Greek, in more general terms expresseth *وسار بالدهن الي مصر* *and went with, i. e. carried, oyl into Egypt*, which a modern expositor also seems to understand as meant, saying, intelligit commercia Israelitarum cum Ægyptiis, *he understands the Israelites commerce by way of merchandise with the Egyptians*; yet doth he withall say, *oleum etiam vocat munera & honoraria quibus tum regis, tum principum animos reddebant delibatos*, i. e. *he calls also oyl those gifts and presents with which they procured to themselves the favour and good will of the king and princes*; and though the other may be probably true, that otherwise they carried thither oyl for merchandise, yet doth the latter seem here more peculiarly meant, viz. that they carried it thither by way of a present, for the fore mentioned end, *ad fœdus inendum, or ad fœdus, for making a league*. Oyl seems to be named as a thing very acceptable in Egypt, where it was a ^k scarce commodity, and for which the land of Israel was famous, as appears from the forecited Ezekiel 27. as being *אֶרֶץ זֵית שְׁמֵן* *Erets zeit shemen, a land of oyl olives*, Deut. 8. 8. But under that name of one signal kind may seem comprehended such other precious liquors, or ^l ointments, as ^m Balsam, the plant of which in those times there grew, and ⁿ other good things which the land afforded, any acceptable things of which they made their presents for obtaining, as we said, ^o the favour of the king of Egypt, and making a covenant with him. So the Chaldee in more general terms gives it, *וּקְרִבְנָה לְמִצְרַיִם מִכְבִּילִין* *and they carry gifts, or presents into Egypt*. Of their seeking to gain the friendship & help of the Egyptians we read in the same place where we have their covenant with the Assyrians, as above c. 7. 11. and the forecited 2 Kings 17. where v. 2. we read that *Hoshea king of Israel became servant to Salmaneser king of Assyria, and gave him presents, or tribute*; and v. 3. that at that very time while he was in covenant with him, *he sent messengers to So king of Egypt, and brought no presents to him as he had done year by year.*

^b Vat. in 8°. ⁱ Pare. ^k Druf. ^l So Jun. Trem. render it *unguentum*. ^m Pare. ⁿ Cyril, Jerom, Rivet, Tarnov. ^o Pilc.

by which means provoked, the king of Assyria took him, and shut him up and bound him in prison, and proceeded to take Samaria: which fact we have seen by some looked on as peculiarly referred to, as that whereby they did *increase lies*, and thereby pull on themselves destruction. It was certainly an undoubted instance of their false dealing, and it did end in destruction and desolation to them. But the expression, that they did *daily increase lies*, or *multiply lies*, argues that this was not the only thing in which they dealt falsely, but that they had in more ways done so, all which concurred in pulling on them destruction.

Abarbanel looks not on their falseness in that particular of rescinding their league with the Assyrians, by making a new one with the Egyptians; but rather on their folly in making both to no profit, but hurt to themselves, and in that *they made a covenant with the Assyrians, and oyl was by them carried into Egypt*, whereas they were their enemies, and hated them, but with Judah which were their brethren had quarrels and made war, and with God also, whereas it had been more fitting for them to have made a covenant with Judah their brethren, and to have carried oyl to the house of God, to prepare the lamps there. We may to this add that ^p the most of the leagues which they made with other nations, were against their brethren of Judah, to strengthen themselves against them, and that they might distress them, and bring on them destruction: which was in them great folly, and such as proved pernicious to themselves.

But a plainer way, I suppose, of understanding the words, will be more generally to look on them as a declaration of their false dealing with God, with breach of covenant with him who had obliged them to cleave stedfastly to himself, and on his protection alone to rely, which if they had kept close to him, he would certainly have afforded them; but they forsaking him, and giving his honour to Idols, thought to maintain themselves against him, and his threatnings and judgments, by making leagues with other idolatrous nations, the Assyrians & Egyptians, for which they are deservedly taxed, and derided, as guilty of the greatest folly that may be, which is expressed by saying, that *they fed on wind, and followed the east wind, and increased or multiplied lies and desolation*, that which they necessarily procured to themselves by relying on their Idols, or those nations, being not only not profitable, but pernicious to them, all along deceiving their hopes, and

ending in utter destruction to them, even by the hand of those to whom they sought for help; God so making them instruments of executing on them those his judgments, against which they thought by their help to have been secured.

By the word שׁוֹד *shod*, by the Vulgar Latin rendred *vassitatem*, and by those of Doway englished *wast*, ^q some take to be understood their wasting and exhausting their wealth by those chargeable presents with which they purchased the favour of those forraign kings and nations, which must needs be so. Yet can I not think that that is all here meant, but after all that in vain done by them, the utter destruction by those nations, into whose hands God provoked by such their dealings, gave them up, the effect being contrary to what they expected, brought upon them, and therefore that the word is by ours aptly rendred *desolation*, or as the Geneva English hath it to the same purpose, *destruction*.

V. 2. *The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; accordingly will he recompense him.*

The Lord hath also a controversy with Judah, and will punish Jacob according to his way, &c. In the last verse of the preceding chapter we had honourable mention made of Judah with commendation of him, as one that when Ephraim dealt altogether falsely with God, stood right with him, *ruled with him*, and was *faithfull with the saints*; here again he returns to mention him, but according to this reading of the words which we follow, with far different respects, ^{viz.} as the Lord had just cause to find fault with him, and will call him in question for it.

This seems to give grounds for a question how these things can well consist together, and the same person be at once pronounced righteous and judged as guilty. The ordinary solution of this doubt so raised, is, that these so much different things, though spoken of the same person or people, yet are spoken in different respects of them, and so both truly said of them. In the first, respect is had to their way of worship and religion, which as yet they retained sincere and entire, according to the rule of God's law; in the second, to their manners which were too corrupt, and not agreeable to their profession: and therefore in the first respect he commends them, but in the second finds fault with them, and saith he will call them to an account, and pu-

^p Scimus nunquam profectus fuisse in Assyriam vel in Egyptum, nisi dum fratribus suis machinabentur exitium &c. Calvin. ^q Ar. Mont. Chr. à Castro.

nish them (though the seed of his beloved Jacob) according to their ways, and recompense them according to their doings, as well as their brethren of Ephraim, or Israel. This will be the meaning of the whole verse, if with ^r some of good note we take by the name of Jacob, to be understood his whole posterity, all the twelve tribes. Of the use of the name of Jacob may be compared what hath been above said on c. 10. 11. But if with others we take by that name to be understood the ten tribes, the same that by Ephraim as distinct from Judah, then will the last words be something differently expounded, as by ^r those who so take that name, they are, viz. that he is purposed severely to punish, or take vengeance on the ten tribes; and this force of argument they will have to be in them, that if God will call to account Judah who continued faithfull in his service as to the publick way of worship, and chastise them for their other sins, it must needs seem just that he should much more severely punish the other tribes, who besides their other wicked doings had fallen off from him to Idolatry, and be expected that he should so do, and he declares therefore his purpose of so doing. *He hath a controversy even with Judah, therefore* (that so the conjunction ו *ve*, and, in ופקוד *vephkod*, may have the force of an illative) will he punish Jacob, i. e. much more will he punish the other Idolatrous tribes of Jacob.

For *punish*, in the text, is in the margin of our Bibles put Heb. (i. e. literally according to the Hebrew) *visit upon*. That is the general notion of the word פקד *pakad*, viz. *to visit*, and it is of indifferent signification, whether for good or bad, as we have ^r elsewhere shewed; so that for the meaning it must be ordered by the scope of the place. Here being manifestly for ill, it is by some looked on as denoting not only punishment, as in general it might do, but such as is in the highest degree, ^u *extremum supplicium*, or ^w *utter destruction*, so as to stand in opposition to what is said, that *he hath a controversy with Judah*, as if that denoted that he would not let them go untaken notice of, ^x but this, that with these he would deal with greater rigour and severity.

The word here לִפְקֹד *lipkod*, being the infinitive mood with the letter ל *l* prefixed, doth literally signify, *visitare*, *to visit*, or ad visitandum, *for visiting*. For making out the construction and meaning therefore in other languages into which it is translated, it is something differently rendred, or expounded, though much to the same purpose. The Chal-

dee indeed literally renders it only by an infinitive, without addition or alteration for shewing how it should be construed or understood, וְלִפְקֹד עַל יַעֲקֹב *and to visit on Jacob*; and so the LXX also ἵνα ἐκδικῇ τὴν Ἰακώβ, *to avenge Jacob*, which may amount to what the printed Arab. gives for the meaning of it, لِيَتَّقِمَ مِنْ جَعْقُوب *that he may take vengeance on Jacob*: some for adjusting the construction make that which is said in the former clause, that *the Lord hath a controversy*, to have influence on this also, viz. that as he hath a controversy with Judah, so also with Jacob to visit them &c. So Kimchi יְהוָה יָרִיב וְחִוֵּתָהּ עִם יְהוּדָה וְעִם יַעֲקֹב *The Lord hath a controversy and quarrel with Judah, and with Jacob to visit upon them according to their doings*. So ^y Vatablus, & cum Jacob est lis ad visitandum eum, and with Jacob a controversy to visit him, as much as to say, that both kingdoms had sinned, and should be punished. The Vulgar Latin puts it as in force a noun, (as the ^z infinitive mood in Hebrew is sometimes put) *judicium ergo Domini cum Juda, & visitatio super Jacob*, which the Doway renders word for word, *the judgment therefore of our Lord with Judah, and visitation with Jacob according to his ways &c.* So also the MS. Arab. وَلِإِقْتِدَادِ عَلَيَّ جَعْقُوب *and for visitation on Jacob*, with expression of the prefixt ل *l*, for, which the Vulgar takes no notice of.

Others look on it, as a defective speech, in which is wanting, and to be supplied either עָתִיד *atid*, or some such word which ^a may signify paratus, or accinctus est, *is ready*, or prepared to visit, which is that which ours expresses by only putting it in the future tense, and *I will punish*, or *visit Jacob according to his ways*; as likewise the Syriack وَجَعْدَ لِي جَعْقُوب *and he will take vengeance on Jacob according to his ways*, كَمَا تَسْتَوْجِبُ سَوَاحِبَهُ *as his ways deserve*, as the MS. Arab. hath it, which farther explaining he faith לוֹ יִשְׁכַּח כְּמַעֲלָלָיו *cemaallau yalhib lo*, *according to his doings will he recompense him*; וְכִמָּה תִּשְׁכַּח שְׂמָיִלָה יֵרֵן לֵה אֱלֹהִים *and as his condition requires God will render to him*, that is, כְּכַפָּיָה *will recompense him*, faith the same Arabick, with expression of the name of God, which in the Hebrew is but only understood, or included in the verb of the third person.

The same expression we have above c. 4. 9. and as we understood the words there, so do we here, and need not say therefore more as

^r Ab. Ezra, Perr. à Fig. Pisc. Ribera. ^t Trem. Ar. Mont. Zanchi, Riv. Pare. ^c C. 1. 4. c. 2. 13. c. 8. 12. c. 9. 7. ^u Zanchi. ^w River. ^x Grot. *gravius puniam*. ^y In edit. in 4^o and 8^o. ^z Buxi. Transl. 1. 2. c. 9. ^a Riv. *futurum est ut visitet*, Druf.

to the signification of them than was there said. The word מעלליי *maallai*, rendered by ours, *his doings*, and by others something equivalent, as by the LXX *ἐπινοήματα*, by the Vulgar Latin *ad inventiones*, *his inventions*, Doway, ^b by others *studia ejus*, ^c *opera ejus*, or ^d *actiones ejus*, as the Syriack *ܡܥܠܠܝܝܗܘܢ*, and the printed Arab.

اعمال *his works*, or *doings*, is indeed such, as may be, indifferently used for actions, intentions, or doings, good or evil; yet being often used in the worst sense, and so being both here, and in c. 4. generally taken, I cannot well understand why the Chaldee should here put in כעבורתיו חקניא *secundum opera sua recta*, as in the ordinary Latin translation, or as Mercer, *proque recte factis ipsius*, and according to *his right doings*; for so it would be as a reward for good, whereas the scope of the place rather requires that it be understood of a punishment for evil.

By him to whom that punishment is threatened we cannot but understand the last forementioned Jacob, whether with some, as we have seen, we understand it of the whole posterity of Jacob, both Judah and the other ten tribes; or as, with others, of the ten tribes as distinct from the kingdom of Judah. That, in the one way or the other, Ephraim, or the kingdom of the ten tribes should be taken in, seems plainer, (and even necessary) according to the scope of the place, than that Judah alone, of whom alone Jerom and ^e others seem to take these words, & some other verses following, to be spoken, should be meant, as if to say, *he hath a controversy with Judah and with Jacob*, were all one.

According to all these, however else they differ, in the former part of the verse the Lord is said to have a controversy with Judah, and so is intimated to be in them also misdemeanors for which he would call them to an account, whom before he had commended as standing right in his sight. We have seen how they look on these things as consistent, and how that difficulty, which might seem thence to arise, is solved. But there are others who choose rather so to expound the words, as to take away any ground for the raising any such difficulty or question at all, than to be put to solve it being raised, and will not have the words so to sound, as to tax Judah at all as guilty. In this way R. Salomo going, giveth for the explication of these words, אליהם הוא מניח את דברו ריבו אשר עשו לו אחיהם בית ישראל ולא יחמהו בפקדו *he declares to them the words, or matters of his controversy, which their brethren the house (or sons) of Israel made (or raised)*

with him, that they should not wonder that he visited upon Jacob according to his ways. The construction of the words according to him, I suppose, must be thus made out, and there is a controversy to the Lord with Judah, viz. which is known, or made known to Judah, and he hath, i. e. that he hath, for what to visit upon Jacob according to his ways. Abarbanel citing this without either censure, or approbation, or exposition of it, as likewise the opinion of those, who making the forementioned question, and so solve it, as we have seen, himself that he may wave it, looks on the words, preceding and following, all as God's controversy with Ephraim, and gives two expositions of them, as, either that they may sound that Ephraim is at controversy ⁸ with the Lord, and with Judah, for that Israel had a controversy with the Lord, in that they declined the service of his sanctuary, or temple, and with Judah in that they make war with them; so that the import of them should be, that the Lord together with Judah is in controversy, viz. with Ephraim, or else that the controversy which Ephraim had in contending and making war with Judah was *לעבור השם* for the Lord's cause, seeing because the children of Judah gave unto the Lord, and to the service of his temple, the Israelites set up calves to themselves, and contended, and fought with the children of Judah: so that *עם יהודה* and a controversy to the Lord with Judah, should be the same with *לעבור השם* *ריבו* and there is a controversy for the Lord's cause to Ephraim forementioned with Judah. Such a construction of *עם יהודה* im *Jehudah*, with Judah, appears to have been more ancient than he, by what we have seen in Aben Ezra, who saith that by some, Judah, who was before said to be faithful, is looked on as *מוכיח* *he that should reprove*, or have a quarrel: it being not said that God hath a controversy *על יהודה* al, against, but Im, with Judah, that the meaning should be *על השם ויהודה יריבו על* *כי השם ויהודה יריבו על* *אפריים* that God and Judah had a controversy with Ephraim, which he looks on as an exposition not going on good grounds, in as much as Judah is also elsewhere looked on as blameworthy, as appears above c. 5. 13. and c. 10. - 11 - 13. and *עם* im, with, is used also elsewhere in that sense as against, as in saying to quarrel with, as Gen. 26. 20. and Ex. 16. 12.

Among the Latines, Lyra also that he may wave the forementioned scruple, takes *עם* im, with, to import here as much as for, expounding cum Judah, with Judah, by pro Judah, for Judah; so that the meaning should be

^b Tig. ^c Pagn. ^d Jun. Trem. ^e See in Chr. à Cast. Dane. Cocc. ^f It is in a MS. copy בני ישראל *בני ישראל*. ^g It is printed *עם ישראל*, but I suppose it is manifest it should be *עם יהודה*.

that God had a quarrel with Ephraim for Judah, and that he would punish them for their works, in their persecuting of Judah, and setting up the calves: which exposition of his is by ^h one censured as aliena ab hoc loco, *not agreeing to this place*, and that in the Hebrew dialect, *to have a controversy with one, imports against him, and not for him*; so that he looks on the first exposition, which we gave, as most convenient, as likewise Aben Ezra doth. By all these that we have named the name *Jacob* is taken not for him in person, but for his posterity, called by their fathers name, though with that difference which we have seen. But Cyril on the contrary takes it for Jacob himself, so understanding the forced rendering of the LXX ^τ ἐνδύσασθαι ^τ ἰανώε, as if it sounded, *not to take vengeance of Jacob, but to revenge Jacob*, i. e. to avenge Jacob of his degenerate posterity, who had done him great injury in forsaking his ways, and so disgracing their pious Ancestor, which wrong he will repair to him, by punishing them according to their own wicked ways. It seems the much plainer way to understand here by his name, his posterity so called from him, however from putting here that name, occasion be taken of speaking of him particularly (according to the most usual ways of exposition) in the next verse, without again repeating it: the words thus run.

V. 3, 4, 5, 6. *He took his brother by the heel in the womb, and by his strength he had power with God: &c.*

He took his brother by the heel in the womb. &c. *He*, that must be according to the usual way of speaking the person last before spoken of, so it is here as far as to the name; Jacob was the last named, and Jacob here again understood, but not the same numerical person, but in the first place must necessarily be understood the people to whom that name is derived from their forefather first so called; here that single person, he from whom that name was called on them. It cannot be said of him, that God in the precedent words threatened now to punish him for his evil doings, for he was always faithful with God, besides he was long since dead; nor of them, that they did what he that is here, and in the following words meant, is said to have done, it being the relation of facts done long before they were. They do then only partake in the name, but far differ in nature and qualities, and are for different respects named, though both tending to the clearing of God's justice,

because they would be called Jacob, and gloried in that name, but would not do according to his deeds. God's threatening them to punish them according to their ways and doings, argues them to have been wicked: how unworthy therefore of such as have the name of Jacob, and how unlike him: whom being called by his name they ought to have resembled, is farther manifest by such passages concerning him, partly of God's dealing with him, and that for the sake of his posterity, which ought to have obliged them therefore in gratitude to him; and partly of his behaviour towards God, which ought to have been an example to them, by following which they should have approved themselves his true seed, as, taking occasion from the mention of him, in the following passages he recites.

The first is what he saith here, *that he took his brother by the heel*. This refers to that story of him which is recorded Gen. 25. 21, 24, 26. that when Rebekahs days to be delivered were fulfilled, *behold there were twins in her womb*, which it is said, *strugled together within her*, the first of which that came forth, they called Esau, and after that came his brother out, *and his hand took hold on Esaus heel, and his name was called Jacob*. What is there said in more words ^{וַיִּקְרָא שְׁמוֹ עֵשָׂו} ^{veyado ochezeth} beakeb Esau, *and his hand held, (or took hold on) the heel*, is here in one word said by a verb from that noun *akeb*, signifying *an heel*, viz. ^{עָקַב} ^{akab}, which according to several uses or significations, of *supplanting* or *deceiving*, which it hath, is here by some dubiously rendred; as by the Greek ^{ἐκτρέφω}, by the Vulgar Latin *supplantavit*, which are used both for *tripping up the heels*, and *deceiving*; by others in the notion of *deceiving* or *dealing cunningly and fraudulently with*, as by the Syriack ^{ܥܩܒܐ}, by the MS. Arab. ^{جَعَلَ نَرَبِي}, to which notion Esau would refer his name, Gen. 27. 36. but certainly the relation of what was done at his birth, Gen. 25. 26. justifies as most convenient that rendering which ours here follow, expressing that fact from which he had his name, as there in the story appears. A story it is full of miracle, reporting a fact which is different from, and above the ordinary course of nature, that an infant yet in the womb should have strength, much less discretion to do what he is said to have done. It must manifestly be ^k from God both in-abling and directing, and so a signal act of his providence, pointing out some great matter which he had to do on, or in this child, which might give occasion not only to Rebekah,

^h Petr. à Fig. ⁱ Which is, *calcem continere*, & *calcem ferire*, & *decipio*, Druf. ^k So Ab. Ezra, as in the person of God, ^{נָתַתִּי לוֹ כֹחַ} ^{I gave him strength to take his brother by the heel}; and Kimchi, ^{אֲנִי עֲשִׂיתִי} ^{this I did that it might be a sign to his children after him}.

sensible of the struggling of the children within her, to ask, if it be so why am I thus? Gen. 25. 22. but to all to say as those at John Baptists birth, Luke 1. 33. *what manner of child shall this be?* What was imported and portended by it is expressed in that answer of the Lord to Rebekah, that there being two people in her womb, the one should be stronger than the other, and the elder should serve the younger, Gen. 25. 23. Thereby was foretold, that though Esau came first out of his mothers womb, yet Jacob should strive with him for the right of primogeniture, and obtain the privileges thereof, and he be more in esteem with God than his brother, and the people descending from him be superiour to those that descended from his brother; which was accordingly fulfilled, if not so visibly in his own person as in mans account, yet evidently in his posterity. The Chaldee therefore here explains the words, *was it not said of Jacob before he was born that he should be greater than his brother?*

For what end this story of what he so miraculously did at, or before, his birth is here mentioned, and of what concernment it was at present to the persons spoken to, to take notice of it, we shall see, after we have added that no less, if not more miraculous story of what he did when he was grown to be a man, in the next words subjoined, *and by his strength he had power with God, yea (as v. 4.) had power over the Angel,* which story likewise is recorded Gen. 32. 25. and the following verses.

The word translated, *he had power*, in the text in our Bible, viz. שָׂרָה *sarah*, is in the margin, as plainest for the meaning according to the more literal sound of it in Hebrew, rendered, *was a prince, or behaved himself princely*, as it doth in that language sound, as likewise שָׂרָר *sarar*, and שָׂרָר *sur*, whence is שָׂרָר *sar*, a prince. Accordingly it is by most others rendered, as by the LXX *ἰσχυρως*, the printed Arab. قُوًى, the MS. Arab. قُوًى, which agrees with what Drusus renders, *de principatu contendit*; the Chaldee אַחֲרָבָר, the Syriack ܐܚܪܒܐ, by some in Latin, *prevaluit*; by others, *diminatus est*, *egregie demicavit*, *princeps fuit*, *principem se gessit*, *de principatu contendit*, *tantumquam dux exercitus certavit*, strove as a captain of an army, (which seems more to respect the story than the signification of the words.) All these, though in different terms, have respect to the same root, and the same signification of *having*, or *showing power and dominion*; whence it is in the story expressed, that his name was changed from Jacob to Israel, because as a prince he

had power with God and men. But the Vulgar Latin seems more to differ from them all, reading, *directus est cum Angelis*, which the Doway English renders, *he was wrestled with the Angel*; the Author thereof seems to have looked on it as signifying the same with יָשָׁר *yashar*, which signifies, *to be right*: yet in Genesis, where the same word is used, doth he render it, *fortis fuisti, thou hast been strong against God*, as those of Doway english it, and Ribera and others would have no other to be the meaning of, *directus est*, *he was directed*, in this place, than that he stood firm, and would not be overcome, but rather got the mastery. So that there will be no need to think that he either did read, or placed the words (as Cappell supposes he did) otherwise than they are in the Hebrew.

As far differing from most other versions is the Vulgar Latin, in what concerns the next word, viz. אֱלֹהִים *Elohim*, by ours rendered, *God*, and so by the Greek, Syriack, both Arabick versions, and most of the Latin, perhaps all but Pagnin, who hath also, *cum Angelo, with the Angel*; and so indeed hath the Chaldee also. Because in the next following words, where the same thing is repeated, he is named מַלְאַךְ *Maleac*, an Angel, I suppose they did, for avoiding ambiguity, and to shew that the same person is in both places meant, think best to translate this noun, which properly signifies *God*, by *Angel*, observing that name to be elsewhere also given to Angels.

This will then, before we proceed, put us on the question, who is he that is in the first place called *Elohim*, and in the second *Maleac*, according to them an Angel in both places, whether properly and merely a created Angel, or what kind of Angel. He is called in the forecited Gen. 32. 34. אִישׁ *ish*, a man, viz. as appearing in the assumed form of a man; but the calling him here both, *Elohim*, *God*, and, *Maleac*, *Angel*, shews that he was not merely and properly a man, an Angel he must be at least: and that according to some is as much as is necessarily convinced from those names given him, in as much as *Elohim*, *God*, (or properly *Gods*) is known to be elsewhere given to Angels, yea to men of great dignity also, of whom he saith, *they are Gods*, and not peculiarly attributed only to the true God. But this being supposed, what Angel shall it be? To take him for an evil Angel, as some seem to do, seems altogether absurd: from such a one Jacob would not have asked a blessing. To say it was שָׂרָר *sharar* (as R. Solomo speaks)

¹ Pag. Tig. ^m Cast. ⁿ Cocc. ^o Munster, *certavit*. ^p Trem. Buxt. vindic. p. 794. ^q Sanct. Corn. 3 Lap. Menoch. Tirin. ^r *Directus est in luctando*, Lyra. ^s See in Rivet, and J. H. Urbin from Origen.

the prince of Esau, or 'Esau's guardian Angel, is altogether groundless; and to say that it was peculiarly *Michael*, as Kimchi saith some of the ancient Jewish Doctors do, is that which cannot be I suppose proved. If it be taken only for a created Angel, as much as can be proved, and that which may suffice, will be to say, that it was one of the good Angels which God was pleased to imploy on that business, viz. in a body for that occasion assumed, and not "only in a phantasm or appearance, to meet Jacob and prove him, and to try him in such a manner as he did for good ends to him, and this Angel, only because he ^w represented God, to be called God; and this do ^a many contend to be the utmost that the giving him that name of Elohim or God doth import. But others think there to be more in it than so, and that name to require more to be granted in him with whom Jacob strove, and had power, viz. that it was God himself, and not only one that represented him, in as much as it is given to him here in such a manner as is peculiar to him, and not common to his Angels, being in the form plural spoken of one, whereas it is not so attributed to one Angel at any time, but so as to denote more of them, Ps. 8. 5. and there being in the God-head three persons, they do not look on it as ^y comprehending here the whole Trinity, but more particularly denoting the second person, ^z Christ, the Son of God, one true God with the Father, who by reason of ^a his Mediatorship is also called an Angel, as here, so elsewhere, as Malachy 3. 1. *The Angel* (or *Messenger*) *of the Covenant*: and by reason of the form of a man, or body which he assumed, even then under the old Testament before his incarnation, as occasion required, and appeared to those holy men of old, as to Abraham and Jacob, in, called *a man*, as in the story here referred to in the forecited Gen. 32. 24.

To him will well agree this name *Elohim* in its proper and strictest notion of one God, and those appellations also which follow v. 5. *Yehovah*, and *Elohe Hattsebaath*, *the Lord*, *the God of hosts*, which are proper to God alone, and not communicable to any created Angel, which seem also to be spoken still of the same person that is here meant; and therefore, by understanding him here meant to be Christ, no scruples in this kind arising from the significations of the word and names, which may be made if we understand any mere created

Angel, doth this opinion seem to many the most satisfactory, and we may rest in it.

But there ariseth again another question from what is said, that Jacob by his strength had power with God, ^vea had power over this Angel and prevailed ^b *באין* Beono, with his strength, i. e. his own strength, how it should be that Jacob should be able to do this. This question will not be put off, by saying that any thing was here done ^c *simulatorie*, or by way of dissimulation, on the Angels part, that he did only make a shew of striving with him, or slightly skirmished with him, and seem'd to yield to him; or that it was on Jacob's part by way of imagination only, and ^d that he seem'd in the night to have done what is said he did; or by interpreting *אלהים* eth Elohim, with God, and *אל מלאך* el Maleac, with the Angel, as if he had him for his assistant, and so together with him did prevail against another which assaulted him, viz. some evil Angel. The words do manifestly require it to be understood, as against, viz. that he himself strove against him, that is mentioned, and not jointly with him against another, and they do plainly shew, as likewise the history recorded in Genesis, that there was a real and a stout struggling between them. The question then is, how Jacob could perform what he did, how his strength could hold out against such an antagonist. Had it been but an ordinary created Angel that he had to deal with, it had been a strange thing that he should have been able to have resisted him, much more to have power over him, and prevail. One Angel smote in the camp of the Assyrians an hundred fourscore and five thousand, 1 Kings 19. 35. how should Jacob in a single combat be able to prevail against such a one? much more it being granted that his antagonist here was not only such a one, one of God's ordinary ministers, but God himself, against whom how little strength of himself Jacob had, appears by that putting out of joint his thigh by a touch of his. Whence then had Jacob that strength whereby he had power to prevail, and conquer in the combat? We may answer in the words of St. Jerom, *Ejus benedictione quem vicerat confortatus est, he was strengthened by the blessing of him whom he overcame*. He who for ^e such ends as he would manifest in, and to, him, put him to that hard trial of his faith and constancy, gave him strength to overcome in it, for assurance to him that he would make

^a Lyra saith it was Jacobs, for that Esau being a good one would not oppose him in going whither God commanded: and his own did it for confirming his faith. ^b Josephus, See Rivet. ^c *Personaliter Angelus, representative & authoritative Deus*, see Rivet. ^d Id. Rivet, ex Ferrario & Pererio. ^e *Indiscrete vel confusi*, Calv. ^f Merc. Rivet. Pisc. Cocc. ^g Diodati. ^h The LXX is *ἐν τῷ αὐτῷ*, in his labours. ⁱ Rivet ex Abulenfi. ^j Theodoret. ^k For to say with some, that this was done to him by way of punishment, and that he sought to kill him for his diffidence, and because he had sent so many cattel to Esau, not having yet paid the tenths which he had vowed to God. (Pool. Syn. ex Li. on Gen. 32. 24.) I think it is a groundless conjecture; we cannot look on it, as done for bad, but for good ends by God to Jacob.

good his promises to him in his person or seed, against all that might be thought could, or should endeavour to hinder them, and that he should prevail against them all, and overcome in all trials, according to that inference which we have in the Vulgar Latin translation Gen. 32. 28. *Si contra Deum fortis fuisti, quanto magis contra homines prævalebis? If thou hast been strong (or hast had power) against God, how much more shalt thou prevail against men?* which ours and others more literally according to the Hebrew render, *as a prince hast thou power with God and with men, and hast prevailed.*

The strength by which he did this, was God's strength, as well as that by which God contended against him, yet is well called his, as being by God given him. It being given to him, was his, ^g no title making a thing to a man more justly his own, than that which is made his by right of donation. So that whilst Jacob wrestles with God by that extraordinary strength given him from God, he is said *by his strength* to prevail with God; God so ordering it, that that strength which was in Jacob exerted it self with greater force, than that which was in that assumed body which he made use of for that occasion, as his instrument, whereby in that manner to deal with Jacob; and we may look on God mean while as bearing ^h two persons, of a combatant with Jacob and an assistant of him, shewing in the second regard greater strength than in the other, fighting, ⁱ as it were, against him with his left hand, and for him, or in defending him, with his right, and to that putting greater force. And mean while we are not so to look on Jacob's bodily strength of the outward man as his spiritual of the inward man, *viz.* the firmness of his faith.

He going to Padan Aram to avoid mischief intended to him by his brother Esau, had by the way (at Bethel) in a dream a promise from God that he would give that land to him and to his seed, and that he would keep him in all places whither he should go, and would bring him again into that land, and that he would not leave him, until he had done that which he had spoken to him of Gen. 28. 13-15. And afterward being in Padan Aram, he had a command from the Lord saying, *Return unto the land of thy fathers, and to thy kindred, and I will be with thee,* c. 31. 3. According to which he returning, met with this encounter here mentioned, by the brook ^k Jabbor, c. 32. 24. in which that which made him to believe himself so valiantly that he could not be prevailed against, we cannot but think to have been his ^l confidence in that word of

God, those commands, and those sure promises that he had received from him of carrying him in safety to the place whither he directed him to go, and that he would be with him and not forsake him, and would bless him and his seed. On these relying he assured himself that no creature could be able to do him hurt, or to hinder him from obtaining those ends which God had directed him to, and that God himself would not, having engaged his word to him. This therefore made him that he would not, through faith in him, yield to him that seemed now to oppose him. By virtue of which faith, though it were God himself that wrestled with him, it is said not only that he would not, but that *he could not* prevail against him, there v. 25. he could not do against his own good word towards him that so firmly without wavering relied on it. He tried his faith and constancy, but would not overthrow it, and therefore *could not* prevail against him; only by that touch which he gave him in the hollow of his thigh, he made him sensible of the power of him whom he had to deal with, if he would farther have exerted it. Now he only doth it so far as by a little weakning his body, to add strength to his faith, and to shew him who he was, and give him farther assurance that he was not his adversary, but his friend in whom he might continue to trust: which it appears Jacob perceived in that he would not let him go, except he blessed him. And that he knew who it was from whom he sought & obtained that blessing, appears by what follows there in the story, v. 30. That Jacob called the name of the place Peniel, *i. e.* (as in our margin) *the face of God*, for, saith he, *I have seen God face to face, and my life is preserved.* It is here given us farther to observe that the instruments which his faith made use of for exerting its strength, were not so much his armes or thighs, one of which, we are told, for ever after failed him, as tears and prayers. So it follows here, though in the story in Genesis not expressed, in the next words according, I think, to the plainest way of construction, *He wept and made supplications unto him.*

Who he is that wept, it being not expressly named, but only pointed at in the pronoun *he*, in the verb included, it makes it necessary to look back to some person before named: and we have two named, the Angel and Jacob, and the verb is so placed as that it may be indifferently referred to, or construed with either of them. Whence Interpreters take occasion of differently referring it, some to the Angel (called also God,) others to Jacob. The former way take some (I may

^f River. ^g Nullus est melior titulus quam donationis, Calv. ^h River. ⁱ Calv. ^k Mentioned Deut. 2. 37. and 3. 16. ^l See Mercer to this purpose.

say most) of the Jewish Expositors, as Aben Ezra, and David Kimchi, though they do a little seem to mollify it; the one putting כמעט ככה *he did almost weep and supplicate to him that he would let him go*; the other, כאלו המלאך ככה *as if the Angel wept, or the Angel did as it were weep, and supplicate to Jacob to let him go, as it is written, and he said let me go, for the day breaketh, beyond which time Aben Ezra thinks he would not stay, least Jacob should be affrighted by the sight of him in the light.* R. Tanchum plainly saith that the affix לו *to him, (in, he made supplication to him)* belongeth to Jacob, and that understood in ככה *bachah, he wept, to the Angel, and refers to what he said, let me go, for &c.* The Jewish Author of the MS. Arabick version seems to agree with them in it, rendring *وطاف به حتي بكى وقصرع اليه* *and he had power with him, so that he wept and made supplication to him.*

The same take some among ^m Christians also of good note, and Mercer justifies the Jews in that their way, against such Christians as think otherwise, *Humano more de Angelo loquitur*, saith he, *Nostri fletum & rogamum ad Jacob referunt, sed Hebraeos rectius sentire puto, i. e. he speaks of the Angel after the manner of men (or, as if he were a man, as in Genesis he is called, and having assumed a body, might express in it such passions as are usually in men found, as weeping, &c.) ours, i. e. Christians, refer the weeping and supplication to Jacob, but I take, saith he, the Jews to think righter in it. Why should, saith he, Jacob weep, seeing he had the superiority? &c.* We may on the other side aske, why should the Angel weep, what hurt or good could he receive from Jacob? Was it because he could not overcome him? He could not because he would not. Most Christians therefore go the latter way, which is more easy to be conceived, viz. that Jacob wept and made supplication to him that is called the Angel.

It being asked why Jacob should weep who was the conquerour, and might rather command than beg any thing of him over whom he had power, I think it will not be convenient to answer with ^m some that it was by reason of the hurt that he received in his thigh. This would be below the manliness of Jacob, a man used to hardships and labours. We may rather say that by that touch, and the other management of the combat, he ^o perceived who it was that he had to deal with; not barely a man, though as so appearing, (and so therefore called) no nor an ordinary created Angel, but *Elohim*, God himself, and

therefore out of amazement and wonder that God should condescend so to deal with him, and in an awfull respect to him, and out of his earnest desire of a blessing from him, might well with tears poure out his supplication, and ^p implore that his blessing, by which he might be secured from the present fear of his brother Esau, and all other enemies for whom he might think himself too weak without special assistance from God. ^q Vehement desires and earnest petitions frequently provoke tears, and are accompanied with them. The strength by which he had power with God, &c. we may in good part ascribe to these.

The word rendred *strength*, is *און* *on*, which besides the signification of *strength*, hath also others. ² As 2. of *fullness, trouble, labour, complaint*: and 3. of *mourning*. In the first as by ours, so by most it is generally rendred; but the LXX take it in the second, rendring *ἐν κόπῳ*, or as in ^{some} copies, *ἐν κόπῳ αὐτοῦ*, which the printed Arabick follows, having *بانتعابه* *in his labour, or labours*, which seems ^{not} so plain a meaning. Cyril expounds it of those labours and trouble with which God exercised him, in all which he continued constant in his hold, and love to God, and *ἐν ἡδονῇ*, *fainted not*, and so prevailed against him, *ἐν ᾧ οὐκ ἐστὶ μάχη*, *καὶ οὐκ ἐστὶ μάχη*, *not so much as fighting with God, but rather as obeying him, and so becoming, as it were, superiour by fulfilling what was commanded him, God seeing fit so to try him with labours, that keeping, even in afflictions, his sincere love to God, he might worthily be admired. But the other meaning seems plainer. In the other verbs they vary the number, and the person in the pronoun, for, he wept and made supplication unto him, rendring, *they wept and supplicated unto me*, *ἐλάλουν ἐν ἀδελφότητι μου*, and so the printed Arab. *طلبوني*.*

In description of what passed between God and Jacob he adds, *he found him in Bethel, and there he spake with us*. In the expounding of which words there is as much variety between Interpreters as will easily be found in any place; the ground of which will be soon perceived by casting an eye on the words singly. *ימצאנו* *Yimtsaenu*, *he found him*, the verb is, as to the form, of the future tense, but looked on by many as having here (as elsewhere it not seldom hath) the signification of the preter, or some of those tenses, which denote what is past, not what to come, and so by them rendred and expounded. So notes Kimchi that it is *עתיד במקום עבר* *the future in place of the preterperfect tense*; and so

^m Var. Trem. Druſ. Zanc. Castal. ^o Petr. à Fig. ^q Merc. River. ^p Implorare est petere regere, Lively.
² Id. for example bringing 1 Sam. 1. 10. and Esth. 8. 2. ³ 2. *Falsitas aut molestia & labor, vel querimonia.*
³ Lucius, Nic. Full. cap. Conc. ⁴ Bib. Franc. ⁵ *non satis expresse*, Trem. River.

R. Tanchum both of it and the following verb, *יְדַבֵּר* *Yedabber*, that they are *مستقبلة في موضوع ماضية علي العادة في كثير من النبوات* *The future instead of preter tenses according to the custom in many of the prophecies, and therefore to be rendred as in the same tense with בָּכָה* *bachah*, *he wept*, going before. Others will have the proper notion of the future (*viz. he will, or shall find*) to be retained, as R. Salomo, and Kimchi's father. Concerning the persons likewise finding, and found, there is like variety. *He found him*, that is, say "some, *Jacob found God*, or the *Angel*; * others, *God found Jacob*. The construction is ambiguous, both God and Jacob having been before named, and *he* and *him* referable to either, and nothing therein to determine it on either side, and it may seem to be much one which we take, the result of each being that which the Chaldee gives us, *הוֹדִיעַ* *he*, i. e. *God*, or the *Angel*, was revealed to him, which is made true by their meeting mutually together, which soever of them may be said to meet, or to be met; and Expositors have no other rule to guide them in it, but their own conjecture, as they think it will best agree with the other words.

As for example, Calvin, who therefore thinks it best to understand it, *God found Jacob in Bethel*, because he thinks it manifest that, *he*, in the next words, *there he spake with us*, cannot be attributed to any other person but God; although Rivet think that not to be a necessary argument, but that the words may on the other side sound as well, *Jacob in Bethel found God who spake with us there*. On the contrary side R. Tanchum draws an argument to prove that it must be understood, that Jacob found God in Bethel, because the pronoun is, he thinks, referred to *El*, signifying *God*, the last syllable in that compounded name of Bethel, i. e. to say *the house of God*, put on that place by Jacob from his meeting God there, saying of it, *this is none other but the house of God*, Gen. 28. 17. and therefore he called the name of that place *Bethel*, v. 19. for brevities sake, he thinks the name of God included in that name of the place, is not repeated, but pointed to in the affixe, *him*, which if it be true, as there is no reason I think to say it is not, then will appear not to be apposite here the ordinary reading in the LXX, which read for *Bethel* in this place, *ἐν οἴκῳ ὄν*, *at the house of On*, which answers to *בֵּית אֵוֶן* *Beth Aven*, above mentioned c. 4. 15. and c. 5. 8. and 10. 5. signifying, *the house of iniquity*, and looked on by

most to be a name given by God to Bethel by way of scorn, after their setting up there the Idolatrous worship of the Calves, as abhorring that his name should be any more called on an house of Idols.

But it was not so called by Jacob, nor if so called, can the pronoun *him*, be referred to *On*, or *אֵוֶן* *aven*, *iniquity*, or *vanity*. It was God that Jacob met with, and so it appears they thought, while they render, *they found me*, as if God spake of himself, who certainly was not found there after it became Beth Aven, or On. And therefore more convenient seems another reading which some copies of them, and the printed Arab. following them have, *ἐν οἴκῳ μου*, *in my house they found me*. But in this also there is a wide variation in them from the Hebrew reading, and what all others follow, b their change of persons, from, *he found him*, to, *they found me*, for which I know no reason.

Bethel being named as the place where it is said they found one the other, or God appeared to Jacob, gives occasion of a question, of what meeting of God and Jacob there he here speaks, seeing that in the history of Jacob in Genesis it appears that they twice there met; as first when he fled for fear of his brother Esau to Padan Aram, as he went from Beersheba towards Haran, Gen. 28. 10. where in a dream he saw a ladder reaching from earth to heaven, on which the Angels of God ascended and descended, and the Lord standing above it, who there spake to him and said, as there follows v. 13, 14, 15. things concerning good to him and his seed, which as before we said caused him to call the place, *Bethel*, because of God's shewing himself to him there present; secondly, as he returned, God warning him so to do, after he had long dwelt with Laban in Padan Aram, into the land of Canaan again, Gen. 35. 9. &c. There it is said that God appeared unto Jacob again, and spake with him likewise such words as are there recorded, concerning him and his seed, and there confirmed to him again the name *Israel*, which he had before given him, c. 32. 28. as Jacob also from this second appearing of God to him in that place confirmed to it the name of *Bethel*, which he had before given it, c. 28. 19. from his first appearing to him there. Now to which of these two meetings of God and Jacob this spoken doth refer, is not agreed on by all. Some refer it to the first, so * R. Tanchum expressly among the Jews, and so * more than one among Christians. Calvin in respect to it would have the preceding verb to be rendred, *invenerat eum*, *he had be-*

* Aben Ezra, R. Tanchum, Trem. Rivet. &c. * Kimchi, Calvin, Pare. Taneov. Druf. Jun. Trem. * Pare. Tirin.

fore found him, as if that were it that added courage and strength to him by which he had power with God, and prevailed over the Angel, because God before had there appeared to him, and promised to be with him in all places, and bring him back again in safety to that land, and that he would give it to him and his seed.

But ² others seeing this is mentioned after the mention of his contention and victory obtained with God, think it more agreeing to the order of the words and history, to refer it to that second meeting, or appearance of God to him, which was after that wrestling between him and the Angel, Gen. 32. and that so the construction is clearer by referring the pronoun *him*, to the person immediately mentioned before, with whom he, *i. e.* Jacob prevailed, and to whom he made supplication. But in the words themselves there is nothing to determine them to the one or to the other, *viz.* the first or second meeting, but it must be determined by their agreeing more commodiously with either the preceding, or following words: and from the preceding we see one draws an argument for their bearing respect to the first, another to the second. And why may we not think them to have respect to both? That which passed between them in both, of God's blessing Jacob and his seed, is much alike, even the same, as it is recorded in the forced Gen. 28. 13. concerning the first, and c. 35. 9. &c. concerning the second; to either, or both of which indifferently, the following words seem also to allude, which are, *and there he spake with us*, which seem necessarily to imply a meeting between persons speaking and spoken to, as in both these passages of the story concerning Jacob going to Syria and returning from it, there was, so that this also may equally seem to bear respect to the one, or the other, or both. Yet how to either seems questionable, seeing in both there seems in those places of Genesis, where they are recorded, mention made only of two persons, *viz.* of *him*, called God, or the Angel, and Jacob; but here expressly of more. It being said in the first place as of one, ידבבר *yedabber*, *he spake*, or *will speake*, the verb, as we before intimated, being of the future tense, though by most taken to be understood of what was past; in the second as of more, עמנו *iamanu*, *with us*: which necessarily suggests again an enquiry who are those persons, the one single person, and the more, spoken to; which question it is strange what variety of expositions among Interpreters it hath caused. It will be in vain to seek to reconcile them, I shall rather choose, if it may not seem too tedious to the Reader,

to set down the chief of such as I meet with distinctly, that so he may judge of them.

R. Salomo so expounds them as if they were the words of the Angel with whom Jacob strove, and the part of his supplication to him, by which he takes to be meant what is Gen. 32. 25. *let me go*, and those words here added by Hosea to have been then likewise spoken by him to persuade Jacob to dismiss him for that time, in regard that was all that was then to be done, but the conclusion intended by God is, *saith he*, that he will appear to thee in Bethel, and there he and I will agree in confirming to thee the blessing with which thy ^a father Isaac blessed thee. With him much agrees the father of D. Kimchi, as his son relates, *viz.* that the meaning is, that the Angel said unto him, that in Bethel God also himself *would find him*, that is, would there appear to him, and call his name Israel, as he now had done. In this way of R. Salomo there is this baseness of putting the second person for the third. For ימצאנו *shall find him*, he puts ימצאנו *thou shalt find him*. According to him *with us*, must be, with me the Angel, and with thee Jacob. This is by Calvin censured as frigid.

R. Abraham, Aben Ezra, and R. D. Kimchi will have them to be taken as the words of the Prophet, telling them that there God also spake with him and the Prophet Amos, *viz.* in Bethel, because, *saith the first*, the Angel appeared twice in Bethel, behold that place was the gate of heaven, therefore Hosea and Amos prophesied against Jeroboam in Bethel, which was the place of his kingdom. The second, the words of the Prophet are, there in Bethel, *saith he*, he speaks with me and with Amos, that we should reprove Israel for the worship of the calves, as Amos c. 5. 5. whether we understand in him, *with us*, for to us, or by us, as ^b some. Thus he in this place, and in his Dictionary in something differing words, *saith* that they are the words of the Prophet, עם חבריו *with his companions*, as if he should say, now at this time he speaketh with us there in the place in which he spake with him, as if he should say that there did yet remain some excellency in that place.

The same Kimchi relates another exposition as from R. Saadiah, which doth not restrain what is said, *with us*, to those Prophets only, but extend it to all Israel, and make the word עמנו *immanu* to sound as much as כמנו *as for us*, or concerning us, כמנו *as if he said*, of, for, or concerning the seed of Israel, in that he said to him, *be fruitful and multiply, a nation, and a company of nations shall be of thee &c.* Gen. c. 35. 11. Much one with this is that way

^a River. ² See MS. ^b Calv. who censures it as, *caustum*, forced

which

which ^c most Christian Expositors take, viz. so as that, *with us*, is by them understood to import not only, *with Jacob*, but *with us all*, the Prophet joining himself with the rest of the people, as one of them who were then in his loins: *with us*, i. e. quæ ad nos pertinebant, such things as belonged to us his posterity, saith Drusius, according to an Hebrew proverb, Quæ patribus acciderunt signum sunt filiis, those things which happened to the fathers are a sign to the children and pertain to them. To this purpose the most: yet as concerning the person speaking to them, which they generally look on as God, or the Angel, are there ^d those that differ, taking it to be Jacob, who then might be said to have spoken *with them*, or to them his posterity, when (Gen. 35. fore-cited, verses 2, 3.) he said unto his household, and to all that were with him, put away the strange gods that are among you, &c. and let us arise, and go up to Bethel, and I will make there an altar unto God, &c. There, according to them, he spake in those of them that were present, to all his posterity that should come of them, to ingage them to follow and adhere only to that one true God, whom he had found help from, and would therefore then at Bethel build an altar to, and constantly serve, rejecting all strange gods. But besides that this seems not so plain in the course of the words and sense, if we shall stand on niceties, that which Jacob spake then to his household, was not there at Bethel, but at another place from which in his journey he went to Bethel, as he saith, let us arise and go up to Bethel, and then, they journeyed and came to Luz, v. 5, 6. But here Bethel is first named, and then it is said, and there he spake with us.

Abarbanel doth as to the signification of the last word עִמָּנוּ Immanu, well agree also with R Sandia, joining to it in explication of its signification, אִתָּנוּ דְּמִרְאוֹתָיו, saying אִתָּנוּ דְּמִרְאוֹתָיו עִמָּנוּ וְעִלָּינוּ i. e. those appearances (i. e. God and the Angel in those two appearances) did in truth speak with us, and concerning us. But, otherwise, in giving the scope of the words, not only of these last, but those preceding also, from v. 2. viz. and will punish Jacob according to his ways, &c. in dependance on one another, he takes another way from those other Jews whom we have named, having seen them, and considered them. Whereas they look on the words as spoken by the Prophet from God, and putting them in mind of such passages in the story of Jacob for such use as he intended; he looks on them as by them spoken, and made use of in defence and justification of themselves: so that according to him the meaning should seem thus to be, That the

Prophet upbraiding them should say, that they for their quarrelling with their brethren of the chief tribe of Judah, perhaps would alledge that they did imitate the deed of their father Jacob, who took his brother Esau by the heel, and by his strength had power with God, in wrestling with the Angel, and ye, saith he, that you may go in his way, make a quarrelling and war with your brethren the children of Judah, as he took by the heel (or supplanted) his brother, and make also war with the Lord, and would overcome him also, while ye say, that he should return and seek to you first, as Jacob your father had power with God: and then he personates the Prophet as saying, O my Brethren do not do evil, and do not err in this, for that Elobim, (or he that is called God,) with whom your father Jacob strove, was an Angel, and he had power against the Angel, and prevailed, but not against the Holy Blessed God; and besides that strength that Jacob there had, he did not acquire but by weeping and making supplication to him, viz. to God, to whom he mentions that he made supplication, that he would save him from that Prince (or guardian Angel) of Esau: and, saith he (with a new interpretation of the words, he found, or shall find, him in Bethel) the Prophet saith, although a man cannot find the supplication of Jacob in that section of Scripture which concerns the Angels wrestling, yet in Bethel, i. e. there where what happened at Bethel is recorded, he that considereth it, shall find it in the vision of the ladder that Jacob saw, and shall see that there Jacob made his supplication where he said, if God will be with me, and will keep me in this way that I go, &c. and there it is said, and he called the name of the place Bethel. Behold in that vision you shall find Jacobs prayer and supplication. It appears also from the second vision which he saw in Bethel, where he saith, let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in my distress; and this answering was to his supplication, and because in that section Jacob said, put away the strange gods that are among you, therefore the Prophet here saith, and there he spake with us, i. e. those visions spake in truth with us, and concerning us, whether in the first, in that he saith, and behold I am with thee, and will keep thee in all places whether thou goest, and will bring thee again into this land, to shew that we were not worthy (or obtained not) that he should keep us, or of inheriting the land, but by his being with us, and our cleaving to him; or whether in the second, in that he saith, a nation and a company of nations shall be of thee, and kings shall come out of thy loins, wherein he prophesied that of his children should be several nations, and different kingdoms, as now there were, &c.

^c Jerom. Calv. Trem. Merc. Riv. Tarnov. Diodat. Dane. Pare &c. ^d Ribera. Christ. à Casti.

This long and intricate exposition of these words and the preceding gives he. His words in their own language being too large here to insert, I suppose I have given a faithfull account of the meaning of them, and this he, rejecting such as were by others given, recommends to us, as that which seemed most convenient to him, and agreeable to the tenour of these words; yet I know not whether some may not look upon some of the other as more eligible, and he himself seems not peremptory in asserting it, whilst he brings also another, saying that these words בֵּיתֵאל יְמִינֵנוּ *Bethel ymيناennu* &c. may be otherwise interpreted concerning Ephraim fore-mentioned; for that after he said that his father Jacob had power with God, and prevailed with the Angel, wept, and made supplication to him, or, that the Angel wept and supplicated to Jacob saying, *let me go, for the day breaketh, as our Doctors say, viz. that he saith, shall Ephraim now be worthy of ought like this? Shall he so find an Angel in Bethel, whether he goeth to worship the calves? Shall God there speak with us by the mediation of the calves, as he spake to Jacob twice in Bethel? Without doubt thou shalt not find any such thing, but in the house God and his holy temple, where is the God of Hosts, whose memorial is the Lord.*

I will not compare these his two expositions one with the other, nor with those of others; that which I observe at present is, concerning the reading of the last word, that in all of them hitherto mentioned it is עִמָּנוּ *Immanu*, and rendred, *with us*, however they differ in assigning the persons by the affixe *us*, pointed out. But there be who looking on Jacob singly as designed by it, choose rather to render it *with him*. So R. Tanchum, his saying עִמָּנוּ *Immanu*, is *في موضع عمو* in place of עִמָּנוּ *Immo*, i. e. *with him*, referring to Jacob, he that spake being God, and it referring to what he said, *I am the Lord the God of Abraham thy father*. Kimchi * also relates it as the opinion of R. Adonim, and R. Jonah (who is Abuwalid) that it is עִמָּנוּ as *Immo*, or the same in signification with it. So doth the Author of the ancient Syriack translation render it *with him*; and among the more modern Castalio, *cum eo, with him*. L. Cappellus thinking it so to make much a more convenient meaning than the other, viz. *with us*, that he might make it sure would for its sake have the reading in the Hebrew changed, and for *Immanu*, which properly and according to the usual rules by Grammarians given is looked on to signify *with us*, to be readd *Immenu*, which he thinks would signify, *with him*. But

in this there are who severely censure him, as Coccejus and Buxtorf. First, because out of mere conjecture he is so bold as to change the received reading in the Hebrew, without any pretence of authority, besides his own. The LXX indeed he observes to render that which others render *with us*, by *apds autos, to them*, with change of the number and person; but that is not as he would have it, nor justifies him. And secondly, because he substitutes instead of it, a word of an unusual & unknown form, the Hebrew no where expressing *with him*, by *Immenu*, but by עִמָּנוּ *Immo*. The Jews whom we mentioned as so rendring it by, *with him*, do not suggest to us any such change of the reading, but only say that *Immanu* here, they suppose to signify the same that *Immo*; they thought perhaps that it might anciently be so used. It is indeed different from the new ordinary known rules of the Hebrew tongue, but whether they give the whole use of the ancient language, may be doubted.

Coccejus having not only thus censured Cappellus, and vindicated the ordinary reading, but rejected those expositions of that also which we have before mentioned, himself gives this, that by *him*, of whom it is said, *he spake*, should be understood Jacob; and by those expressed by, *with us*, as spoken to, God the father the first, and his son Christ, the second person of the Blessed Trinity, who is meant here by the Angel. *Jacobus Bethle locutus est cum Deo Patre & Filio*, saith he, *Jacob spake in Bethel with God the Father and the Son*, and he thinks this place an evident argument for plurality of persons in the Deity, as the pronoun here in the plural number he takes to argue. *With us*, i. e. *meum & Angelo, with me and the Angel*, as Christ speaking of the Father and himself, saith in the plural number, *we will come unto him*, viz. *Pater & ego, my Father and I*, John 14. 23. which place, saith he, plane est ex praesenti loco expressus, *is plainly expressed from this*. The words he saith, are all along the words of God himself, and though he speak of Jehovah in the third person, this argues not the contrary, for this is done propter mysterium Dei & Mediatoris quod explicatur versu quinto, *by reason of that mystery of God and the Mediator which is declared in the fifth verse*.

This is the latest exposition that I meet with, and the learned Author thinks it undoubtedly the true, and prefers it before any other: if it be not as so accepted, I think we may safely have recourse to that most ancient and plain one above mentioned, and by most Christian Expositors embraced, viz. that he, i. e. God, *spake with us*, that is, with the po-

sterity of Jacob, then in his loins when God spake with him, with whom the Prophet joining himself as one of them, faith, *with us*. That we may not think this an unusual way of expression, that what is done to, or by the Fathers, should be said to be done to, or by, their posterity, it is^f observed what is said Psalms 66. 6. *They (our Fathers) went through the flood on foot, there did we (their posterity) rejoice in him*; and we may add what is said Hebrews 7. 9, 10. *Levi also who receiveth tithes, payed tithes in Abraham*, for he was yet in the loins of his father, when Melchisedec met him: so were these then in their father Jacob's loins, when God met him. And indeed the things then spoken concerned his posterity as much or more than him, and were to be made good in them, many of them, which were not so evidently made good to him in his single person. Whatever exposition any shall follow, who it was that so ordered things to Jacob, and whom he dealt there with, and with whom they are to know that they have now to deale, and in dealing with whom they ought to have taken example from Jacob and his behaviour, and have done amiss in not doing so, is declared in the following words, that it was *even the Lord God of Hosts, the Lord is his memorial*.

The first word in the Hebrew ויהוה literally is, *and Jehovah*, or *the Lord God of Hosts* &c. The conjunction, as is well known, in the first place, and properly, signifies, *and*, and is so by many here rendred, as by the Vulgar Latin, & Dominus, *and the Lord* &c. Others render it, as it may be taken also, by ^a *atque*, or, *autem*, *but the Lord*; and others, as *sane*, (altering the construction of the next word) and certainly, ^b *Domini*, *of the Lord, the Lord of Hosts, Jehovah*, or, *the Lord, is the memorial*. The Geneva English hath, *yea the Lord God of Hosts himself is his memorial*. Piscator renders it, *Jehovah is the Lord of Hosts*. However any of these may be justifiable, I think none doth more happily, for giving the connexion of these words with the preceding, (in which the most agree) render here that particle of conjunction than our last translation, *even the Lord* &c. to shew whom he, between whom and Jacob the things mentioned did pass, declares himself to be. The LXX, and the printed Arab. following them, changing, as we said, the person in the former words, and rendring them, *ὃς ἐκεῖ ἐλάλει* *apud autem*, *and then it was spoken*, or *said unto them*; or as other copies have it, *ἀπὸς αὐτῶν*, which the printed Arab. follows *هناك*

قيل له and there it was said unto him, seem to make this to be that which was there said by God unto Jacob.

But to proceed according to the guidance of our own apposite translation to a view of the words in which God declares of himself who he is, and how he will be acknowledged. He saith first, that he is *Jehovah*, by this name he made himself known to the Children of Israel Exod. 3. 15. of it he saith there c. 6. 39. that by it he was *not known to Abraham, Isaac, and Jacob*, but by the name of *God Almighty*: yet that Abraham knew that name of his, it appears by his naming that place where he offered that ram substituted by God instead of his son Isaac, *Jehovahjireth*, Gen. 22. 14. and Gen. 15. 7. and Gen. 26. 24, 25. he is called by it, in what passed between him and Isaac, and in what passed between him and Jacob Gen. 28. 13. And these words here intimate as much, being joyned with such things as are spoken of what was done by Jacob, and how God appeared to him, and was by him acknowledged, that he was by this name known unto him.

To take away what difficulty might arise from those words Exodus 6. 3. compared with these other passages, ⁱ some learned men would have them readd interrogatively, & in nomine meo Jehovah non (vel nonne) cognitus sum eis? and by my name Jehovah was I not known to them? which would then be an affirmation that he was by that name known of old to those holy Fathers, and not a denial that he was by it before now known. But because the more received way of rendring them is without an interrogation, as if God did in them say, that he was not known to them by that name; other ways of solving it are brought; ^k some think it to be done by understanding and supplying the word לבד *lebad*, i. e. *tantummodo*, *only*, or *alone*, I was not known to them by that name Jehovah alone, but also by the name of El Shaddai. Abarbinel with alteration of the construction makes it out thus, *I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, and the name* (i. e. *by the name*, the preposition ב *be*, *in*, or *by*, being here taken in ^l as well as with the former name) of *Jehovah*, *but notwithstanding all this, I was not known to them, in as much as they did not prophecy* (or received their prophecy) *face to face, but* *אליהם באמצעות* *by the hand of Mediators*, (or some intermediating,) not immediately from the first cause, as he talked with Israel face to face, Deut. 5. 4. and knew Moses

^f Ainsw. on that Psalm, and Dutch notes here. ^g Jun. Trem. Pagn. Cast. ^h See Merc. and Petr. à Fig. ⁱ See in Poole. ^k R. Saadias cited by Aben Ezra in that place. ^l As by other examples he shews it to be no unusual construction.

of the Law into that language observes, was cause of a foule error both to the Greeks and Syrians, and such Christians as spake Arabick, in making them take *Pipi* for a name of God, that which the Greek, and they in such versions as they make out of that, render by a word signifying, *Lord*.

For the antiquity of it is made an argument, from that in the New Testament also where any place in which that proper name of God is put in the Old, is cited, it is not expressed as according to the Hebrew letters and vowels it would sound, but rendred by *Lord*. So in what is by Christ himself cited out of the Old Testament wherein is the name *Jehovah*, יהוה, that is not expressed, but ὁ κύριος, the *Lord*, put in stead of it: as in Matt. 4. 7. that taken out of Deut. 6. 16. where in the Hebrew it is with this name expressed, *ye shall not tempt יהוה אלהיכם* *Eth Jehovah, your God*, is in the Greek with a translation, not expression of it, *ἐν ὑπερηβάσει κύριον ἢ θεόν σου*, *tion shalt not tempt the Lord thy God*; and again that Matt. 22. 44. out of Ps. 110. 1. where יהוה לאדני נאם *Jehovah said unto my Lord*, as cited in the Greek, is ὁ κύριος ὁ κύριος, the *Lord said unto my Lord*. Neither is it any where in the New Testament expressed according as written in Hebrew. It cannot sure be said that this was because that name could not at all be pronounced, nor be said without blasphemy, that Christ who knew all things, yea to whom himself as God that name doth belong, knew not the right pronuntiation of it. Nor can it be hence proved he did not use at all to pronounce it. That he knew how to pronounce it, and that he did pronounce it, the blasphemous Jews confesse, while to his knowing and using it they denying his Divinity, (who is God blessed for ever, and communicates with the Father in this his name) affirm that only by the knowledge, and use of this name he did all his miracles; as likewise they affirm Moses to have done. But to leave their blasphemous follies and fables, that custom of the New Testament concerning this name in substituting κύριος for it, may indeed have some shew of an argument, that it was 'a general custom then so to do, and the name of יהוה not usually read, or pronounced according to its own proper letters and vowels; but I think it not convincing either that the pronuntiation of it was not known then among the Jews speaking in their language, or that Christ speaking in their language, (whether we call it, as at that time, either Hebrew or Syriack, it seeming to be mixed of both) did not pronounce it. For the Gospel which recites his

words, and gives the true and full meaning of them, so that they may be, and are to be reckoned the very same thing that he spake as to that, yet being written in another language than what he spake in, cannot give the same syllables and words which came out of his mouth: and indeed the expressing in that kind that glorious name of which we are speaking in the Greek, (which is the language of the Gospel, interpreting and giving us to understand what it was that Christ spake in that other language) is a thing so difficult, nay we may well say so impossible, by reason of the difference of the sound of their letters from those of the Hebrew, that the Greeks might well as they do, for that, call it ἀνερπώντων, *ineffable*, or, *that which could not be pronounced by them*, viz. in, or according to the rules and known sounds of their own language, though it were not so in that tongue to which it did belong, or to any that should speak according to the use of its letters. This made it to them even necessary to substitute some translation or other word for it, as it likewise doth to change or omit the letters in any proper name which any where occurs, beginning with those letters which sound *Jeho*, or *Ycho*. They could not so sound them as the Hebrew doth, and are forced to make some change, which it seems out of reverence and respect to this sacred name they would not presume to do, but rather chose to substitute in place of it the word κύριος, the *Lord*, as denoting him in ordinary language who was expressed by it.

Out of like reverence, I suppose, did others in other languages also, which yet could have expressed those same letters with the same sound that the Hebrews did, abstaine yet from the pronouncing that name. The ancienter Syriack done not out of the Greek, but long before (as we may with them think) out of the Hebrew, taketh that way, instead of that name putting also *ܠܝܡܝܐ* *Moryo, the Lord*, as both here and in the forecited Ex. 6. and where else it occurs. The ancient Vulgar Latin also here, and frequently elsewhere, *Dominus*; but in that place in Exodus, as Judeth 16. 16. *Adonai*, the Hebrew word so signifying, but no where according to the Hebrew letters of the name, and what other, any thing ancient, translations we shall look into, we shall find them to have gone in the same steps, as if they accounted still this name, as we said, ἀνερπώντων, *ineffable*, not so much because they had not letters and vowels of their own whereby to express it, as out of reverence to it, and religion. So the Arabick version, both out of the Hebrew and Greek, substitute for it

الرب Arrabbo, *Lord*. But of latter days we shall find divers to have done otherwise, and looking on *Jehovah* as a right and lawfull pronuntiation of it, to have admitted it into their translations, and some most constantly to have used it, as Junius and Tremellius; others, sometimes where they thought its Emphasis in the place to require it, but at other times putting instead of it, as they saw them who went before to have done, and so to have made it familiar to men, *the Lord*. So among ^u others our last Translators, whom Drusus, I know not with what good reason, blames for it, and saith they should have constantly used the one or the other. The ^w bringing into use the pronuntiation hath caused no small contention among learned men, some being against it, as thinking the right pronuntiation of the name to be utterly lost, and so they follow the Jews way in reading for it, *Adonai*, or as the place requires, *Elohim*; others looking on it as genuin, and not only lawfull, but convenient to be used, I suppose, as striking into mens minds by the hearing of it higher apprehensions of God's awfull majesty, than any other word that may be used in its place.

It will not be here convenient to trouble the Reader with their disputes and arguments on either side; by all it is concluded to be a name including so much of God's Essence, Majesty and Veracity, and other his glorious Attributes, as cannot by men be sufficiently conceived nor expressed, and in that regard worthily stiled stil, *ineffable*, and that therefore it ought whenever mentioned by God to strike into the hearts of men awfull thoughts and reverence of him, and attention to him: and for that end, that it may have such effects on them, may we think it here put into the Prophets mouth, and likewise to make the greater impression on them, another title of his (more intelligible perhaps to them) added to it, viz. **אלהי הצבאות** Elohe hartsებაoth, *the God of hosts*, where the first word Elohe, *God*, taken by it self, is communicable to others besides the one only true God; as for instance to Angels, as Psalm 8. 5. *thou hast made him a little lower מאלהים Meelohim, than Elohim*, which in the New Testament is expressed by *ὑπὸ ἀγγέλων*, Heb. 2. 7. and both here and there by ours and others, by, *than the Angels*, to omit other places: to ^x others also of whom God saith, that they are Gods, as, *I have said ye are Gods*, Psalm 82. 6. cited by our Saviour John 10. 35. and explained, that there he called them Gods to whom the word of God came, viz. to Princes, Rulers, Judges, and such as act by commission from God, or are in his stead;

yea to Idols also and false Gods it is often attributed, as Ex. 22. 20. where he saith, *he that sacrificeth לאלהים Leelohim, to a God (any God, as ours render it) save יהוה unto Jehovah, he shall utterly be destroyed*, where it is plain that they are called by that name *Elhim*, which are not *Jehovah*. But the joyning here that other word *Tzebaoth*, appropriates it to him, and sheweth it of him alone to be spoken. In that regard none among the Gods is ^y like unto him, nor partakes with him in the name, or thing signified. The best and greatest among them (as the holy Angels in chief) may be parts of his hosts, ^z Captains therein and Princes, but none of them is the God, or the Lord of Hosts, but he only who is also *Jehovah*, by a name communicable to no other. Who are then his hosts? and what doth the so stiling him, *the Lord of hosts*, import? In the history of the Creation Gen. 2. 1. we read thus, *The heavens and the earth were finished, וכל צבאם veeol tsebaam, and all the host of them*, in the singular number, as if all things in the heavens and the earth were one host of God's, yet by reason of the multitude and variety of them are they in the plural number called also after, *hosts*; and that either **צבאים** tseba'im, in the masculine gender, Psalm 103. 21. *Bless the Lord וכל צבאיו col tsebaau, all his hosts*, or **צבאות** tsebaoth, in the feminine gender, as here, and elsewhere oft, even as oft as the word *God*, or *Lord*, is joyned with it, or goes before it: which form is also retained in the Greek of the New Testament, as Rom. 9. 29. *Κόπος οὐρανόθεν, the Lord of sabaoth*, as ours also and others in other languages, retaining it, render: and James 5. 4. *are entred into the ears Κόπος οὐρανόθεν, of the Lord of sabaoth*.

These his hosts the Jews distinguish into **צבאות מעלה** tsebaoth maaleh, *exercitus superiores, his superior hosts*, and **צבאות מטה** tsebaoth mattah, *exercitus inferiores, his inferior hosts*. His hosts he hath above in heaven: as we read of *the host of heaven*, & by that meant either the Angels and heavenly Spirits, as 1 Kings 22. 19. *standing (as he there saith) on the right hand, and the left hand of the Lord sitting on his throne*, & where Luke 2. 13. we read that there was with the Angel that appeared to the shepherds to bring them the glad tidings of Christs birth, *a multitude of the heavenly host*. Again such are reckoned, the sun, the moon and stars, as making up *the host of heaven*, Deut. 4. 19. and Acts 7. 42. where it is said, *God gave them up to worship the host of heaven*. And that in earth he hath his hosts as well as in heaven, the forecited Genesis 2. 1. shews, and such are all things that are therein, all

^u Tig. ^w As some think by Galatinus. ^x Compare 1 Cor. 8. 5. ^y Ps. 86. 9. ^z As Michael, Dan. 10. 21. and 12. 1. Rev. 12. 7.

things above it, on it, or under it, all being at his command, as the Centurion says of his souldiers Luke 7. 8. if he say to any of them go, they go; if come, they come. Even those that seem to have no king, as Solomon speaks of the locusts, Prov. 30. 27. have him for their Commander, and at his word go forth in bands, and even those he calls *his great camp*; for so ^a Joel 2. 11. it is usually and probably understood of them, and also the most unruly things, as *dragons, deeps, fire, haile, snow, vapour, and stormy wind fulfilling his word*, Psalm 108. 8. are of his hoists as well as those his Angels mentioned v. 2. or those other things in the following verses there named. Job calleth those afflictions which God sent upon him, *his troopes*, c. 19. 12. In a word all things both in heaven and earth being at God's command, and being ordered by him for good, and defence, and if need be for correction of his children, and for making good all his good purposes and promises to them, and for punishment to, and executing his judgment on the wicked, his enemies, are all stiled *his hoists*, and he, *the God of them*, none else having that power and command over them; even those hoists of men which they think they have at their command, and oft fight against God and his children with, even they, the Commanders themselves, and their armies are *his hoists*. The children of Israel are called *the host of the Lord*, Ex. 12. 41. and, *his armies*, c. 7. 4. No marvel at that in respect of the relation that they had to him, but no less were even the host, of their and his enemies so too, as all (however they thought not so) not being able to prevail against him, but fulfilling his will. So it appears by what he saith of the ^b Assyrian, that he was *the rod of his anger: and the staff in their hand was his indignation*, and that he sent them against an hypocritical nation, and the people of his wrath &c. Howbeit he meant not so, nor thought so, but it was in his heart to destroy and cut off nations &c. and therefore it should come to pass, that when the Lord had performed his whole work upon mount Zion and on Jerusalem, he would punish the fruit of the stout heart of the king of Assyria, and the glory of his proud looks. So that however he thought that by the strength of his own hands he had done what he did, he was indeed but God's instrument, & his hoists God's hoists, at the ordering and disposing of him to perform his work, and what they thought to do more, turned but to their own destruction. See Isaiah 10. 5. &c. and c. 27. 26. &c. where for his ascribing to his own power what God by him did, and his opposing himself against the Lord whose instrument once he was,

by the destruction of that great army wherein he trusted and boasted, by one Angel of the Lord, one of the heavenly host sent out by him, smiting therein together an hundred and fourscore and five thousand, God is manifestly shewed to have been the God of both those hoists, the heavenly of which the Angel was, and those on earth, the most potent of them, as that of the Assyrian then was. So that there are ^c two manifest reasons for which he is so to be called, and acknowledged *the God of hoists*. 1. Because he hath absolute power of all things in heaven and earth to imploy them at his command, and order them as he pleaseth what they shall do, and how far they shall go. 2. ^d Because though any hoists or armies be never so strong in the opinion of men, he can at his pleasure dissipate, overthrow, and bring them to nothing, nor can any of them by their great strength prevail to do any thing good or bad, but by his order.

The hoists here understood in God's calling himself *the God of hoists*, Kimchi will have to be the hoists above, viz. Angels, and the heavenly orbes with their stars. Abarbinel in one explication takes them likewise for the Angels, but in another saith, *אולי קרא צבאותיו ליהודה ובנימין להיוועם רבקים בעבירותיו* Perhaps he calls his armies Judah and Benjamin, because they clave unto his service, as for like reason he called all Israel of old, saying, I will bring forth *את צבאותי אח עמי בני ישראל* mine hoists (or armies) my people the children of Israel, Ex. 7. 4. But this seems here to restrain too much that more general title of God; it rather seems convenient here to take it in its greatest extent and comprehension, that from an apprehension of his infinite power and absolute dominion, ^e cui militans omnes creaturae, at whose beck are all creatures to perform his commands, for good to them to whom he will do good, for evil to those whom he will punish, they may rightly conceive of him whom their father Jacob had to deale with, and they have now to deale with, and so judge of their own condition according to their behaviour towards him.

The more to raise in them such awfull apprehensions there is farther yet added to the mention of this his title a repetition of that dreadful name before mentioned, with a signal remark set upon it, *יהוה זכרו* Jehovah zicro, the Lord, that glorious name, *Jehovah is his memorial*. That is the name by which he will always be known, acknowledged, and remembered ^f by all his, and distinguished from all other that are falsely called Gods. So that the pronoun *his*, is referred to him, spoken

^a Boxt. Differt. Rivet on Psalm 24. ^b Isaiah 10. 5. &c. ^c Fag. on Gen. 2. 1. ^d Kimchi Rad. ^e Rivet on Psalm 24. ^f Rivet.

of, and called before by that name, and declared to be the God of hosts. Of the same name, he saith Ex. 3. 15. *This is my name for ever, and this is my memorial unto all generations;* which place much illustrates this, and shews that which we have given to be the true exposition of it, though there be that think the pronoun rather to be referred to Jacob before spoken of, as if this *his memorial* should sound, that he was he whom Jacob always had in mind, thought of, acknowledged, and remembered. So Castalio rendring it, *Jovab Deus Omnipotens erat ejus commemoratio*, and explaining it by this note, *Jovam in memoria habebat colebatque*, he had Jehovah in his memory and served him. So Gualtherus thinks it, commodius ad Jacobum referri, that *his*, is more conveniently referred to Jacob, to shew that his mind was wholly addidled to God alone, that he always meditated on him, in all his thoughts remembered him, his promises, and will: and so others ancienter than they: so Theodoret, so Lyra, *his memorial*, that is, ipsius Jacob, *Jacobs own*, quia habuit Deum semper in memoria, & because he had God always in remembrance, and saith he, for another reason, quia nomen Dei super Jacob memorabatur, because the name of God was remembered, or called upon Jacob, in as much as he was called the God of Jacob, so that he looks on the words as the words of the Prophet rehearsing to them the righteousness of their father Jacob, that they might imitate him.

Cyril seems to take the meaning of the word another way, as if it imported that God had Jacob always in remembrance, explaining it by *ὁ ὢν ἐν μνήμῃ τοῦ Θεοῦ*, for he is preserved, saith he, in the memory of God, and hath ever flourishing glory, for God glorifieth them that love him. Neer to which seems to be in meaning the Syriack translation, which is, *ܡܢ ܕܥܠܡ ܕܡܢ ܕܥܠܡ ܕܡܢ ܕܥܠܡ* and the Lord the mighty God remembered him. But sure among all the explications, that which is in the first place is most punctually agreeable to the word, and most plain for the meaning. A memorial is that by which a thing is called to mind or remembrance; God's saying that his glorious name *יהוה* Jehovah, was his only memorial, may suggest to us that men were apt to pretend to make to themselves other memorials of him, such as they might think serviceable to themselves for putting them in mind of him, and that having them before their eyes, their thoughts might thereby be directed to him, and which might keep them from forgetting him. Such probably were formerly in Jacob's family, those strange Gods which were in

their hand, and those ear-rings which they had in their ears: and so did probably the Israelites now pretend to be those golden Calves which they set up to themselves, that in them set before their eyes they might have God represented to their minds and thoughts. But what he here saith, that only, his proper peculiar name by which he is distinguished from all other called Gods, and that which puts them in mind of what he, and he alone, is, is *his memorial*, sheweth that all such things, however pretended for honour to him, are things that he will not be remembered by. They indeed necessarily lead mens minds from him, not to him, and cause them to forget him, or to think wrong and mean things of him, not to conceive a right of him, who cannot by any such low things be represented, either to the eyes, or mind. And therefore Jacob that he might keep entire and unpolluted this sacred memorial of God, caused his family to put away all those false memorials that were among them; and so ought they too their golden Calves, that were not a true memorial of God to them, but led them to lies and errors, and caused them indeed to forget him, and to think false things of him, and to pollute his holy name. If the pronoun therefore should be referred to Jacob, as we have seen some would have it, the meaning must be that this was the only memorial that Jacob retained of God, and would have all his from that time to retain of him.

We may here observe that this name of God which he saith is *his memorial*, is not as it is in the Hebrew repeated in the Greek, and some other translations; the LXX in the Greek rendring, *ὁ ὢν ὁ Θεὸς ὁ παντοκράτωρ* *ἔσται μνησθῆναι αὐτῷ*, but the Lord God Almighty shall be his memorial; and so the printed Arab. following them, *الله ضابط الكل يكون ذكره*, In them *ὁ Θεὸς ὁ παντοκράτωρ*, the God Almighty, answers to, *the God of Hosts*, in the Hebrew, as it is also rendred elsewhere by them; but there is nothing that answers to the name of *יהוה* Jehovah, only that here is the verb *ἔσται*, shall be, clapt in, which is not in the Hebrew, and that Cappell thinks to have been put in the place of *יהוה* Jehovah, they reading in stead of it, *yehyeh*. But may it not be as well thought they left it quite out, and supplied the verb as necessarily understood, though not expressed in the Hebrew, which usually leaves verbs substantives to be understood, as we see the Syriack also clean omit the repetition of that name? For what reason, I know not, nor shall farther inquire. It is manifest that in changing it, or omitting it, they loose most of the Emphasis which its being repeated in the Hebrew and such trans-

* So Ribera, *semper Dei recordabatur*, and reciteth also Cyrills interpretation which follows.

lations as literally follow it, it carries with it; which also is much lost in the Chaldee Paraphrase by the omission of it in some copies which read, *וכמה דאמר על ידי משה* and as it was said by Moses, his memorial is to every generation, and generations, or to all generations. But in other copies, as in a manuscript copy of Kimchies Commentary cited, it is expressed, as likewise in one printed at Pezaro, *וכמה דאמר על ידי משה* "The Lord is his memorial to all generations. R. Salomo will have the import of the words to be, as I was from that time, so am I now, and if ye had walked in sincerity with me, as your father Jacob, I would have dealt with you as I dealt with him. That which a modern Author gives for the meaning of this, that from that time the place was called Bethel, in perpetuum celestis apparitionis memoriam, in memory, or as a memorial of that heavenly apparition, seems not to reach to the Emphasis of such high expressions. From this being spoken of Jacob and his behaviour towards God, and God's dealing with him, and of God's nature and essence, he infers in the next words:

V. 6. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

Therefore turn thou to thy God, &c. *ואתה* *veattab*, & tu, and thou, so the Vulgar and others literally according to the most usual signification of the conjunction: but that hath also the force of an illative, and so seems here most conveniently taken, and so by others *quamobrem*, ergo, and by ours therefore; and so taken shews a dependance of these words on those that went before, and gives us to look back, and consider for what occasion, what is said concerning Jacob and concerning God, is spoken, and how it so concerned them as that this exhortation should be thence inferred to them. As to those things which are mentioned as concerning Jacob, they were manifestly so ordered by God, as to be *לאות* *le'ot* (as Kimchi speaks on verse the third) a sign to his sons, or posterity after him, and more evidently to be fulfilled in them than in him. What was done by him shews what ought to have been done by them, that they might approve themselves to be his genuine seed; what was by God done, or spoken, and promised to him, what he would certainly do for them, and make good to them, if they so approved themselves, which if they did not, they shewed themselves to degenerate from him, and to be ungratefull to God, unmind-

full of his goodness to Jacob, and in him to them; and if they did not enjoy, or were deprived of those blessings to him, and in him to them promised, that to have been through their own default, if forsaking their own mercy, not through any failing on God's part, who still continued the same, able and willing to make good all his promises, even the Lord God of Hosts, whose memorial, by which he will still be known, is the Lord.

Those things which were spoken of Jacob R. Tanchum observes to be spoken of him *תנא ליה לשרה ופסילתה בל ששק* to shew forth his dignity and excellency, without doubt, not for reproof to him or his posterity, for anything that he had done. They being therefore spoken after what he saith verse the second, that he would punish Jacob according to his ways, and recompense him according to his doings, which denotes that he would punish his posterity, the import according to the meaning must be, that he will punish them for their ways, which were not like the way of their father. Among whose dignities were such and such things; and so it is for reproach to them, because they did not resemble his ways, by which he attained to those dignities, and it is as if he said that he would recompense them according to their doings, *על אשר לא* *al aser la* &c. Because they walked not in the ways of their father who in the womb took his brother by the heel.

Those passages which relate, or allude to what Jacob did, and how he behaved himself towards God, shew how they in imitation of him ought to have also behaved themselves in a constant adhering to him, as their father did, and using all means for obtaining that blessing of which he by his struggling & striving by tears and supplications got a promise for himself and his seed, from him the Lord, who is God of hosts, whose memorial is the Lord, and so was able to make good to them all his promises, and would certainly, if they did not fail on their parts, and forfeit them, and make themselves incapable of receiving, or retaining and enjoying them: and to have constantly served him, to whom he their father erected a pillar in Bethel, in token of acknowledging him for the only true God that he would serve, Gen. 28. 21, 22. and 34. 7. That which is declared concerning God's dealing with Jacob, how he of his free grace elected him before he was yet born, and preferred him in his love before his brother Esau, and gave him afterwards power to prevail with, and against him, and obtain his blessing, and all those great promises from him, who is faithfull in his promise, and every way able to perform it, and

that not for his own person only, (or so chiefly meant,) but for his posterity, if as they came from his loins, in which they then were, they should walk in his ways, and by their imitation of his virtues shew themselves his genuine seed: that, I say, shews the great obligations that were on them to engage them by way of gratitude to him, and for preserving to themselves their interest in him and those his promises, constantly to cleave to, acknowledge, and obey him, as their father, for whose sake, and in whom those gracious promises were made to them, did. But alas by what is by this and other Prophets, and the history of the Scripture declared of them, all things, as to their behaviour, appear quite contrary to that of Jacob. They forsake that mercy which he with such constant endeavours sought, and obtain'd; they put God from them, and wilfully make forfeit of his promises, even in that place where Jacob met with him, and acknowledged him, and avouched him for a God to him and his posterity, and in token thereof erected a pillar to him, turning even that place, which he in such respects called *Bethel*, the house of God, into *Bethaven*, as God in contempt calls it, *the house of iniquity*. There God spake with Jacob, and with them in him; and Jacob worshipped God, but there they set up to themselves dumb Idols, which cannot speak with them, nor do good to them: so degenerate are they from Jacob, so ungratefull to the God of Jacob. In vain will it be to pretend that they did worship him in those Idols, as representing him. He will have no such thing done in memory of him, only his glorious name *Jehovah is his memorial*, and they cannot, doing these things, look on his power, who is *the Lord God of hosts*, with comfort, so as to confide in it, for making good to them those promises made to Jacob, and his seed which they in vain pretend to be, but only with terrour, as such whereby God will certainly revenge their great ingratitude. It is not enough to say they are Jacobs seed according to the flesh, and so have right to those promises made to him and his seed, and however they behave themselves, though never so unlike him, to think they belong to them. No: "they which are the children of the flesh, these are not the children of God, the children to whom the promise by God made to Jacob belongeth, but those *who walk in the steps of the faith of that their father*."

Things being thus at present with Israel, clean contrary to what they ought to be, so as that they could not have any ground to expect that the promises made to Jacob should

still be made good to them, and God should bless them, and shew them his power in defending them and doing good to them, what can be so properly urged on them, as that they should return unto the God of Jacob by repentance, and get to be reconciled to him, by walking henceforth in the ways of Jacob? Hence then in consideration of those passages expressed, or suggested, is, according to that translation which ours follow, necessarily inferred, this as an exhortation properly following, *Therefore turn thee to thy Gods &c.*

So according to that rendring of the word which ours give, viz. *Therefore turn thee to thy God*, is there a proper connexion between these and the preceding words, and we have no reason to doubt that it is a perspicuous and proper rendring of both, the particle *ve*, in *וְאַתָּה* *veateh* by *therefore*, and the words *בְּאֵלֶיךָ חָשׁוּב* *beloheca tathub*, *turn thou to thy God*. Yet are there who differ concerning both, and so, in making the connexion, as by viewing some of them will appear. As to the conjunctive (or as ours make it, illative) particle, the Syriack renders it by *ܕܝܢ* *dein*, viz. *ܕܝܢ ܕܥܠܝܐ* *dein d'eliah* which the Latin Translator rendring, *tu itaque convertere ad Deum tuum*, makes it wholly to agree with ours, but that particle being usually put in the signification of *moreover*, or *but*, if it should be so taken, here would make a little different reading, *moreover*, or *but*, (*quare & tu &c.*) or *and, do thou also turn unto thy God*, which will be the same with, *therefore do thou also turn*, viz. as Jacob did; which will be still an exhortation to the same duty, and inferred from the example of Jacob, that they might be like him, and obtain like favour, to * which the particle *therefore*, may also refer, as well as to the consideration of their present unlikeness to him, and with that so rendred will agree that of Castalio, *tu quoque ad Deum tuum redeas, and thou also*. That also of those who render it, *autem*, *but*, will be to much the same purpose. R. Tanchum explains it by, *ܡܥ ܕܠܝܟ* *mech d'leik*, or, *yet notwithstanding*, viz. *ܡܥ ܕܠܝܟ ܛܒ ܗܝܬ ܡܪܝܬ ܒܝܕܟܡ ܫܘܐ ܐܝܢ ܕܡܪܝܬ ܡܪܝܬ ܕܡܪܝܬ* *mech d'leik tab hit marit bidkem shua ain d'marit marit d'marit* notwithstanding, the cure of this malady, (viz. the ill condition which you have brought your selves to by your evil doings) is in your hand, which is that you turn unto God, which in this agrees with our rendring, in that both imply, that the only way for them to escape God's judgments is repentance, and by that they may yet hope to obtain God's favour.

* Rom. 9. 8. * Rom. 4. 12. * Grot. Eren. * Exemplo Jacobi.

The particle *and*, by which it is by many rendred, will be indifferently taken in any of these senses, according as the verb following shall require. That verb is **תשוב** *tashub*, which is of the future tense; but by ours rendred, as that tense in the Hebrew is oft used, in the signification of the imperative mood, *turn thou* &c. And so it is by others, as we have seen in the Syriack, by others in the future, & so in the Vulgar Latin as most commonly readd, *converteris*, which the Doway accordingly englisheth, *and thou shalt convert to thy God*. But some observe it by others to be readd, *converteris*, or *convertere*, be converted; and others say, it is however so to be understood, exhorting them so to do, that they may be like their father Jacob.

Others look upon it as telling them what they ought to do; so Arias Montanus observes the form of the future, *ad officium perpetuo faciendum accommodari*, to be used to denote a duty that ought perpetually to be done; and so this here to shew that it was the duty of the Israelites faithfully to cleave unto God, and serve him, whom they had found hitherto to have taken care of them by his providence, and as they would desire he should still take care of them. In this way the Arab. MS. reads **وانت يجب ان ترجع الى الله** *and thou oughtest to return unto thy God*. These all, however they differ a little as to the connexion, yet as to the signification and construction of the words agree that by them is denoted a turning unto God, so that the prefix **ב** *be*, in **באלהיך** *beelobeca*, should signify the same as if it were the letter or particle **ל** *le*, or some other particle signifying *to*, as **אל** *el*, or **ע** *ad*, with which that verb when it imports turning to God by repentance is usually construed, whereas **ב** *be*, otherwise more usually and properly signifies *in*, or *with*, and that is by R. Tanchum here noted **באלהיך מוצע לאם לאן אלמעני לאלהיך** *the letter b in the word beelobeca is in place of l*, for that the meaning is, *turn, or thou shalt return, to thy God*; but it being not commonly so used, others think it to be taken in its more usual signification, and so ought to be rendred, *and thou turn thee in thy God*: so the LXX **και εν τω θεω επιστρεψεις**, and the printed Arab. **وانت باللهي ترجع** which the Latin Translator renders, *tu ergo per Deum tuum convertere*, do thou therefore by thy God turn, more literally it would be, *and do thou return in thy God*. Cyril also saith it is as much as, **אלוהיך**, by God, i. e. *thou shalt do it by him*, i. e. *by his chastisements brought to return to him*, though otherwise thou wouldst not; which makes

necessarily something a different meaning, as Mercer thus explains it, i. e. *ope Dei, by the help of thy God*, as much as to say, *si respicere coneris &c. if thou shalt endeavor to repent*, God will not fail thee of his help, but will be with thee to reduce thee to himself. And the same he takes to be the mind of Aben Ezra expounding it, *if thou wouldst return to thy God he would help thee to reduce thee to himself*. R. Salomo seems much after the same way to understand it, though he mentions not the word God, *thou maiest rely on his promise, and his (staff, or) support; in which he hath bidden thee to confide, and thou shalt return to him, only keep mercy and judgment &c.* Him, I suppose, Drusius follows, when he says, *forte per beth fiduciam innuere vult &c. i. e. perhaps by the letter, or particle be, he intimates trust or confidence, as if he should say, fretus Deo tuo redi ad eum, relying in, or on, thy God return unto him*: but Kimchi goes farther, and doth not only change the construction of the words, by reason of that particle **ב** *be*, signifying *in*, being joined with the noun governed by the verb, but looks upon it as probably requiring the verb it self to be taken in a different signification from what the others give, viz. not of *turning to*, (though he saith it may be also so rendred) or *turning by the help of God*, but of *resting*, that it may be rendred, *and thou shalt rest in thy God*; his explication of it being, *thou which art the seed of Jacob if thou wilt rest in thy God, on this condition maiest thou rest on him, and shalt not fear any enemy, if thou keep mercy and judgment &c.* The Chaldee seems to favour it, rendring **ואת כפולחנא דאלהיך חזקה** which the ordinary Latin translation, (as in Bibl. Pol.) renders, *tu autem in cultu Dei tui confortaberis*, that is, *but thou shalt be strengthened in the worship of thy God*; but others render, *fortis, or firmus esto, be strong, or firm, or persist in the worship of thy God*. Both these doth the word **שוב** *shub* signify, viz. *to return*, and *to rest*, and both make here a good meaning. The particle signifying *in*, joyned to it may seem to favour Kimchies opinion, which Abarbinel also in one exposition follows, but the following words seem rather to agree with the notion of turning by repentance, the words being **חסד ומשפט שמר** *chesed umishpat shemor*, *keep mercy and judgment*, the doing of which is a proper note of conversion, or turning to God by repentance, and effect of it, and so withall (that the other meaning by Kimchi given may at once be taken in) a cause of finding rest and quiet in him, which they that will find, must keep them.

Cocceius takes the words in yet a different signification, rendring, & *tu in Deum tuum*

P Petr. à Fig. q Sa. Menoch. Tir. He saith that on the contrary ל, is sometime used for ב b. Tarnov. approves his way. כהנשהו במשענו Rivet.

verteris? and wilt thou turn against thy God? alledging for like use of the word Lam. 3. 3. **כִּי יִשׁוּב** against me is he turned. In this way will the scope be the same, viz. a calling on them to turn to God, and not against him: but this way that ours take seems the plainest.

שמור shemor, keep, so the LXX **φυλάσσω**, the Chaldee and Syriack **טָר** tar, both Arabicks **حَفِظَ**, the Vulgar Latin and ^wothers *custodi*, ^xothers *serva*, or ^y*observa*, all to the same signification with our keep; in which word ^zsome place an emphasis, as if it were more than if he had barely said, do mercy and justice, viz. that it seems to require not only a doing of them slightly, or at some times, but with diligence and constancy attending to the things named, so as nothing belonging to them be omitted, which things are **חֶסֶד וּמִשְׁפָּט** chesed umishphat, mercy and justice.

Concerning the signification of the first word **חֶסֶד** chesed, we have elsewhere spoken, as on c. 2. 19. where it is rendred *loving kindness*, and c. 4. 1. where it is rendred *mercy*, and c. 6. 4. where it is rendred *goodness* in the text, but in the margin *mercy*, or *kindness*, and v. 6. where it is again rendred *mercy*, as likewise c. 10. 12.. From what hath been said on those places, and more especially on c. 6. 4. it appears that the word as it is more usually spoken of mercy and kindness from God to man, or man to man, so that it may be taken also for piety of men towards God, and there be who think it may be so rendred here, viz. *pietatem*, that so it may denote as well piety towards God, as kindness towards men. The MS. Arab. seems so to take it, rendring **الدين** addin, *religion*. Castalio doth render it *pietatem*, and Drusius saith it may be so rendred, *piety*, ut ad primam tabulam referatur, *judicium vero quod sequitur ad secundam, that so it may comprehend the duties of the first table, and judgment, which follows, those of the second table*, and so both together injoyning them to keep all their duty to God and men. But others, as he also observes, taking it in its more usual notion of *mercy*, refer it to the duties of the second table, all which they will have to be noted out by these two, viz. 1. chesed, *mercy*, which then will comprehend both bowels of mercy, ^binward compassion and tender affection, love, kindness & gentleness towards men, and also all outward acts of beneficence and charity in doing good to them, even above what strict justice might require, ^cpardoning their faults, bearing with their weakness, relieving their necessities, doing to all as we would they should do to us; and 2. mishphat, *judgment*, which imports doing right in all

kinds, rendring to all their due, so as not only to concern that equity which is by those in place of publick judicature to be observed in their passing sentence, but also that which every private man in his dealing with others ought to heed to, giving to all their due, not defrauding, hurting, or oppressing any, to omit other things as perhaps not so much pertaining to this place, which under this name also may be comprehended, viz. giving to God his due, and being also just to themselves, and judging themselves impartially for their sins, and duly reproving others, as we have shewed on Micah 6. 8. where both these words likewise occur in his saying, *what doth the Lord require of thee but* **עֲשׂוּ מִשְׁפָּט** asoth mishphat, *to do judgment*, i. e. as ours there render it, *to do justly*, and **וְאַהֲבָת חֶסֶד** veahabath chesed, *to love mercy*. From the joyning these here together Lyra observes that they are both together to be heeded to, so as one be not defrauded of its due exercise under pretence to the other, that we do not pretending to mercy omit to do what is just, nor pretending to strictness in judgment transgress the bounds of mercy and charity, quoniam misericordia (saith he) sine judicio pusillanimitas est, & judicium sine misericordia crudelitas, *because mercy without judgment is pusillanimity*, (or shews want of courage,) and *judgment without mercy is cruelty*. Both these doth God himself exercise together, I am the Lord which exercise **חֶסֶד וּמִשְׁפָּט** chesed mishphat ut sedekah, *loving kindness, judgment and righteousness*; for in these things I delight, saith the Lord, Jer. 9. 24. As he himself delighteth in exercising them, so doth he also delight in seeing others to exercise them, and requires those that understand and know him, so to do. That these here may shew themselves truly to turn to him, he commands them to keep and observe them.

These words so understood do indeed plainly comprehend all the duties of the second table, our whole duty to man, and ^dthose that go that way that we are speaking of, look then on those that follow, and wait on thy God continually, to respect the duties of the first table containing our duty to God, looking on the word **קִוֵּה** kavveh, which ours render wait, others *spera*, *hope*, as the Geneva English do, others *fide*; *trust*, as ^ecomprehending whatsoever the love of God requires from us, in iis quæ ad Deum immediate spectant, *in those things which immediately respect God*, uno sperandi verbo, under the one word of hoping. For, saith Rivet, he that adheres to God and is intent on him, or depends on him, in vero Dei cultu omne tulit punctum, *hath reached to the ut-*

^w Fag. Munst. Tig. ^x Cast. Grot. ^y Jun. Trem. ^z Petr. & Fig. Zanc. Par. Tarnov. ^a See c. 6. 4. God is not pleased with such **חֶסֶד** goodness or mercy as goeth away like a cloud, or as the early dew. ^b Zanchi. ^c Pam. ^d Calv. Zanch. Pare. Riv. Tarnov. ^e Rivet.

most point in the true worship of God; for hope in God cannot be without faith, from which ariseth invocation, and then necessarily follows thankfulness; so that under this word by a *synecdoche* is comprehended all the worship of God. But then, why the duties of the second table are put here in the first place, they think this a plain reason, because men may deal hypocritically in their pretence to the duties of the first table, pretend much interest in God, to acknowledge him only as their God, to be zealous in his service and of his honour, and mean while neglect their duty to men; yea colour the breach thereof, their wrongs and injuries to them, under the pretence of promoting his glory, whereas this can be no true piety. That requires that he that would approve himself to love God, love his brother also, and exercise mercy and judgment to him, and by these fruits is his piety made visible, and to be judged of by men; and therefore do the Prophets frequently, inverting the order of the commandments, urge these in the first place, as that by which the truth and sincerity of their respect to the other may be discerned, and is made manifest. So they observe that Micah, c. 6. 8. useth the same order, saying, *what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* putting first their duty to man, as that whereby the sincerity of what they shew of duty to God will be discerned, and that our Saviour Christ himself, Matt. 19. 17, 18. to him that asked him what Commandments he should keep that he might have eternal life, answereth, *these, thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not beare false witness, honour thy father and thy mother, and thou shalt love thy neighbour as thy self*, which are the Commandments of the second table, here comprehended under *keeping mercy and judgment*, without expressly mentioning the Commandments of the first, which no doubt he would profess himself to observe, but except he kept these, could not approve himself to men so to do.

But although this which they say be undeniably true as to the matter, yet I doubt whether it be a necessary proof that the Prophet here useth that method that they say he doth, of putting first the duties of the second table in these words, *keep mercy and judgment*, and then after them those of the first in these following, *and wait on thy God continually*. For why may we not as well think the foregoing words, viz. *turn thou to thy God*, to respect the Commands of the first table, and to require the due observance of them, which all certainly the turning unto God in reality and truth, or (ac-

cording to the other reading) *the acquiescing in him as their God*, doth necessarily comprehend? And then will these last words follow as a farther exhortation, calling on them to attend on God in constant performance of those duties, or else as a motive to urge it on them, from the benefit of so doing, and the happy condition they shall then be in, of security in God, and confidence for depending and relying on him in all occasions and conditions, as if they sounded, *then wait, hope, or trust*; or the LXX have it *ἐγγίζε, approach, or draw near to thy God continually*.

For such use hath the imperative mood not infrequently, so as to infer what shall follow on the doing something before enjoined, as Gen. 42. 18. *וְעַתָּה עֲשׂוּ וְחַיִּי* *this do and live ye, i. e. do this, then you may live, or shall live*; and Prov. 4. 4. *שְׁמֹר מִצְוֹתַי וְחַיִּי* *keep my commandments and live, i. e. then shalt thou live*, with other like examples in which it doth not so much injoin the doing of a thing, as shew they shall be in a capacity of doing it. So here, in this way, will the words import, *turn to thy God, and keep mercy and judgment, and then shalt, or mayest thou, securely wait on thy God continually*.¹ This way Grotius seems to take, his note being, *non est quod ipsi diffidas dummodo tu officium tuum facias, there is no cause that thou shouldest distrust him, if thou do thy duty*. So Brenn. *sic semper spem tuam in Deo collocare poteris &c. so mayest thou still place thy hope in God*. And that I take to be the meaning of R. Salomo, *keep mercy and judgment, וּמוֹכַח אֶתְּךָ לִקְוֹת, וְיִשְׁעוּ תָמִיד* *and thou hast confidence given thee to hope for his salvation continually*.

Kimchi seems to take these words as an explication of the former duty, while for explication of them he saith, *וְהוּא צִדְקָה וְיִשָּׁר* *for this is righteousness, and right (or just, and meet) that thou wait continually on the Lord*; which way others mentioning seem to approve of: So Capito, *hæc tua iustitia, hæc tua aquitas, ut indefinenter speres in Dominum Deum tuum: alias per spem divergens, iniquus atque injustus &c. this is thy justice, thus thy equity, that without ceasing thou hope in the Lord thy God: turning aside thy hope any other way thou shalt be injurious and unjust*: so Drusus, *quod æquum est ut hoc facias, nam ab eo omnia manant, it is just that thou so do, for all things come from him*; and Petrus à Figueroa saith, *that iudicium, & iustitia, & rectitudo mentis est id quod subiicitur, judgment and justice, and rectitude of mind is that which he subjoins, viz. in the next words, wait on the Lord always*. Thus they make out the connexion or dependance of these

¹ 1 John 4. 20. * Gloss. Gram. l. 3. p. 358. ^b So Dr. Stokes, *so mayest thou altogether expect the like help from God, and put thy trust in him*.

words with the former, but the former way may seem plainer.

By what we have spoken of the connexion of these latter words with the foregoing may sufficiently appear the scope of them; yet may we add something concerning the signification and force of them singly. By the different, but equivalent renderings of the first word קָוָה *kavveh*, which we have mentioned, *wait on, hope in, trust in*, appears the signification of the root of it, which is, according to Abuwalid, *الرجاء hope*, and *التمنى wishing for, desiring, or expecting*; and according to Kimchi *הסבר והחלול hope and expectation, waiting on or for*. The learned Nic. Fuller comparing it with another signification that the same theme hath of *gathering, or flowing together*, thinks this may be taken from that, in as much as, *ad eum quem expectamus confluent vota nostra, & assidue fertur animus vehementi desiderio, to him whom we expect, or wait for, our desires flow together, and our mind is continually carried with vehement desire*; which will not ill fit the purpose here, where is manifestly required a setting the whole intentions of the heart on God, with a confident dependance on him, and patient hope and * expectation of good from him, which how constant, firm, and sincere it ought to be, the word תָּמִיד *tamid*, *continually*, joyned to it, shews. That word hath no small weight in it, shewing with what circumstances, or properties their waiting, or hope on God, and trust in him, ought to be attended; as that it ought to be on him alone, on him always, without doubting, fainting, failing, intermission, or ceasing, in all occasions & conditions that may befall them without exception of time: even in their adversity, *quantumvis res videantur desperatae, although they may seem in a desperate condition*, saith Rivet, that they may not thereby be driven to hope in any other, or to look after any other but God alone, who can and will deliver; to which purpose the Chaldee, *expect the deliverance of thy God always*. In their prosperity, saith Kimchi, *although thou enjoy much prosperity and wealth, and riches, as professing all to be from him, oughtest thou to be mindful of him, confessing all to be from him*. as in the Law it is said, *that they should not say in their heart, my power and the might of my hand hath gotten me this wealth, but thou shalt remember the Lord thy God, for it is he that hath given thee power to get wealth*, Deut. 8. 17, 18. not as they at present, who said, v. 8. *I am become rich, I have found me out substance*. To the like purpose Aben Ezra, *and hope in him, or wait on him, and rely not on thy wealth, or on thy*

strength, for from him is to thee thy strength, and also thy wealth.

Others look upon it, as having respect to their present sinfull condition, that notwithstanding they had turned from the Lord they should yet hope in him for pardon of their sins, and deliverance from those evils that their sins had brought on them. So Zanchi, *he teacheth that although they be immersed in many sins, yet with confidence and hope in God they should still lift up their heads towards God, and though he should seem to be wroth with them, and become their enemy, yet they should never despair of his mercy, but hope in him, and wait on him always*, as Job, who saith c. 13. 15. *though he slay me, yet will I trust in him*; for there is no time in which, nor any sin so great for which, we should cease to trust in God. Consonant to this is what we have Psalm 45. 5. *Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about*; and Psalm 130. 7, 8. *let Israel still hope in the Lord, for with the Lord is mercy, and with him is plentiful redemption, and he shall redeem Israel from all his iniquities*.

This particular doth Abarbinel also seem to refer to, giving for explication of the words in his sense, *in cleaving to the Lord thou shalt be at rest and quiet, although thou hast committed much sin*, *לֹא יִמְנַע מִמְּךָ דַּרְכֵי הַתְּשׁוּבָה וְהוּא יִמְנַע מִמְּךָ הוּא וְקוֹרָא אֵל יְהוָה תָּמִיד* *he will not hinder from thee the ways of repentance, this is that which he saith, hope in, or wait on, the Lord always*. But without limiting this that they are bid to do, to any particular, there is no case, or condition can be put to which this word תָּמִיד *tamid*, *continually*, will not extend it self, and be applicable.

In like general terms have we the same duty, though in different words, exhorted to, Isaiah 26. 4. *trust ye in the Lord for ever*; and the reason why they should so do added, *for in the Lord Jehovah is everlasting strength*. Which reason we have here also in the preceding verse, *the Lord God of hosts is his memorial*: from his being so is inferred this exhortation, *therefore wait on thy God continually*. That certainly is the reason for which they may without doubting, and ought so to wait on him, yet it being not immediately joyned with it, but after other duties of, *turning to their God, and keeping mercy and judgment*, intervening, plainly shews that there is a due qualification required in them, that they may be fit, and have confidence so to do, viz. that they first turn unto their God, and keep mercy and judgment, viz. by repentance and doing good draw neer to him, and then they may also

* Cap. Conc. It includes *fiducia*, none wait so on any, in whom they have not confidence grounded both on his ability and will. See 1 Chron. 16. 11.

with good assurance *draw neer to him* (as the LXX not amiss to the meaning, though not so strictly to the signification of the word here, renders it *ἐγγίζει*) in waiting and relying on him, not doubting but in due time he will do what they wait on him for, when and how it shall be best for them. This inseparable connexion is there between these duties, and one requires necessarily the other. First they must *turn to God, and keep mercy and judgment*, then must they, to shew their right thoughts that they have of him, that they know and remember him by his memorial *Jehovah, wait on, hope, or trust in him*, and then may they boldly, and confidently do it, not fearing any disappointments, he being such, and no change or failing in him. If otherwise by neglect of those duties separating themselves from him, and putting him from them, they shall pretend to *wait on him*, and fail of being regarded by him, they are not to say that they are in vain bid to *wait on him*: we have an answer for them in what is said Isaiah 59. 1, 2. *Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.* Why? Not that he is not the same that he was then, when he bad them to wait on him, but that they were not such, or so qualified as to be fit to wait on him, nor such as he bad so to do. So where the same confidence is given of trusting in the Lord, is added as a necessary qualification in them that will so do, *and do good*, Psalm 37. 3. They that will commit their souls unto him as unto a *faithfull Creator*, must do it *in well doing*, 1 Pet. 4. 19. So do these duties here exhorted to, depend one on another, and that they may be fit to perform this latter *continually*, they must *continually* perform the other: that word, though joined to this and expressed in it, is necessarily supposed and understood in the others also. A failing in them will cause an incapacity of doing this effectually, but they being heeded to, nothing shall make this ineffectual, or not to obtain its proper end, and be a constant comfort to them, that ^m *nor tribulation, nor distress, or persecution, or famine, or nakedness, or peril, or sword, nor death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature shall be able to separate them from the love of God.* No failing can ever be on his part, let them not fail themselves by omitting their duty to him, but constantly do that, and then may they with confidence *wait on him*, and that *continually*, they shall never fail of what shall be good for them.

Other words also in this verse are there which besides their ordinary signification have here an Emphasis in them, and imply more than is expressed, as the first word *וּמָחֵר* *veattah, and thou, or and do thou also turn &c.* The calling on them particularly with this word coupled to the preceding by its conjunction, or illative, *and, or, therefore thou also*, intimates that at present they were not so as he, to whom respect is had, was, *viz.* their father Jacob, and so taxeth their being degenerate from him, and altogether unlike him. He clave stedfastly to God, and would not on any terms let him go. Their being called on that they should return to that God, shews that they had not so done, but had let him go, or turned away from him, and therefore that they might approve themselves to be of the same mind with Jacob, and to be like him, and obtain that blessing which he did for himself and them, must turn again to God, lay fast hold on him, and cleave to him: till then they shall in vain boast of their relation to him, and call themselves by the name of *Jacob*.

In the second place we may observe much the like, in that the affix of the second person *ךָ* *ca*, in *Eloheca*, being of like use, of particular designation, and restraining or appropriating the subject spoken of, in some particular respects to him that is spoken to, which it hath not to others in common. It being here twice joined (*viz.* in respect to a double or repeated duty) to the name of God, appropriating or limiting him (as it were) to Ephraim, so as if he were by some peculiar interest and relation theirs more than he is others, or ought so to be, doth not obscurely tax them both for defection from God, and great ingratitude to him. *Thy God*, not so only as to others, being God of all, but so as to note peculiar right in him to thee, and in thee to him; for so God, although God of all in common, yet had still such to whom in a peculiar manner he owned himself as such, and chose those from among others for his peculiar people. So St. Peter calls those believers in Christ, who were brought by those means into a nearer relation to God than formerly they were, and from ⁿ *lo Ammi* became *Ammi*, a *chosen generation, a peculiar people*, 1 Pet. 2. 9. whom he teacheth to call God, *his God*, and *their God*, John 20. 17. Such of old before Christ's calling in others to that great privilege, were more particularly Israel above all other nations. God had *avouched them for his peculiar people*, and they him alone for *their only God*, Deut. 26. 17, 18. He in so doing promised them to make them *high above all nations in praise, and in name, and in honour, that they might be an holy people unto the Lord*

^m Rem. 8. 35.ⁿ C. 2. 23.

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their

their God, v. 19. This privilege he had vouchsafed to them while they were yet in their fathers loins, as he promised to be a God to Abraham and to his seed after him, Gen. 17. 7. They in avouching the Lord to be their God had obliged themselves to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice, not to serve any other God but him.

How the Lord made good his word to them, the history of Scripture all along sheweth, as in preserving them in Egypt, and raising them up to be a great people notwithstanding all the endeavors of Pharaoh and the Egyptians for destroying them, Ex. 1. so from the land of Egypt, which he in particular mentions here v. 9. as that goodness whereby he shewed that he was the Lord their God, so that all the world could not but confess that there was no nation so great that had God so nigh unto them, as the Lord their God was to Israel, Deut. 4. 6, 7. But how they most ungratefully on their part brake covenant with him, as all the many stories of their rebellions in the Scripture shew, in departing from him, and denying by their deeds (what in words they would profess) that they acknowledged him to be their God, contrary to the example of Jacob their father; so do these words plainly intimate by bidding them turn unto thy God, and wait continually on thy God. This shews that in that condition they were at present in, they did not so, and indeed that which they are always in this prophecy taxed for, is their forsaking God to run after their Calves, and Baals, and other Idols, as acknowledging them the givers of good to them, and for, instead of depending on God and putting their trust in him alone, their looking for help to maintain them in their rebellion against God to the Egyptians and Assyrians: so that in speaking to them in this language, thy God, which in it self contains the greatest dignity, and greatest privilege and happiness that can be to any nation, as happy are that people whose God is the Lord, Ps. 144. 15. he doth indeed rather shew forth their disgrace, and reprove them, in that he that had all along been so, and ought to be so, and would be so for his part, was by their default forsaking him in falling from him, made not so.

And so these words, while they shew what they ought to be, and exhorting them to be so, do at once tax them for not being so, and shew that now in stead of these great privileges which they might expect from the Lords being their God, there was no reason they should look for any thing from him, but what he saith Amos 3. 2. you only have I known of all the families of the earth, therefore will I punish you for all your iniquities. How contrary also

they were to what they are in this verse shewed that they ought to have been, and are exhorted to be, the next words likewise expressly shew.

V. 7. *He is a merchant, the balances of deceit are in his hand: he loveth to oppress.*

He is a merchant, the balances of deceit are in his hand &c. so we have in the text of our translation, but our margin hath, or *Canaan*, retaining the same word that is in the original untranslated; and so doth the Geneva English in the text it self, *he is Canaan*, which gives us to take notice of a double use, or notion of the word כנען *Canaan* in the Hebrew tongue. One as it is a proper name, and that we find it to be of a person, of a people, and countrey. By that name was called a son of Ham, Gen. 10. 18. and 10. 6. cursed together with his posterity by Noah, c. 10. 25. From him those his posterity the Canaanites, and the countrey wherein they lived also, the land of Canaan, had their name, and it may be indifferently taken for either of them. Here it it be retained, it is manifest it must be understood of that people, or one of that nation, or countrey. A second notion is the signification of a merchant, not from any thing in the root of the word that directeth to that signification, but because the Canaanites seem to have been men much given to that employment, and skillfull in it, so that others, though not of their nation, yet of that profession with them, were called by that name, turned from the name of a nation to the name of a profession. And so it is elsewhere in the Scripture used, though in different forms, so Job 41. 6. בין כנענים *among the merchants*; and Isaiah 23. 8. כנעניה *her traffickers, or merchants*: and Prov. 31. 24. ללכנעני *laccenaani, to the merchant*; and thence merchandise, or wares called Jer. 10. 17. כנעתך *cinathec, thy wares*. Betwixt these two notions are Interpreters divided in their renderings and expositions of the expression, though all agreeing as to the scope, to wit, that it is spoken by way of reproach and reproof, and not without indignation, of Ephraim, as will easily appear by looking on it in either way. Some therefore take it, as we said, for a proper name, and without farther rendering it, read it as so, *Canaan*. So the LXX *Κανααν*, & the printed Arab. following them *كانعان*, and the Syriack *ܟܢܥܢ*, the Vulgar Latin also *Chanaan*, and so divers also of the more modern Translators, some putting *Canaan*, some *Cananeus*, a *Cananite*: and as so it will import according to the note in the Geneva

English, *he is more like the wicked Canaanites than* *gaily Abraham or Jacob*, noting that they were so unlike Jacob their father before mentioned, that they were not to be reputed his genuine seed, but as if their birth and their nativity were of the land of Canaan, their father an Amorite, and their mother an Hittite, as he upbraided Jerusalem, Ezek. 16. 3. Consider what sort of people the Canaanites were, a cursed generation from a cursed father, so overcome with wickedness that God devoted them to destruction, and to be cut off from that good land which they possessed, that he might place Israel therein, Israel the seed of blessed parents, whom therefore for their fathers sake he loved, and entailed his blessing on, and for that end framed them for a peculiar people to himself, and that they might so be, and continue, gave them such holy laws by observing which they should be so, and he be still their God to bless them, and they be his blessed people; and for God then to call them, which called themselves *Israel*, and were so according to the flesh, not *Israel*, but *Canaan*, or *Canaanites*, (by way of indignation) what greater reproach could be possibly cast upon them? What is it less than a reverling of, or a curse contrary to, that blessing to Jacob, *Thy name shall be called no more Jacob, but Israel*, Gen. 32. 28. and 35. 10. while here is as much as said, *Thy name shall be no more called Jacob, or Israel, but Canaan*, as not having right to the blessings belonging to Israel, but heir of the curse belonging to Canaan? So by way of the greatest reproach that could be given, in the history of Susanna doth Daniel say to the wicked Elder, *O thou seed of Canaan, and not of Judah*, v. 56. To name them *Canaan*, shews them not to be worthy of the name of *Israel*, nor to deserve to inherit longer that land given to *Israel*, and to enjoy those privileges and blessings promised to them, but to be cast out of it as the Canaanites were, for their wickedness like to theirs, and which made them to deserve to be called by their name, and to be reckoned for one with them.

This will the words suggest to us according to the way of those who take *Canaan* here as a proper name, or name of that people whose land, God having dispossessed them, gave to Israel the right and possession of, without looking to what follows, in respect to which Ephraim is more particularly compared to them, viz. because *the balances of deceit were in their hands, and they loved to oppress, or deceive*. That is added to shew wherein Ephraim more particularly resembled them: and that being a sin more particularly incident

to Merchants, as the *Canaanites* generally are taken to have been, makes, as we said, others changing (as ours in the text do) the proper name of a nation or people into a common name of a profession, to render it *Merchants*. So the Chaldee חֲנֹנִי *merchants*. So the MS. Arab. التجار *a merchant*. So R. Tanchum כָּנַען הָרָמָה האֵנֶר *This Canaan, (or Canaan here) is a merchant*. R. David Kimchi also הוּמָה הסוֹחֵר *Canaan, that is a merchant*; and so R. Salomo ואתם סוחרים *and you are merchants*, and so among modern Interpreters several. To be a merchant simply is in it self no reproach, but then there must be looked to what follows as an epithet, *the balances of deceit are in his hands, he loveth to oppress*, and that will make it so, viz. to be such a merchant as the *Canaanites* (from whom merchants, because they are oft too like them in the way of their dealing, borrow that name) usually were. It may seem so, not only by what is pointed out here, but from what they were infamous for among other nations, viz. that they were φιλοχρηματισται, καὶ πωλεῖται; covetous and deceitfull, using any unlawfull ways of cheating, whereby they might gain to themselves. This certainly will make them odious and worthy of reproach, as particularly that here mention'd of using false balances, which to be a thing forbidden by God, and which he abominates and those that use them, we may learn Deut. 25. 13. -- 16.

If *Canaan* then be taken as a proper name, the following words then give a reason why they deserve so to be called, viz. because guilty of those ill qualities, of fraud and oppression, which were a known property of that people: if appellatively, so as signifying a merchant, then do they describe what sort, or like what sort of merchants they were, not honest fair dealing ones, but such crafty, deceitfull ones, who intent on their gain, stick not on any means whereby they may compass their ends, false in their dealings, in their weights and measures, and not abstaining, if it lay in their power, even by force and violence to take what they have a mind to. So do the former words, *the balances of deceit are in his hand*, seem to denote what is done by fraud; the later, *he loveth עשוק עשוק* *ashok, to oppress, or deceive*, what is done by force or violence, as the LXX here render καταδυναστεύειν ἐν δόλῳ, *he hath loved, opprimere per potentiam*, (as the Latin translation hath it) *to oppress by power*; or as the Arab. لا يجبر *that he may prevail*, viz. by any means get what he would; the Syriack לחלוק *to oppress, or defraud*. The MS. Arab. الغشيم *loving injury, or oppress-*

P Pag. Jun. Trem. Pisc. Druf. Iustitor, Cocc. q As Grotius notes out of Homer and Philostratus. v Lev. 19. 35, 36.

tion. The Vulgar Latin render, *he hath loved, calumniam, calumny*, which though it may seem to signify something else, yet is 'from Jerom noted in this place, and elsewhere in that translation, to signify, *opprimere homines per potentiam, to oppress men by power, or oppressionem, oppression*. Under these two heads seem all unjust and injurious ways, by which wrong is done, comprehended, and so Israel accused of them, shewed not to do what in the foregoing verse it is shewed they ought to have done by being called on to do, viz. *to keep mercy and judgment*. We may add, it shews them to have been altogether unlike their father Jacob, whose example they have in this chapter both in the preceding and following verses set before them, and from whom they would be called still Israelites, of whom it is said Genesis 25. 26. that he was **איש ישר** *ish tam, a plain man, a man without guile*, and so therefore them not to be Israelites indeed: a right description of which we have from our Saviour in his commendation of Nathaniel, to be such in whom is no guile, John 1. 47.

The words then are a sharp reprehension of them for being otherwise than they ought to be, and the expression in which it is urged, full of vehemency, which it will not be amiss to take notice of. It appears by the abruptness of it, a sign of no small indignation towards them for their doings, as unworthy of them that would be called *Israel*, or looked on by God as his people. The words in the original are only **כנען בידו מאוני מרמה** *Canaan, in his hand the balances of deceit &c.* or in the other signification, *a merchant in his hand &c.* without any more words, for making the sound of which more plain, ours supply, *he is*, writing it therefore in other letters, to note it is a supply, and not expressed in the Hebrew: and so Junius and Tremelius, *mercator est*, to which Piscator making it to depend on the foregoing words premised, sed, *but he* (viz. Ephraim) *is a merchant*. Of this Drusius saith, *durum mihi videtur*, that it seemed to him an harsh translation, and he would rather have to be understood, *notam similitudinis, some note of likeness*, that so the clause may better agree with what follows, that it might run, *ut mercator, as a merchant having in his hand a deceitfull balance &c.* so Ephraim said, *certainly I am become rich*. And some others to give the meaning of it, do likewise express a note of similitude, as Pagnin, who renders, *instar mercatoris in cujus manu itatera dolosa opprimere dilexit, as a merchant in whose hand is a deceitfull balance he*

loved to oppress. Munster also, though something differently, *Chananæo assimilaris in cuius manu est itatera dolosa cupiens vim inferre, thou art like a Canaanite in whose hand is a deceitfull balance desiring to do violence*. R. Tanchum to make the words not to sound abruptly takes ano her way, viz. by making *Canaan, or merchant*, the vocative case, supplying the particle of calling to, **يا** *O*, and the meaning to be **يا من هو تاجر بيدده موازين المكران** *O he who is a merchant is whose hands are the balances of deceit, seeing he hath loved oppression and wrong*. The Syriack Translator avoids the abruptness by a different placing of the words in the construction **مساكين يا تاجر بيدده موازين المكران** *the balance of deceit is in the hands of Canaan, and he loveth to oppress, or defraud*. Some think the name absolutely put, and to import as much as, *quod ad mercatorem, vel Cananæum attinet, as for what concerns the, or this, merchant, or Canaanite*.

Any of these ways give us well the meaning of the words, but there seems to be a greater Emphasis, and passion, or earnestness in them, if the first word be by it self uttered, as we said, in *an abrupt way, as to say, *Canaan! or Canaanite! or merchant!* as it is in the Hebrew, and so also in the LXX, and the Vulgar Latin, and in the printed Arabick **كنعان** *Canaan*, and in the MS. Arabick **التاجر** *a merchant*, without any thing supplied or added to it; so doth it import greater indignation at him who is so spoken to, or of, implying that they were not what they should be, viz. *Israel*, nor worthy to be called by that name; but were such as they ought not to be, viz. *Canaan*, mere *Canaanites*, or *Merchants*, and deservedly so called by that name, than which nothing could be more reproachfull to them, shewing them to have nothing in them which might shew them to be allied to Jacob, nor to have any thing of him in them, or any thing whereby they might shew themselves to be related to God as his peculiar people, and then the following words, *in his hand are the balances of deceit &c.* shew why they are deservedly so called, & why God conceives such indignation against them, as even to scorn to speak to them in fair language, or call them by their ordinary and usual name.

Such reproach and reproof of them for what they did, cannot but include, or imply a prohibition to them from continuing to run on in so doing, but to warn them to the contrary; and therefore the Chaldee taking his

^f Per. à Fig. ^g Trem. Dane. so Micah 6. 10. 11. 12. ^h He notes that **אֵהָב** *ahab* is the preterperfect tense. ^w Lively. ^x Calv. Zanchi. ^y **التاجر بيدده موازين المكران للغشم**.

liberty of giving what he takes to be the scope and meaning of the words, not a literal rendring, thus paraphrafeth them in that way *וְהָיוּ כְּתֻרָן* &c. *be ye not like to merchants in whose hands are balances of deceit.* *וְהָיוּ כְּתֻרָן* they love to do violence. Such admonition certainly ought they to have taken from God's reproof of them for their ways, and the declaration of the odiousness of them in his sight, and his indignation against them; but how contrary their behaviour was, appears from the next words, which shew that instead of taking notice of the errors of their doings, and acknowledging them, and repenting of them, they applauded, and justified themselves in them, as if there were nothing in them liable to reproof.

V. 8. *And Ephraim said, yet am I become rich, I have found me out substance: in all my labors they shall find none iniquity in me, that were fin.*

And Ephraim said, yet I am become rich, &c. *וַיֹּאמֶר אֶפְרַיִם* and, (or, ^z attamen dixit Ephraim, notwithstanding) *Ephraim said, I am rich, &c.* Yet, attamen, or atqui, Calvin; *veruntamen, tamen*, Vulg. Pag. but, yet, notwithstanding; and so the Geneva English, but yet notwithstanding, as the LXX *πλὴν; certe quidem* Cocc. others, *utique*, (Jun. Trem.) or *profecto*, Tig. *certainly I am become rich*, the particle indifferently admitting either of these significations. Capito reads, *quomodo sum ditatus? how am I become rich?* as if it signified the same that *אֵין*. The MS. Arabick renders the particle by *خاصة* which signifies, *peculiarly, or especially*, taking, I suppose, *אך* ac, in that notion that it hath of, *tantummodo, only*, as if this only were that which made him liable of being taxed. The Syriack reading it, and *Ephraim said* *ܐܡܪ ܐܦܪܝܡ* that I am become rich, and have found, seems to make it (as we have seen others to do) a note of asseveration, although the Latin Translator thereof render it otherwise, *viz. cum ditatus sum, inveni mihi &c. when I became rich, I found to my self &c.* And so the printed Arabick *اُنِي اَسْتَفْنِيْت* *equidem factus sum dives, I truly am become rich.* In the next following words *מַצָּאתִי מַטְּלַת* *on li, I have found me out substance*, there is difference betwixt Interpreters concerning the signification of the word *מַטְּלַת* *on*, which ours render, *substance*, & in that do many others agree, taking it to be here all one in sense with *הון* *hon*, which differs from it in the first letter; for of such promiscuous use or change

of these letters *א* and *ה*, there are other examples, as in *הֵיךְ* *heic*, *אֵין* *eic*, either indifferently signifying, *quomodo, how*: *אִמּוֹן* *amon* Jer. 5. 2. and *הַמּוֹן* *hamon*, a multitude; and *אֲשֵׁיִם* *asheim* ^b put for *הַשֵּׁיִם* *basheim*, *mane surgendo, rising early*, Jer. 25. 3. *הון* *hon* therefore with the letter *h*, signifying *substance, wealth, sufficiency, or abundance*, (as Prov. 30. 15. where ours in the text put, *it is enough*, and in the margin *wealth*;) here do ours and other modern Interpreters take *און* *on* with *א* Aleph in the like signification, rendring it by what imports *wealth, opes, divitias, facultates, sufficientiam*, and ours *substance*. Nor is it so taken only by such modern Christian Interpreters, but by divers of the chief of the Jews also is that exposition taken notice of and commended, as by Kimchi (from whom, I suppose, they might take it) ^c who saith that it may well so be taken, also Job 20. 10. where ours render it, *goods*. And before him it is taken by Abuwalid, and so by R. Tanchum also, who looks upon its following properly the word *עֲשִׂיתִי* *asharti, I am become rich*, as equivalent to it, to be a good proof for it. Abarbinel also more late than they, gives it the first and chief place in his exposition. Yet is there another rendring of the word by all of them also mentioned, so as to leave it almost indifferent to the Reader which to take, which is *strength*, a known signification of the word *און* *on*, as here written. And by this doth R. Salomo expound it here, by saying that *און* *on*, is *כַּחַץ* *coach, strength*; and the MS. Arab. so renders it *ايسرت* *asert* *وجدت لي قوة* *I am become rich, I have found to my self power*. Several likewise of modern * Interpreters so translate it. And Abuwalid, doth so seem to prefer the former, as yet to retract his saying, and equal the second to it, his words after that of *strength*, among the significations of the word *און* *on*, being, *والاجود في مزارعي اון لي ان يكون* *الفه مبدلة من ها هون عشير كيرت عو* *لقله אך עשרתי* *לא ان يقال ان قوته* *من اجل العشر* *i. e. but the better way (or the best) in the words, I have found to me* *און* *on*, is to take the first letter *א* *a*, as by change put for *ה* *h*, of *הון* *hon*, *wealth*, which is found in *הון* *hon*. The rich mans wealth is his strong city, and an high wall in his own conceit, ^b Prov. 18. 11. which appears by what he saith before, yet I am become rich, except it be said that his strength is by reason of his riches; and if it be so said or understood, as according to that by him cited out of that place of the Proverbs it well may, rich men accounting their strength

^a Grotius. ^a R. Tanch. ^b Lively. ^c Jun. Trem. ^d Grotius. ^e Tig. Castal. ^f Cocc. ^g Rad. *און*.
* Vat. *fortitudinem*; Capito, *robur*; and so L. de Dieu, Ar. Mont. vim, *strength*. ^h And 10. 15.

and power to consist in wealth, and that by that they have power above other men, and to do what they list, and to defend themselves; or again, if we shall by power understand *ability to get wealth*, as if they should say, they had in themselves *power to get wealth*, as it is said Deut. 8. 18. *It is he that giveth thee power to get wealth*: and again that *strength or power of wealth* may be perhaps in the Hebrew as well as in other languages used for abundance of wealth, as Arias Montanus here notes, vim, *strength*, to be put, pro facultatibus & copiis, *for abundance of wealth*, as in Latin it is said, ingens auri arque argenti vis, *great power of gold and silver*, i. e. *plenty*, then will it be much one which word we here use, *wealth and substance*, or *strength and power*, and indifferent as to the meaning here, whatever difference otherwise be between the words when distinguished. Their saying that they found this to themselves מַצֵּאתִי mat'sati, as by ¹ some observed, is as much as to say, *I have obtained*, or *attained to*, or *gotten* (the word so signifying) לִי li, *to my self* &c. Ours well render it, *I have found me out substance*, i. e. *found out to my self*, which imports more than if they had barely said, *I have found substance*, as namely, that what they had obtained was not by chance, or by any other given them, but by their own labour, or, and seeking after the ways of getting it, acquired, and so their having it to be imputed to themselves without thanks to any other. Which also is by some observed to be implied in the foregoing word עֲשֵׂיתִי asharti, *I am become rich*, viz. that they do not simply say, *dives sum*, *I am rich*, but, ditatus sum, or, ditavi meipsum & opes paravi mihi, *I have made my self rich*, *I have gotten to my self wealth*; it is Zanchies observation.

And this being by the way observed concerning the import of these verbs here used, as conducive to the making out that meaning which we shall see the words to have, to return to the noun which we were speaking of, to wit, אֵין on, the LXX render it ἀναψυχῆν, and so the printed Arab. راحة, *rest*, *I have found rest to my self*. This though seeming to differ in sound from either of the former significations mentioned, and being not usually given to that Hebrew noun, yet may well be reduced to that former of *substance*, or *wealth*, that being that which worldly men usually acquiesce, and rest in, or upon, and comfort themselves with, according to that which a rich man is in the parable Luke 12. 19. represented, as saying, *Soul thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry*. Except we may think that *rest*,

and *ease*, or *quiet*, were also among the anciently known significations of that noun in Hebrew, which we may have probability to do, in as much as in the Arabick tongue of nigh affinity to it, امان hath that signification, being, *commoditas*, *quies*, *tranquillitas*, *commodiousness*, *convenience*, *rest* or *ease*, *quiet* or *tranquillity*.

The Vulgar Latin renders it, Idolum, *an Idol*, Inveni idolum mihi, *I have found an Idol to my self*. Which may likewise be referred to the same notion of *wealth*, the word not properly signifying *an Idol*, but the riches, or wealth of worldly minded men, being by them so usually made to themselves, & as so ador'd, having their chief service and worship, and their confidence placed therein. And this reason ² Jerom himself seems to give why it is so translated, and ³ others who follow that translation seem to justify it by. In that regard we know the covetous man is by St. Paul called *an Idolater* Eph. 5. 5. and covetousness, *Idolatry* Coloss. 3. 5.

There is another known signification of the word whereby it denotes *grief* and *sorrow*, which the Syriack here takes, rendering it ܐܠܥܝܢܐ and *I have found to my self sorrows*, in which he seems to go wide from any others of those named, and why he should take that notion will not be easy to say, it seeming not so well to agree with the scope of the place; except he should make this their meaning, that they had gotten riches, not by any easy way, or God's gift to them, but had been faine to put themselves to pains and trouble, and vexation to get them. The Chaldee rendering it by אָוֶן ones, which the ordinary Latin translation renders, rapinam, *rapine*; Mercer, vim, i. e. *we have gotten to our selves rapine*, *violence*, *oppression*, or *force*, may seem to have respect to either of those forementioned significations of *wealth*, or *strength*, or *force*, in an ill sense, or to both together, as Mercer explains it, opes per vim, *wealth gotten by force*, and that such was theirs by which they were become rich, appears by what he before accused them for, that *the balances of deceit were in their hands*, and they loved to oppress. But that a word of so ill sound should be used of their own doings where they glory and speak good of them, is not so probable, and therefore I think the same Mercer doth not ill add his note, as agreeable to that rendering of the Paraphrast, ex mente Prophetæ hoc dicitur, *this is spoken according to the mind of the Prophet*, viz. as the Prophet thought that their wealth to be, not what they themselves would call it; as if they should say, *we have found*, or *acquired that*

¹ Lively, pro comparare, affequi; as Jun. Trem. render, affequutus sum. ² Although he otherwise take it for one with Avon, and to signify ἀνέμωσις, that which doth not profit. ³ Rab. Pet. à Fig.

which you call rapine and violence, but we wealth by our lawfull industry gotten. And ^m some think that the Prop^{et} did therefore use such a word as is of dubious signification, signifying as generally *wealth*, and *substance*, and *strength*, so also *rapine*, *violence*, to note out what theirs which they boasted of, really were, and how by them used, glorying that they had gotten them to themselves, (*inveni mihi " in meum commodum,)* for their own ends to use, or abuse as they list.

This being spoken of the signification of the words, the scope of them, according to the several translations, thus far is manifest, viz. to declare the strange pride, and insolence of Ephraim, and their obstinacy in their ways, refusing to return from them, or forsake them, but pleasing, and applauding themselves in them as such as by experience they found to be good and profitable to them. They are called on to return to God, and to wait, or depend on him as the Author of good and prosperity to them. This admonition they seem to reject, as boasting that they can be without him; for they of themselves are become rich without seeking power from him to get wealth, contrary to that caution given them, Deut. 8 11. -- 17 -- 18. saying, *my power and the might of my hand* (by the pains which I have been at, if we take in the Syriack) *hath gotten me this wealth*, which *Idol* (if it be so called) is sufficient to supply all my wants, and give ease and rest to my heart without need of further waiting on God. So Kimchi gives the dependance of these words on those, *this*, saith he, *is contrary, or opposed to what is before said, and wait on thy God continually*. He doth not wait on God, nor confess that he hath given him power to get wealth but saith, *my power and the might of my hand hath gotten me this wealth*, and so forgets he God which hath given him power so to do. This is that which he saith עשרתי *asarti*, *I am become rich*, viz. מעצמי *meatsemi*, *of my self*. Before him R. Salomo looks on it as a like description of their pride and denial of God, and any necessity of depending on him, thus expounding it, *concerning your riches, you say, surely I am become rich, and wherefore should I serve God?* R. Abraham Ezra also, the sense is, *God hath not given me wealth, I מעצמי meatsemi, of my self, or by my own means, am become rich*.

But, it not being denied that they are rich, yet this will not take away from them the necessity of depending on God. For if their wealth be not by his blessing and means pleasing to him gotten, but by fraud and oppression, as theirs appeared by what in the foregoing words they are likewise taxed for, as that they had in their hands *balances of deceit*, and loved to

oppress, what good will it do them? That it may be well with them, they must, forsaking such evil ways, *turn unto him, keep mercy and judgment*, and in those ways *wait on him*. Against any such objection to them they (as Abarbinel speaks) כענות פנים *very impudently* oppose an assertion of their own innocency, as if there were no other fault in them but only their being rich, and using industry, not any unlawfull means, to be so, as if we should read אך *ac, only, I am become rich &c. I have nothing else to be accused of in my getting riches*. Such justification of themselves seems to be the plain import of the next words, which as readd in the text of our Bibles, are, *In all my labours they shall find none iniquity that* (or as in the margin, *which*) *were sin*. In the text I say, for in the margin they put another reading not a little different, and which will necessarily suggest another meaning, viz. instead of those words mentioned, these, *All my labours suffice me not, he shall have punishment of iniquity in whom is sin*. Their putting this in the margin gives us to wit that they thought the words in the original indifferently capable of either of these renderings, though seeming very different in sound and meaning. And if we look into others, we shall find yet more difference in their interpretations, what through their different supplies of what they think understood, or acception of some of the words, or the distinction, or construction of them, that we may almost wonder at the diversity of mens conceits and opinions, and must of necessity have recourse to the original, that we may perceive the grounds of them, or be able to judge of them: for which end, I suppose, the plainest way will be in the first place to examine the words as they are in that singly, and see what in themselves they signify, and how they may conveniently be joined one with another, and what is to be understood, or supplied in other languages into which they are translated, to make out the meaning of them.

The first words then in the Hebrew are כלי יגיעי *col yegiai*, *all my labours*. So doth the word יגיעי *yagia*, signify, *labour*, and also that which is gotten by ones labour, as Deut. 28. 33. Pf. 78. 46. 128. 2. and elsewhere. And so here R. Tanchum explains it by מקלסבי *maklasi* *my gettings, or gainings*, viz. לא יגיעי *la yegiai* that which one is put to pains in acquiring. It seems by some anciently to have been taken to signify such as labour, or are wearied by labour, but that R. Salomo disproves; for then, he saith, it should be written יגיעי *yegai*, without an *i* after ג. Yet doth Cocceius of late seem to take it, rendring,

^m Rivet. Tarnov. ⁿ Pare.

omnes qui lassantur in me, *all that are wearied about me.* Before these words there is nothing in the text which may signify *in*, in ours therefore and others by whom it is put in their translation, it is supplied as by them thought necessarily to be understood, but in the marginal reading of our Bibles is left out.

The next words are **לֹא יִמְצָא לִי** *lo yimsau li*, in our text rendred, *they shall find none in me*, in the margin, *suffice me not.* The most ordinary and known signification of the word **מָצָא**, from which this is the future, is, *to find*, or *obtain*, as we before had it; from which doth not far recede what R. Tanchum here explains it by **יְהִי ויכרוז**, which is in Arab. characters **يَجْعَلُ وَيُكْرِزُ** *shall make ready*, or *shall produce*, or *bring forth*: but it is observed to have also the signification of **sufficiency*, as Num. 11, 22. and elsewhere, and therefore by some, as in our margin, so rendred.

In the form that it is here, if it be taken in the first signification, it may be referred either to the noun, *labours*, it self going before, and be governed of that; or else if, *in*, be supplied, to those denoted by it, who are pointed out by the third person necessarily understood and included in the verb, *those who shall look into and judge of those labours*, and so the verb be governed by the influence of the pronoun, *they*. In either way the verb being transitive, will govern the following word **אָוֹן** *avon*, by ours rendred, *iniquity*, and take that joined to it into the same clause with it self. But if it be taken in the notion of *sufficiency*, then will it necessarily be limited to the word, *my labours*, and by it be governed, but it self as intransitive, not govern the following noun, but with the particle **לִי** *me*, or *to me*, end the clause, and what follows will be a new distinct clause beginning with the word *avon*.

As to the notion of that word, it is known to signify both *iniquity* and *punishment for iniquity*, & of these the one is by some taken as in our text, and the other by others as in our margin. As to what follows **אֲשֶׁר חֶטֶא** *asher chet*, in our text, *that were*, (or according to our marginal note, *which is*) *sin*, and according to that other marginal reading, *in whom is sin*, we may observe, first of the pronoun or particle **אֲשֶׁר** *asher*, that it is of different significations and uses, among which those that may concern our present purpose, made use of by Interpreters, seem these, *which*, *qui*, *quod*. 2. *He who*, or *that which*, *ille qui*, *illud quod*. 3. *Certe*, *truly*. 4. *Et*, *and*; or 5. *vel*, *or*; to omit the rest which are not here made use of.

Of the following word **חֶטֶא** *chet*, the known signification is, *sin*, & so it is much alike to the preceding word **אָוֹן** *avon*, *iniquity*. As

to the differences betwixt them, Kimchi observes that *chet*, *sin*, is less than *avon*, *iniquity*. According to the roots from which they come, we may look on *avon* as denoting the obliquity, pravity, and the guilt of the fact; *chet*, the error, and transgression of it.

That which we have said of these words singly, will discover the grounds of those many different rendrings, and expositions, which are given of them jointly, and enable us to judge the better of the meaning by them.

To take therefore some view of them, and to begin first with our own in the text, and compare others with it: *in all my labours they shall find none iniquity in me, that were sin.* Here we see they supply *in*, as several others do. And the same is likewise supplied in the Geneva English, where are the very same words here that are in our newer and generally approved translation, but with a great deal of difference, in as much as they refer these words also to the former clause, viz. *I have found out riches in all my labours*, and then put as a distinct clause, *they shall find none iniquity in me*; in which way of distinguishing, if it be not from a fault in the printer, I know not with whom they agree, all that I have met with agreeing in this, that the words **כָּל יְגִיעִי** *col yegiai*, *all my labours*, or *in all my labours*, do begin a new clause, and not end a former.

By *labours* we may understand either the ways, and means, and pains they took for getting their riches, as their false balances &c. or else the riches themselves, which they thereby got. By *they*, (or the persons pointed to in, *they shall find*,) those, *qui scrutabuntur opera mea*, to wit, *all that shall look into my doings*, (as Vat. notes to be understood) or **בְּנֵי אָדָם** *men*, as Aben Ezra; or *the Prophets*, or any other that found fault with them. This being not expressed in the Hebrew, as neither the preposition *in*, others, as we said, make the inquiry needless, by making the noun *labours*, to be the nominative case, and to govern the verb, yet retaining in it the same signification of *finding*, or what is under that notion comprehended. But then still, in this way, as in the former, something must be governed of that verb, and that according to the most, is also, as was in that, what follows, viz. *iniquity*. This way the Vulgar Latin takes, rendring, *omnes labores mei non invenient mihi iniquitatem quam peccavi*, which the Doway renders, *all my labours shall not find me the iniquity which I have sinned*. It would have been plainer and more agreeable to the Latin rendring, if they had put, *in me iniquity which I have sinned, or committed*.

* Abuwalid, Kimchi. ° Kimchi, Calv. Pare. Zanchi. P Edit. Lond. 1600. 9 Opibus labore meo partis.

Homines, Zanchi.

Him in rendring these words do many other more modern Translators follow, as to the construction of the first words, and the sense of the whole, though with some verbal difference in their expressions, especially in the last words, as we shall anon see. Among the Jews also do some go the same way. So the MS. Arab. version *جميع كدي لا يجد لي* *all my labours shall not find to me a fault, or iniquity, which is sin.* The same way appears R. Tanchum to take, who thus explains himself in his note, *אי אן ודוקהם באלגא ורגיעהם פיה תוכיב להם אן יקולוא אנה לא יקסבם סעיהם פיה מן ודוקה הכרמן דנב ולא חטא* that is, *their trust in riches, and desire after them causeth them to say that their labour for them doth not acquire to them, of unlawfull ways, fault nor sin, or all their labours for it in unlawfull ways doth not acquire to them (i. e. make them guilty of) iniquity nor sin.* Both these ways make but the same meaning, for so do some of the chief Expositors of the text, according to the rendring of the Vulgar, explain what is in it readd, *omnes labores &c. all my labours shall not find in me iniquity, by in all my labours, in rebus studiisque meis, in my affairs and ways,* as Ar. Mont. *In omnibus divitiis quas meo labore acquisivi, non apparebit iniquitas ulla quam fecerim,* as Ribera, *in all the wealth which I have gotten by my labour there will not appear any iniquity that I have committed.* It is all one to say that men shall not find in their labours (whether by it we understand the pains or means that they use for getting that wealth, as the balances before mentioned, and their oppression) or that the riches themselves by such means gotten shall not find in them iniquity, the meaning of both being that, non *invenietur in laboribus meis iniquitas, iniquity shall not be found in my labours;* but that they are clear from all these, *look into them who will, their waies just, their wealth justly gotten.* What to understand by *finding*, in the latter way, we may learn from Diodati, in a quarto edition of whom is, *all my riches are not come to me by iniquity which were sin;* in one in folio, *have not occasioned in me iniquity which may be sin.* Nor do they much recede from this who think it may be rendred, *omnes meæ opes non invenient mihi* *peccatum, all my wealth shall not find to i. e. occasion to me, or bring upon me punishment, propterea quod peccatum sunt, because they are sin, i. e. were gotten by unjust means, in as much as punishment supposeth iniquity.* This doth not, I say, much recede from the others as to the first words, but in the latter they do, as we shall

see when we shall have more particularly looked into them by themselves. They being according to these which we have seen a farther explication of what they justify themselves from, are very differently rendred by those who otherwise agree in the construction of the words according to either of those ways which we have seen, into which we shall therefore a little look, that we may see whether they alter the sense, or all concur in one meaning, though given in divers expressions.

The words are *אשר חטא* *after chet: ours* render them, *that, or which, were sin;* the Vulgar renders them, as we have said, *quam peccavi, which I have sinned,* of which translation Tremellius saies, *ex nomine chet, tam Græci quam Latini verbum faciunt, that both the Greek and the Vulgar Latin do make of the noun chet, sin, a verb, the first rendring, which he hath sinned; the second, which I have sinned.* Of the Greek, which Cappell thinks therefore to have readd otherwise than it is now in the Hebrew, we shall after speak; as for the Latin we do not think that they otherwise readd, or otherwise took the word in the original than it is now commonly readd & taken, *viz. for a noun, only that they thought the meaning would be more perspicuous, if expressed by the verb: which we have good reason to think, while we see others that we are sure embrace the ordinary reading, for the better explaining it to make the same use of the verb.* So among the Jews Aben Ezra, *in all my labours men shall not find שחטאתי shechatati, that I have sinned.* Kimchi in one exposition (for he gives more, without preferring one before another) explains it by *אשר היה לי כחטא* *in which there hath been sin to me, repeating לי to me, that went before, and saith that it is as much as to say שחטאתי שחטאתי* *in which I have sinned, for if any wealth have come to my hand by iniquity and rapine, it was not by my knowledge, so as that I sinned in it, and did by iniquity (or wrongfully) take it knowingly.*

Among Latin and more modern Expositors also Zanchi, following Aben Ezra, commends this as the meaning of the words, *in all my labours, i. e. divitiis meis labore partis, my wealth gotten by labour, non invenient (sc. homines) mihi iniquitatem quam peccaverim, i. e. quam admiserim, they, i. e. men shall not find to me, i. e. in me, iniquity which I have committed, i. e. none shall find that I have committed any iniquity in getting to my self wealth by my labour.* So he in his exposition, though in the translation of the text he have, *non invenient mihi iniquitatem & peccatum, they shall not find in me iniquity and sin.* The Tigu-

^f Munst. Tig. Capito. ^e That it may be so rendred *meis peccatum injustitiæ, Sa.* ^u Tirin. ^w Bren.

see Glaff. Gr. p. 303. *Non poterit inveniri in negotiis*

rin version also in the rendring of the text useth a verb, though in a different form and construction, viz. iniquitatem quæ peccet, *iniquity which sinneth*, or *may sin*, i. e. I suppose, which may be an occasion of sinning, or else a sign or effect of sin to me. That these did read and take חטא chet for a noun there is no doubt, yet they chose for giving the meaning of the clause, to render it by a verb; and therefore we have no reason to think the author of the vulgar Latin did otherwise, or alter any thing in the text. Others, as it is a noun in the Hebrew, so choose, adhering more in the letter, to render it by a noun, *sin*, but then differ in rendring the preceding word אשר asher, some taking it as a pronoun, signifying *which*, and so making it the relative to עון avon, *iniquity*, as they who render it by a verb do. So the MS. Arabick ذنب الذي هو خطا a fault, or *iniquity which is sin*. And so among Latin Interpreters some * Quæ peccatum, or pravitatem quæ fit peccatum, *iniquity which is sin*.

But against this may be objected that all *iniquity is sin*, and in all *iniquity sin*, so that according to this rendring there will seem nothing added in the last words to what is said in the former, whereas the later seem not added in vain thereto, but to give some emphasis to it, or to make it clearer. This objection will be taken away by taking the pronoun לי li, *to me*, going before, to have its influence on these words also, and to be understood with them too, thus, *which is a sin to me*, as we have seen Kimchi to do, as much as to say, *in which is sin to me*, or *from sin in me*, which falls in with the former expression by the verb, or else by a supply which Kimchi also in another exposition different from his forementioned gives, viz. by understanding after iniquity, *nor any thing*, that the whole passage may run, *they shall not find in me iniquity, nor any thing אשר כו חטא לי nor any thing in which is sin to me*, the same still with, *in which I have sinned*. That supply doth Munster also take into his translation, iniquitatem vel quicquam in quo sit peccatum, *iniquity or any thing in which is, or may be, sin*. In these words according to this way there is doubtless a great emphasis, but I doubt whether by some rightly placed; for they place it in this, that חטא chet, *sin*, should be some greater sin than עון avon, *iniquity*, by which then should be understood some small tricks and deceits, which did not deserve to be called *sin*, & at most were, peccata venialia, *venial sins*. So Tarnovius, non invenient in me iniquitatem in qua sit grande scelus seu peccatum, קט' עון גדול, sic dictum, *they shall not find in me iniquity in which is great wickedness or sin*,

so called by way of eminency: whereas on the contrary, as we have seen from Kimchi, chet, *sin*, is of a wider and lighter found than avon, *iniquity*: and so therefore the emphasis seems to be on the other side thus, *they shall not find in me iniquity which is so much as sin*, that is, neither great iniquity, nor so much as any light ordinary sin. Though in all sin there be too much of iniquity, yet where these words are compared one to the other, that of avon seems to have the greater weight, and to denote sin of an higher degree. And before we leave this way, wherein אשר asher is taken as a pronoun, why may we not consider whether the words may not be rendered, *shall not find in me iniquity of that which is sin*, i. e. shall not find me guilty of any sin? To put these words in such respect one to the other agrees with the joining them so together Pl. 32. 5. thou hast forgiven עון חטאתי avon chatati, *the iniquity of my sin*, and the sense will be the same with that of the precedent rendring. But this being by the way proposed, to proceed.

Others take it not so much for a pronoun as a particle, and some in one signification, some in another. Kimchi again (for taking, it seems, the words to be indifferent & capable of more rendrings, he doth not confine the Reader to one, but gives him his choice of three) saith it may be used in the signification of a conjunction copulative, & *ve*, and rendered by, *and*: which use of it he also proves by another example, viz. Eccles. 5. 17, or 18. טוב אשר טוב ויפה tob asher yaphel, which he saith is all one with טוב ויפה tob veyapheh, as ours there render it, *good and comely*. So doth also Pagnin render it, iniquitatem & peccatum, *iniquity and sin*. In which way, two words of much like signification (only that the later seems of greater latitude) put together seem as to make for confirmation of the thing spoken, so to enlarge the comprehension of it, as much as to say, *no sort of sin greater or less*, nothing of that nature or that comes under either of these names by which it is known, shall they find in me: which is as much as to say, *they shall not find in all my labours*, aliquid inique acquisitum, *any thing unlawfully gotten*, as Pet. à Fig. saith, i. e. in all the wealth gotten by my labour. * Others to much the same purpose render it by *vel*, or. In this sense seems R. Tanchum to take it, while he explains it חטא עון ולא חטא neit'er iniquity nor sin, which is all one as to say, *iniquity or sin*. So Capito, neque iniquitatem, neque peccatum; so Ar. Montanus, nihil fraudis neque peccati, *nothing of fraud or deceit*, or *sin*, nothing of any sort in that kind. Mercer in his first notes renders it *vel iniquitatem vel peccatum either iniquity or sin*; but in his later notes by

* Interlin. y Rivet. z See Galiff. Cr. p. 587. * Rivet.

ubi, *where*, or *wherein*, which falls in with what we had above out of Tarnovius, in *qua*, in which is *sin*.

Calvin not so well approving the rendring it by, *vel*, or, renders it by, *quia*, *because*: thus, non inveniunt mihi iniquitatem quia scelus, *they shall not find to me (or in me) iniquity because (it were) wickedness*, which rendring, though at first sound it seem not much differing from those before mentioned, yet as by himself explained something do, while by it he will have to be meant, that they detested that any should find iniquity in their labours, for as much as this were a heinous crime, *viz.* to have iniquity found in their labours, or to be found guilty of iniquity in their ways of getting wealth; they abhorred to be so wicked. This then plainly differs from the former rendring, in that they refer to the last words אשר חטא אחר חטא, *which is sin, or and sin, or or sin*, to the word עון *avon*, immediately going before, as together with that declaring what it is they say shall not be found in them; but this refers them to the whole clause. *viz.* in all my labour they shall find no iniquity in me; or to that spoken of it, to wit, the having iniquity found in their dealing. To have iniquity found in them, that is it which they confess to be a wicked thing.

Different yet from this, as from the others, is that which we above mentioned, propterea quod peccatum sunt, *because they are sin*; for this, as to that word אשר *ashter*, though making it to sound as Calvin doth, *viz. because*, yet refers it not to iniquity found in their labours, but to the labours themselves, understanding by them, the wealth thereby gotten, so as to deny them to have any thing sinfull in them, which might deserve punishment, which by iniquity he will have to be meant, and makes so no obscure meaning. There may be yet another way of rendring, which though as to the scope not differing from these, as making them Ephraim's denying of themselves to be guilty of the sins which they are taxed for, yet doth give another way of construction as to the former words, not taking all my labours, to be either in the ablative case with some, *viz. in all my labours &c.* or in the nominative case with others, all my labours; but in the accusative as the noun governed of the verb thus, all (or any of) my labours they shall not find to me to be iniquity or sin; or according to any rendring of these last words.

The reverend and learned L. de Dieu having considered the different interpretations given of this verse, proposeth to the learned to be considered of this as new, *And Ephraim said, profecto dives factus sum, & inveni robur mihi, nulli labores*

mei inveniunt me (nampe) iniquitas quæ peccatum est, i. e. truly I am become rich, I have found strength to my self, none of my labours shall find me (to wit) iniquity which is sin; so explaining it, as if they did acknowledge their labours to be full of iniquity of sin, but did notwithstanding comfort themselves against punishment, which is expressed by their saying, *none of my labours shall find me*. And whence take they this confidence? Because they were become rich and had found strength, by which they could defend themselves: 'and so, saith he, the beginning of the verse shews their pride, the middle their security, the end their impudence, in that they do acknowledge themselves guilty of iniquity and sin, and yet do mean while fear nothing. Or else, saith he, the latter words may be thus expounded, nulli labores mei inveniunt mihi iniquitatem quæ peccatum sit, *none of my labours shall find to me iniquity which is (or may be) sin*. 'In which sense together their security and hypocrisy they declare, in that they think all their labours to be so free from iniquity and sin, that their labours themselves cannot find in them any iniquity, and therefore they may justly be secure, both because they have found wealth and strength, and also because no iniquity can be found in their labours. To this purpose he.

The learned Cappellus follows his way of construction, but gives a different rendring of the first words, putting that in the preterperfect tense which others do in the future, according to the form of the verb in the Hebrew, omnes labores mei non invenerunt me, *all my labours have not found me*, explaining it in one place, *I have not felt, nor suffered any trouble for all those things in which I have laboured in getting of wealth*; and in another, *in all my labours by which I have gotten me that wealth, I have not sinned, neither hath God therefore punished me*; for then is iniquity said to find a man, when he is punished for it: for so do wicked men flatter themselves, when they see things go with them according to their mind, they thence conclude that they are godly, and righteous, and acceptable to God. As for the last words in another place he thus renders them, as a distinct clause by themselves, iniquitas illud est quod est peccatum, *that is iniquity which is sin*, without explaining his meaning, or shewing the connexion of them with the preceding. I suppose the meaning of them so taken must be thus, Ephraim justifies himself as not guilty of iniquity in his labours, which might make him obnoxious to punishment, because he had not sinned in those his labours, and so did not fear punishment due to iniquity. These learned men would give us something new and dif-

^b So doth Oecol. render it in the preterperfect tense. ^c Crit. p. 290.

ferent from those that went before them, and so they do, in that they make ילי *li*, *me*, to be the accusative case governed of ימצא *yimtsau*, *shall find*, or as the other, *have found*; for which construction they give no example, viz. that that verb should govern an accusative case with the preposition ל, prefixed, which usually is a sign of the Dative, for which Drossius, meeting with the like rendering in a French translation, dislikes it, and for that reason thinks that therefore the verb מצא *maisa*, being here (as he thinks) construed with it, must have another signification than that of *finding*, viz. of *sufficing*: but otherwise as to the scope of the whole verse, and the signification of the words, they give nothing different from what the others whom we have mentioned do, nor make any plainer meaning than any of them do, if so plain. If it be demanded which among them we would prefer, I think we may say it will be indifferent, they all tending to the same purpose and meaning, and that which seems to make it most perspicuous, we may take, the words well bearing all. That which our Translators, by whose judgment we may well be guided, choose to follow, seems to be that we have seen to be Calvin's, or in sense to agree altogether with it. He renders the last words, quia scelus, *because it is wickedness*, viz. to have iniquity found in them; ours, though not rendering the word, *because*, yet in rendering it *that*, give us to understand it, *they shall not find iniquity that were sin*; what is that other than to say, *because that*, viz. that they should so do, were certainly sin in me, sin to have iniquity found in me. To make their meaning plainer, they put in the margin, *Heb. which*, i. e. that that which is rendered *that*, doth in the Hebrew signify *which*, and that they would have the word *that* so here, as oft it is, to be taken. This is well by them put, in as much as אשר *asher*, doth not signify, *illud*, *that*, in another sense, viz. for, *illud*, *that*, alone, but rather as, quod, *which*, or, *illud* quod, *that which*. And that they refer it (with Calvin) to the clause, *not find in me iniquity*, to shew that to be a thing which they would confesse to be sin, viz. to have iniquity found in them, and not to the word *iniquity* only, as if it were a description of *iniquity* by its being *sin*, appears by their putting for a supply, *were*, which sounds, quod esset peccatum, *which thing would be sin*, and not *is*, as some do, *iniquity*, quæ est peccatum, *which is sin*. All these whom we have mentioned do, we see, agree in this, that they take the verb ימצא *yimtsau*, *shall find*, in an active sense, and to govern something after it, and to have the notion of *finding*, or something under it com-

prehended; and all the words to be the words of Ephraim standing on their innocency, and justifying themselves as clear of iniquity in their dealings, for which they are taxed as guilty, and therefore we have thus put them together. In respect to that signification of the verb מצא *maisa*, viz. *finding*, we may also join with them the LXX, though otherwise far differing from any of them in the rendering of the whole clause, before we pass to consider such other significations of that verb, as is given by others, and in our margin.

The rendering therefore of the LXX is thus, πόντος οὐ πόντος αὐτῷ ἐν ἐπιεικείᾳ αὐτοῦ δὲ ἀδικίας αὐτοῦ ἡμαρταν, and of the printed Arab. following them جميع اتعابه لا توجد له لاجل جميع الظلمات التي اخطا بها *all his labours shall not be found to him, for the iniquities which (or in which) he hath sinned*. Here we see the notion of *finding* given to the verb ימצא *yimtsau*, though what is in the Hebrew in the active form, is by them expressed in the passive. For, *my labours shall not find*, here is put, *my labours shall not be found*, which makes Cappellus to conjecture, that instead of *yimtsau*, the active form, they did read, *yimatsen*, the passive. But if this were all, and the other words were agreeable, this would be no cogent argument to prove that they so read, in as much as, as before we intimated, the meaning of what is expressed by the verb active, may be, and is by Expositors given in the passive, it being a received rule, that in the Hebrew tongue verbs active do sometimes assume the signification of passives, and among others ^d this very place is brought for an example, that, non invenient mihi iniquitatem, *they shall not find iniquity to me*, is the same with, non invenietur mihi iniquitas, *iniquity shall not be found to me*.

But here in the Greek are other differences besides that which concerns this verb, which being by reason of this verb fallen on, it will be convenient to consider, and to compare not only this one word, but the whole clause, in which there is remarkable this, that what in the Hebrew is in the first person spoken as by Israel of himself, as, *my labours*, and *find in me*, is in the Greek expressed in the third, as if some other spake of them, *his labours*, and *shall be found to him*, and then, *which he hath sinned*, instead of the noun חטא *chet*, *sin*, in the Hebrew. This makes the learned L. Cappellus to conjecture that instead of יגיעי *yegiai*, which sounds, *my labours*, they did read יגיעא *yegiau*, and instead of ילי *li*, *to me*, לו *lo*, *to him*, and that instead of *chet*, *sin*, *chata*, *he sinned*. The first sound of their words as usually translated, *omnes labores ejus non in-*

^d Glass. Gr. l. 3. c. 23.

venientur ei propter iniquitates in quibus peccavit, makes it probable that they did so read; probable, I say, yet not necessary, in as much as possibly they might give themselves a paraphratical liberty of expressing what they thought to be meant, and would have been said, if the Prophet had spoken of them, and to shew how vainly they flattered themselves with a conceit of their own innocence. That which may give us occasion so to think, is because we see the Chaldee Paraphrast so to take the words, at least the first of them, while he looks on them as not so much what they said, as what the Prophet was to say to them, reading the whole clause, *O Prophet, say unto them, all your wealth shall not remain stable to you in the day of recompence for your wickedness.*

But perhaps the Greek may yet be brought nearer to the Hebrew by a little different understanding their words from the ordinary Latin translation thereof, thus, *Ephraim said, I am become rich &c. [and said] that all his labours shall not be found to him [to have been] for iniquities which he hath committed*, i. e. he shall not be found to have intended sinfull dealing in his labours, or directed them thereto: or else if labours be understood for what things he gained by them, as in the Greek the word signifies both, as well as in the Hebrew, then, that all his wealth gotten by his labours was not found to be by unjust dealings which he had used, *אז*, by them supplied, signifying with an accusative case, sometimes, *as well, per, by, as, propter, for*: and then have we no other difference, but the change of persons in the affix, which in giving the meaning may be done in a translation without altering the reading in the original; and so in this place find we it done by a modern Latin Translator, Castalio, *Dicitque Ephraim se ditatum, invenisse sibi facultates, nec ullum inventum iri in omnibus suis laboribus crimen in quo peccatum sit*, that is, *and Ephraim saith that he is enriched, that he hath found to himself riches, and that in all his labours shall not be found any crime in which is sin.* Here all along by him is the person changed from the first in the Hebrew to the third in the translation, and yet the meaning not altered, and Ephraim still taken as speaking of himself. And why might not the LXX do in part of the verse, what he doth in the whole? But if it be contended that the LXX did read otherwise in the Hebrew than we now do, then will it be questionable whether they read better, or no; and considering what harsh interruption such

a reading makes in the tenour of the words, not easily granted.

This being said, the words in respect to ours in the text, and other translations which render the verb *ימצא* *yimsan*, in the notion of *finding*, it will now be convenient to take into consideration that other reading of them, given in our margin, *All my labours shall suffice me not, he shall have punishment of iniquity in whom is sin.* The taking of the verb in that notion of *sufficing* is not only put by ours as indifferent, or equally eligible with the other, but by others preferred. Drusius thinks that the construction of it with the particle *ל* *li*, in *לי* *li*, manifestly shews that it signifies to *suffice*, and that the words sound, *opes labore partæ non sufficient mihi*, i. e. *the riches gotten by my labour do not suffice me*: and so Junius and Tremellius take it to do, and render just as ours in the margin do, *omnes labores mei non sufficiunt mihi*. But the taking it in this signification is not a novel thing. R. Salomo so expounds *ימצא* *lo yimsen*, by *לא יספיקו* *lo yasphiku*, *shall not suffice*. And the MS. Arab. also, besides the rendering of it which we have seen, saith that it is interpreted *לי יכפי* *lo yacphi li*, in that signification which it hath in *ימצא* *lo yimsen* Jos. 17.16. where the Arab. hath it *لا يلفينا الجبل* *la yalfina al jib*, *non sufficet nobis mons*, and in our English, *the hill is not enough for us*.

But if the word be taken in this signification, then have we yet difference between those that so take it, both concerning the meaning of it, and the connexion of it and those preceding it, with those that follow, viz. *עון אשר חטא* *avon asher cher*, and the rendering also of those, *all my labours will not, as Jun. and Trem. or do not, as Drus. suffice me.* For what? They seem to understand, *for my needs, necessities, and use, or for the satisfying my desires*, (for so doth Piscator explain it, as if they said, we regard not the reproofs of the Prophets, we will still endeavour by our merchandise to get yet more wealth) and then the following words the same Jun. and Trem. render, *iniquitatis poena est illi cui peccatum est*, which ours in the margin, we see, punctually follow, *he shall have punishment of iniquity in whom is sin*, (taking *avon* so here to signify,) which then, as the same Piscator enlarges on it, is an argument by them used to prove that the means by them used for the getting of wealth, and their industry deserves not to be taxed, and there was no reason why they should leave them off, as not having any thing sinfull, or displeasing to God in them; for if it were

* Grot. thinks he took *avon* for *ענה* *an appointed time*, I think rather for *punishment*, adding in the day. † Steph. Lex. * It would have been the same if he had put, *will not find me*, for the like ambiguity is in our English *find*, *I have not enough to find me*. † It is written in the copy *יפ* *yaphi*, but I think by a manifest error of the Scribe.

so, they would not so thrive with them, and therefore they thus reason, *to him in whom (or to whom) is sin, there is also to him punishment, but we have no punishment, and therefore there is no sin in the means that we use.* Ex eo facile patet me non esse peccati reum, quod mihi bene est, nam qui rei sunt, eos Nemelis impune abire non sinit, which are the words of Jun. and Trem. hence it appears that *I am not guilty of sin, because it goes well with me, I am rich &c. for such as be guilty, vengeance suffereth not to escape unpunished.* Thus they both expound the word, and give the connexion. But Drusius, though in the rendring of the first words he agree with them, yet as to the rendring and connexion of the last, which he also, making them a distinct clause from the first, and to be the words not of Ephraim as the other make them, but of the Prophet rebuking them, renders, *iniquitas hæc est quæ sit peccatum, this is iniquity which is sin, i. e. saith he, Idolatry,* ⁱ that being *אֱלֹהִים*, or by way of eminency, sometimes called *חַטָּאת* chet, sin; for such, saith he, *serve * Mammon instead of God, and make riches their end, and therefore think they have never sufficient of them, or are never satisfied with them. Moreover all the hope of their life, which they ought to place in God, they place in riches, and therefore the covetous man is called an Idolater, Ephes. 5. 5.* This meaning of his Rivet thinks not inconvenient, but his abrupt change of persons to be harsh.

This which we have said they understand by *not sufficing*, but the Jews who take, as we said, the verb in that signification, yet much differ in assigning the end for what their labour, or pains will not suffice. R. Salomo (or he by him cited) taking these not to be the words that Ephraim said, but such as the Prophet saith they ought to have said, thus expounds the clause. *It had been good that thou hadst said in thine heart כל ממוני לא יהא בי כסף לכפר עלי עוני אשר חטאתי* all my wealth will not suffice to expiate for mine iniquity which I have committed, and he would have us to think that that was the meaning of Jonathan the Chaldee Paraphrast, whose words we have above seen. Abarbinel also explaining the words according to this notion of the verb for *sufficing*, (for he explains it also in the notion of *finding*) and pretending to be guided by the Paraphrast, gives for the meaning, as if they were the words of the Prophet upon their saying, *I am become rich, I have found me out substance.* replying to them, *truly all my labours, and all my wealth will not suffice me for one iniquity which is sin, and how will (or do) you boast of your wealth, you being wicked, and sinners against God? But I will*

not farther insist to examin these meanings, it seeming the plainest way to take the verb in the notion of *finding*, and all the words for Ephraim's words, justifying himself against that accusation for deceit and fraud, or oppression laid against him, in that, though he were become rich, there was not any iniquity or sin to be found in him, or in those ways by which he grew to that wealth and greatness; and (that we may take in something of the other notion) his so prospering in his doings, and upon his industry, was a proof that God did not find iniquity in them, and men could not, or would not find fault with him, who had wherewith to uphold himself against any, according to what seems to be Jerom's way of expounding them. Gain and all that thereunto tends with them is Godliness, their being rich an argument that they are good enough, that God is well pleased with them, and men can, or will find no fault with them, why then need they be called on to *turn to their God, to keep mercy and judgment, and to wait on their God continually?* as v. 6. why taxed as *Canaanites* for their using false balances and oppression? v. 7. what need they depend on God, who by their own power are become rich, and have found out substance? But what strange ingratitude to God is this? What great forgetfulness of God, yea plain denial of him, who had done so great things all along for them and their fathers as he had done, and would still do for them, if they would cleave to him? He did give to their fathers power to get wealth, and would still have given to them by lawfull means, that they should not have need to use such unlawful ones as they did, by which though they had gotten great riches, they were such, however they trusted in them, as should not be stable to them in the time of remuneration, or when he should call them to account for their doings, but provoke God to deprive them of them, and to send his judgments on them, as the next words are by some looked on to declare: and so would there be a plain connexion between these and them. But before we can well judge and determine of the connexion, it will be necessary to consider what meaning may be fastned on them, among many and various that are given, and the very different opinions of Expositors concerning them. They are.

V. 9. *And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feast.*

10. *I have also spoken by the pro-*

ⁱ Rivet. * Plutum.

phets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, I have also spoken by the prophets &c.

A learned Expofitor notes concerning this, and the foregoing verfe, that they are differently taken by Interpreters, and that the different construction that they give of them, applicationem reddit ambiguum & difficilem, makes the application ambiguous and difficult. The verbs in them being fome of the future, fome of the preterperfect tense, fome he observes to be ^m who render all by the preterperfect tense, ⁿ others who render all by the future, ^o others, fome by the preterperfect tense, (we may add or ^p the present tense,) fome by the future; it being a known thing that these tenses in the Hebrew language sometimes are used one for the other. We may add that some put them in the Indicative plainly affirming, some in the Potential mood with an interrogation, as Jun. Trem. or without, as Stokes. Again he saith, in tanta sententiarum & interpretationum varietate quid sit sequendum, non est adeo definire promptum, cum præsertim ex illis nullæ sint quæ fidei analogiam labefactent aut in eam impingant, in so great variety of opinions and interpretations it is not so easy to determin which is to be followed, especially when none of them are any way prejudicial or contrary to the analogy or rule of the faith. Some take them as minatory, saith he, some as promising good, some as consolatory, some as mixed of consolation and exhortation, containing an exhortation to repentance, as if things were not yet desperate with them.

It will be convenient therefore to take notice of some of them, that we may see which may seem most agreeable to the order and scope of the words, and to give the plainest meaning of them; for which end it may be convenient first to cast an eye on the original it self with some structures on the words in it, and so by parts to take in the several renderings and expositions of them, and the grounds of them. The first words are וְאֲנִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרַיִם *veanoci Jehovah elohēca meeres misraim*, which literally found, and I the Lord thy God from the land of Egypt, as the Vulgar Latin punctually renders them, & ego Dominus Deus tuus ex terra Egypti, as ^q others also. From which others differ in rendering the first particle, or conjunction I ve, and, rendering it at, or autem, but; as the LXX ἰδοὺ ἔγωγε, but I, and so likewise ^r others, as Pisca-

tor, I render, saith he, at ego sum, but I am; so Zanchi saith that it is here, loco particula adversativa autem, instead of the adversative particle but. The Geneva English renders it, though; and so Diod. pur non dimeno, although, or notwithstanding. The Syriack clean omits it, rendering לִּי לִּי. These different acceptions of that particle argue different opinions as to the connexion of the following words with the preceding, and the meaning of them, as will appear in the view of them. It follows, the Lord thy God from the land of Egypt. Ours to make the meaning plainer, after I, supply that am, there being no word in the text expressed that so signifies, so taking these words to make with the following, will yet make &c. one clause, as they also, who render it barely according to the Hebrew, do. The LXX make them a clause by themselves, but I the Lord thy God brought thee up out of the land of Egypt, by adding, brought thee up, explaining what they think meant by, thy God from the land of Egypt. The Syriack likewise make them a clause of themselves, rendering לִּי לִּי

אֲנִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרַיִם I am the Lord thy God *אֲנִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרַיִם* which brought thee up out of the land of Egypt, explaining in like manner, from the land of Egypt; as also the Chaldee Paraphrast doth, though not making it a clause by its self without the following words, and I the Lord thy God which brought thee forth of the land of Egypt. But the expression, from the land of Egypt, may not be restrained only to the act of bringing them out of Egypt, but ^s comprehend both his preservation of them there amidst so many means by which Pharaoh and his people fought to destroy them, and his bringing them out thence by working many wonderfull signs, and with a mighty arm, with the destruction of the Egyptians that pursued them to fetch them back, his leading them through the red sea, and his preserving them so many years in the wilderness, then giving them his law, and then bringing them into the promised land, and then raising them to that height and power of a kingdom that he did, and all other great benefits by which from that time of declaring them to be his people, he approv'd himself to be their God, a God to them in a more peculiar manner than to other nations. All these benefits and the like doth this expression necessarily call to their mind. What occasion there was of God's using this preface to what he farther saith to them, is manifest by looking back to the foregoing words, in which is shewed that Ephraim had wilfully forsaken God and their relation to him

¹ Rivet. ^m Munst. Tig. Oecol. Par. ⁿ Cast. Pisc. ^o LXX. Vulg. ^p Merc. ^q Interlin. Jun. Trem. ^r Cast. ^s Dane.

and dependance on him, trusting in their Idols, and in the abundance of their ill gotten riches, by reason of which they thought they had no farther need of him, and were as if they had clean forgotten him, or that they were any way beholding to him. To make them therefore to give regard and attention to what he shall now say to them, seasonable and even necessary must such a preface appear to be, which by setting before them what he had been to, and what he had done for, them from of old, should evidently convince them of their great ingratitude in so doing, and the great wickedness thereof, and at once mind them of his power of still doing them good, and of his mercy, and in remembrance of his covenant made with them of old, if they would hearken unto him, or of punishing them in his justice and according to their deserts on breach of covenant if they should continue in their rebellion against him. What influence this preface hath in these kinds on the following words, will appear in the view of them, according to the different expositions of them.

After this description of himself, by God premised, to shew what regard ought by them to be had to what he shall speak, that which he farther saith to them, is, according to our translation, *will yet make thee to dwell in tabernacles as in the solemn feast.* The verb *אִשְׁכֵּב* *oshib*, is in form the future tense, and so doth no doubt properly signify, *I will make to dwell*, and so in rendring it do many agree with them, both ancient, as the *LXX*, the *Vulgar Latin*, *Syriack*, *both the Arabicks*, and others more modern; yet in giving the meaning of the expression, *to make to dwell*, or *fit in tabernacles*, Expositors who follow this way of rendring, do much differ one from another, as likewise concerning the other words *כִּימֵי מוֹעֵד* *cime moed*, rendred, *as in the days of the solemn feast*, some taking all as a promise of good, others as a threatening of evil. For perceiving the ground of these differences, and such others, also in them, who (as we shall after see) do otherwise time, or render the verb, it will be necessary to take some view of the words.

Tabernacles, we know, were movable houses, (that we may so speak,) and proper to such who had no fixed habitation in one place, as they who live in houses properly so called, and in towns and cities, have, but as their occasions required, removed from place to place. In such at this day dwell the *Ar-*

bians of the desert, therefore called *Scenite*, or *inhabitants of tents*, and the *Turcomans*, and other wandering people, who fixe not long in one place, but with their portable dwellings change their seats for conveniency of provisions or other occasions. In such of old lived their forefathers Abraham, Isaac and Jacob, Heb. 11. 9. and in such the *Israelites* themselves for forty years together in the wilderness dwelt, after their departure out of Egypt, finding no city to dwell in, Ps. 103. 4. *To which dwelling so of theirs the particle עַד* *od*, rendred, *yet*, or *again*, may seem more particularly here to refer, intimating as if they had formerly so dwelt.

Such dwelling in tabernacles will evidently note, first an unstable or unsettled condition, as theirs after their departure out of Egypt at the time of their journeying through the wilderness, was, till they came into the promised land, the place of rest and fixing themselves in cities, where they changed their tabernacles into goodly houses, which their posterity now spoken of as yet enjoyed. So doth the Apostle make the dwelling of those Patriarchs a sign that they lived *as strangers and pilgrims on the earth*, in the forecited Hebrews 11. 13. That the Rechabites might so do, their father commanded them to dwell in tents, Jer. 35. 7. But yet withall was the *Israelites* then so dwelling in tabernacles in the wilderness a token that they were then at liberty and in a secure condition, freed from the house of bondage, and out of fear of the Egyptians. Besides this, there were yearly set days, wherein they dwelt in tabernacles, or booths, in imitation of them, by command in the Law, that their generations might know that God made the children of Israel to dwell in booths, when he brought them out of the land of Egypt, Lev. 23. 42, 43. which time they were to keep with rejoicing and gladness; as shewing that their fathers had been in a wandering condition, but they were now at ease and liberty. It may be also observed that from that ancient custom of living in tabernacles, or tents, that name is also transferred to signify any houses in which men dwelt, as Ps. 132. 3. *the tabernacle of my house*, and so by some here explained.

As to the other words *כִּימֵי מוֹעֵד* *cime moed*, by ours rendred, *as in the days of the solemn feast*, they are by the Septuagint according to some copies rendred, *ἡμετέρας ἑορτῆς*, *as the days of a feast*; according to others, *ἐν ἡμετέρας*,

^r Κατασκηνώσας. ^s Sedere te faciam. ^w *أجلسك*. ^x MS. Arab. *أجلسك* *I will make thee to sit*; printed Arab. *أستكنك* *I will make thee to dwell*. ^y Who are distinguished into *أهل البدر* *inhabitants of houses*, and *أهل البوادر* *inhabitants of tents*. See Spec. hist. Arab. p. 2. and in the notes p. 87. ^z Though R. Sal. refer it to Jacobs so dwelling, see Capito. ^a Gror. in *adibus*, Stokes, other houses were called *אֱהָלִים* from the first use of Tabernacles wherein they dwelt in the wilderness. ^b Rom. and Polyg. ^c See Drul.

as in the day of a (or the) feast; which the printed Arabick seems to follow, rendring *يوم العيد* as in the day of a (or the) feast, or as in a feast day. The Vulgar Latin and Interlin. sicut in diebus festivitatis, as in the days of festivity. The Syriack *ܒܝܘܡܝ ܕܝܥܝܕܐ*

as in the days of a feast, the Latin Translator readring him, ut diebus solennibus. The Chaldee Paraphrast *קדם כימי קדם* as in days of old, and so the MS. Arab. *مثل الزمان القديم*

as in ancient (or former) time. Among the more modern, some, ^d sicut diebus constitutis, or, ^e tempore constituto, as in the appointed days or time. Munster, secundum dies (olim) constitutos, according to the days of old assigned, or appointed. The Tigrin version, ut dies statim [testantur,] as the set days [witnesses.] Calvin, sicut ^f diebus conventus, as in the days of convention; Jun. Trem. ut diebus solennitatis, as on days of solemnity; and Castalio, ut diebus solennibus, as in solemn days. Zanchi it seems, not thinking one word expressive enough to give the meaning of the Hebrew, retains that itself, putting, secundum dies moed, according to the days of moed, with these words for explication added, id est, temporis solennis, quando congregabantur Jehudæi in deserto statim temporibus ad audiendum verbum & Deum colendum, that is, of that solemn time, when they the Jews (Israelites rather) were gathered together in the wilderness at set (or appointed) times for hearing the word and worshipping God. We cannot but perceive by these, and the like several renderings, that there appears to them some difficulty in the understanding what is meant by the days of moed, which makes it necessary to enquire into the signification of that word moed.

It doth therefore, first, signify in general any set or appointed time from its root *יער* yaad, to appoint, or assign, as time or place, or other circumstance, as Gen. 1. 14. the lights of heaven are appointed *למערות* for seasons; & Jer. 8. 7. the stork in the heavens knoweth *מועריה* her appointed times. Then, more especially, it is used for some solemn festival time, appointed to be celebrated by the meeting of the people together in a solemn manner, for the observing thereof: and by that name are those feasts in the Law by God's command at certain times to be solemnly kept, called. So above in this Prophet c. 2. 10, 11. and c. 9. 5. So Lament. 1. 4. the ways of Zion do mourn because none cometh *מועד* moed, the solemn feasts; and so c. 2. 6. *מועד ושבת* moed vefabbat, the solemn feasts and the sabbaths. Such were the feast of Passover, of weeks, and that of Tabernacles, which above we men-

tioned, commanded to be observed by all the males in Israel, meeting to appear before the Lord, and that not empty, in the place which he should choose, Deut. 16. 16. Then farther it is used for the place of such solemn meetings, Ps. 74. 8. they have burnt up all *מועדי אלה* moade el, the synagogues of God, as ours render it.

It is also used for the meetings themselves, whence that tabernacle, which while the Israelites dwelt in tabernacles in the wilderness was consecrated and set apart for God's use, that there Moses and the people might seek, and serve God, and find his more special presence, was called *מועד אהל* ohel moed, the tabernacle of congregation, or of convention.

The same name is also given to such sacrifices as were at such holy meetings or appointed times offered, as 2 Chron. 32. 22. they did eat *המועד* hammoed, the feast, that is, said Kimchi, *ובחי המועד* the sacrifices of the feast, though ours there render, throughout the feast.

Besides this observed of the noun moed, it will be requisite to our purpose not to let pass unobserved concerning the letter *כ*, prefixed to the word going before it, viz. in *כימי* cime, rendred, as in the days, that as it signifies sicut, or the like, as, according to &c. so among other uses of it, it is also *כף הומן* a particle serving to the designing of time, and so might be rendred at, or in, the days, or according to the days, not to note a likeness and comparison of the days spoken of with such which were formerly or before them, but to denote the space & duration of the days appointed for their being made to dwell in tents, or the time when they shall be; while those days should be, or when those days should be.

By what hath been said of the terms singly are laid open the grounds on which the different expositions, which are given of the words, are founded; we have therefore first ^b some who look on those words as wholly minatory, or a threat of evil to them. He that ever since the bringing them out of Egypt had hitherto shewed himself their God by doing great good things for them, bringing them through the wilderness in which they dwelt in tents in perpetual motion, finding no city to dwell in, and placing them in a good land, wherein he gave them great and goodly cities, which they builded not, and houses full of good things, which they filled not &c. Deut. 6. 10, 11. and where they built goodly houses and dwelt therein, and had all good things multiplied to them. Deut. 8. 12, 13. all of his free mercy, will now in justice, provoked by their ingratitude, forgetting these his benefits, and casting off their sole dependance on him to trust

^d Trem. ^e Capito. ^f See Piff. ^g Abarb. ^h Theodoret.

in Idols, and their own power and the might of their own hands which had gotten them great wealth, and found them out substance, and they thought should still so do, he will now deal with them in another method, he will cast them out of those their cities of habitation, their well built houses wherein they thought themselves securely fixed, and bring them again to their tabernacles, such a moveable condition as their fathers were in of old, when they wandered in the desert; yea a worse; for their fathers, though not yet fixed, yet moved still towards a place of rest; but they shall move to places where they shall have no certain abode, made to go captive into their enemies land, and to be dispersed among strange nations. ¹ So Tremellius gives for the meaning of the words, in which he saith God seems to terrify those ungratefull, and forgetfull ones with a denouncing of punishment to them, *Vos in pristinam servitutem retraham, vosque expellam ex domibus sumptuose constructis, ut peregrinantium more in tabernaculis agatis, i. e. I will bring you back to your ancient servitude, and drive you out of your sumptuously built houses, that you shall live like travellers in tabernacles*, and then the last words which he renders by, *sicut diebus constituti temporis, as in the days of the appointed time*, he explains by saying, that he understands thereby the time of the forty years which God designed for taming the contumacy, and rebellion, of the Israelites of old. As, saith he, those ^k obstinate rebels were consumed in their wandering in the desert, so doth he here pronounce their posterity to be worthy, as exiles from their country, to spend their lives in wandering up and down in a miserable condition to the last.

In the same way doth Arius Montanus take these words, as a threat of punishment from God, who had hitherto been so gracious unto them and their fathers, ever since his bringing them out of Egypt, to them who had so ungratefully forgotten those his benefits, to make them know whether by their own labours, and by lawfull means they had gotten to themselves those things which they possessed. By the expression of *dwelling in tabernacles*, he thinks to be denoted that state, and that condition in which the Israelites now are, who dispersed up and down in the world have no certain possessions, no fixed habitations, no goodly houses that they can call their own, but are as men that expect a removal; which saith he, is *to dwell in tabernacles*: and no greater explication, saith he, do I think these words to require than the event it self, and the present state of the affairs of the Israelites, which punishment he here foretels shall so long last till the days of the time appointed

be fulfilled, the number of which Prophets had foretold, and others should foretel. That time called the days of *moed*, he saith, are those (or that time) by God appointed, in which the Israelites should be in such calamitous and miserable condition, and the particle **כ** *c*, in **כִּימִי** *cime*, denotes not quality or likeness, but quantity or space of time, i. e. not the likeness of those days to others to which these are compared, but the duration of these.

Much like is the way that Abarbanel among the Jews takes, viz. that these words are a threat to Israel, of punishment that shall in God's appointed time take hold on them, his words being to this purpose, *seeing thou art forgetfull of, or ungratefull for, my benefits, I will take from thee all thy riches, which thou gloriest that thou hast gotten to thy self, and thou shalt go in captivity, naked and barefoot in a long way; wherefore, he saith, I will make thee to dwell in tabernacles, viz. in banishment in the tents of Edom and the Ismaelites, Moabites and Hagarenes. And if thou say when shall this be? Behold it shall be כִּימִי מוֹעֵד cime moed, at the days of moed; and the letter Caph here is כֶּף הוֹמָן such [a particle] as designs time, denoting at the time wherein I have designed and determined to punish thee, thou shalt go in tabernacles.*

These three all, we see, agree in this, that the words are minatory, a threatening of punishment, and that *dwelling in tents* imports a wandering unsettled condition, and in that *moed* signifies at large, *an appointed time*. As to the particle **כ** *c*, they differ, that the first seems to take it as denoting likeness and comparison, sicut, *as*; the others as denoting time, though the former take it as signifying, *while it shall last*, the other, *when it shall be*. He also looks on as alluded and referred, to the history of the Israelites dwelling those forty years in the wilderness in tabernacles; they do not seem particularly to refer to it, although the particle **עַד** *ed*, adhuc, yet, do seem to have respect to something of like nature formerly done among them, as so the Chaldee and Arab. MS. take them plainly to do.

But others, who retain the same way of construction, rendring as they **אֲנִיבִּיח** *ofhib*, *I will make to dwell*, as of the future or a thing to come, take a clean contrary way, and look on the words, not as a denouncing of evil, but a promise of good to them, that he that had shewed so great kindness to them in their fathers, when, and after, he brought them out of the land of Egypt, would notwithstanding their great ingratitude and rebellions against him, for which he would cause them to be carried into captivity, yet again being mindfull of his covenant formerly made

¹ See Gualt. and see River. ^k Num. 14. 34, 35. Deut. 2. 15, 16. ^l And so Gualt.

of his free grace with them, would *make them to dwell in tents*; taking that expreffion as denoting, although not an yet fixed, yet a free and fecure condition, as that was of old to their fathers. Yet in different ways do these go, fome looking on it as a prophecy or promise of reftoring them from fuch captivity as they fhould again be brought to for their fins and forgetfulnefs of him, whom they ought to have known by what great good he had done for their fathers, when he brought them out of Egypt, and to them, while they hearkened to his voice. So Kimchi, *So will I bring you forth out of that captivity wherein you fhall be, as I did when I brought you out of Egypt, and fed you in the wildernefs, and made you to dwell in tabernacles, fo will I* *וַיְבָרֵךְ* *ed, yet, when I fhall bring you out of the lands of the people, make you to dwell in tabernacles in the wildernefs in the way, and fhew you wonderfull things, till you return to your own land in peace;* for which he cites Ifaiah 41. 18. *I will open rivers in the high places &c.* and by, as in the days of moed, he underftands the time of their going out of Egypt. When this prophecy was fulfilled, or to be fulfilled, he doth not mention; but ^m others, who take the fame way of expounding the meaning, fay it was fulfilled in thofe Ifraelites, who joined themselves to the Jews in their return from the Babylonish captivity: but fure thofe were fo few and inconfiderable, as that a prophecy concerning all Ephraim cannot be thought to have been fulfilled in what concerned fo fmall a part of them. As for the whole, it cannot be affirmed of them, that they ever yet paffed together through the wildernefs in tabernacles, and fixed themselves in quiet in their own land again; and to fay that they ever fo fhall, is more than feems to be any certain ground for.

Others, as Jerom, look on it as a promise with a condition, *viz.* that it fhould be fo to them, if they would repent and do fuch things as he commanded, ⁿ which they not doing forfeited the promise, and had it not made good to them. According to this way, *dwelling in tabernacles*, would be underftood of their fo dwelling and rejoicing in them, as they were wont to do in the feaft of tabernacles. To fay with ^o fome that this is a promise to Judah, that though the ten tribes fhould be cut off, that he would yet forbear him, to fee if he would repent, feems not agreeable to the tenor of the words, but interrupts it; Ephraim plainly being the perfon here, as in the former verfes, fpoken to. Ribera therefore thinks it a promise to Ephraim of deferring their punifhment for fome years, that he would fuffer

them yet to dwell in their land, and keep their feasts, to fee if they would repent.

Others feeing this was never fo fulfilled in Ifrael, and thinking it never will be, underftand it not of a temporal, but a fpiritual deliverance, from a fpiritual not carnal, bondage, and to be a promise of calling them into the ^p kingdom and Church of Chrift, a fpiritual reftitution of the elect Ifraelites in Chrift notwithstanding that captivity which fhould feize on them together with the reft, ^q made way to by the mention of that former deliverance of their fathers from the bondage of Egypt, which was a type of this: as much as to fay, though all Ifrael for the generality be fo wicked, and deftruction be threatened to them, and fhall feize on them, yet I who formerly redeemed Ifrael out of Egypt, being mindfull of my ancient covenant, will again by the fame power and mercy in due time reftore my elect people among them, wherever they be, out of their ^r fpiritual Egypt and thralldom, and make them to *dwell in tabernacles*, i. e. joyfully, fafely and fecurely, or in ^r particular Churches, as in tabernacles in the way to the heavenly Canaan through the defert of this world, and give them joy and comfort, as in a feaft or time of folemn rejoicing, ^r like thofe feasts under the Law, and particularly that of Tabernacles. This way of expofition of these words Rivet faith, that, *omnibus diligenter expensis*, after all things duely weighed and confidered, he prefers before others. What is here faid will according to it, well agree with what is faid above c. 2. 14, 15. that *ſhe ſhould there ſing as in the day when ſhe came up out of the land of Egypt*. And this way do feveral others embrace, among them is reckoned Vatablus, and fo indeed he doth in ^u ſome editions, in which are theſe words, *Hæc particula, adhuc, videtur pertinere ad tempus Chriſti, the particle, yet, ſeems to refer to the time of Chriſt*, as if he ſhould ſay, *beneficia in te contuli & adhuc conferam, I have conferred benefits on thee and will yet confer*, and the time, faith he, of freeing them out of Egypt he calls, *dies ſolemnitatis, days of ſolemnity*, as if he ſaid, *as I did in the time when I brought thee out of the land of Egypt*. But in ^w other additions thoſe firſt words, *the time of freeing &c.* are all wanting, and another note after the reſt added, *viz.* *quidam referunt hoc ad futuram captivitatem &c. ſome refer this to the captivity to come*, as if he ſhould ſay, *oblitus liberationis ex Aegypto &c. forgetting the deliverance out of Egypt, I will make thee to remember, not that paſt deliverance, but one to come; for I will lead thee away into a captivity, from*

^m See Chr. à Caſt. and Menoch. ⁿ See Pet. à Fig. Menoch. ^o Tirin. ^p The Church of Chriſt called a tabernacle, Acts 5. 16. Rev. 13. 6. and 14. 5. and 21. 2. ^q See Rivet. ^r Merc. Diod. ^s Riv. Diod. ^t Lively. ^u In 8^o. by R. Steph. and in 4^o. at Hanovia. ^w In folio by R. Steph. and in that with the Hebrew and Greek.

which I will again bring thee back, and deliver thee: unde memoreris &c. from whence thou shalt be mindfull and restore the feast of tabernacles, in memory of this future deliverance: prædicit & captivitatem & liberationem, so he foretels to them both captivity and deliverance. This later note much agrees with that of Calvin, to wit, that *Deus hic oblique dicat opus esse nova redemptione, ut populum magis sibi devinctat, i. e. God doth obliquely (or by the by) say to them that there is need of a new redemption, as if, saith he, he should say, I see that you are unmindfull of your redemption of old, and, pro nihilo ducere ac si esset obsoleta, set no value on it, as if it were an obsolete thing, so that I have lost my labour, except the memory of that ancient benefit be renewed: therefore will I again make thee to dwell in tabernacles; for, necessesse est ut &c. * it is needfull that I again cast thee out of thy land, and then again restore thee, & quidem insolito & minime expectato modo, and that in an unusual and unexpected way, that thou mayest perceive me to be thy Redeemer: thus he again repeats the like in other words. He seems to me not to give any clear meaning of the words, not to tell us what redemption he means, temporal and carnal, or spiritual, and so saith, but much the same as above we saw Kimchi to do. Rivet doth find fault with him, (*viz.* Calvin) in that he makes this here said an amplification of their fault, which was in the former words declared, but is not here mentioned; and in that he makes the words to intimate that there was need of a new redemption which should make them remember the former which they had forgotten, whereas he rather mentions that, only to give them assurance of this other which he now promiset.*

R. Salomo, among the Jews, is by some looked on as in the number of those who take the words as belonging to the time of Christ, his exposition being, *I will cut off from the midst of thee deceitfull merchants, and will make thee to dwell in tabernacles; I will place in the midst of thee disciples studious in the law as in the days of moysi, i. e. according to the days of the first appointed time, when Jacob was a plain man dwelling in tents, Gen. 25. 27.* Some also think Kimchies words, which we have above seen, reducible to this way. These different ways do they take who concur in rendring the word in the future tense, *I will make thee to dwell &c.* those who take it in some other tense or mood, (as many do,) must of necessity give other meanings, and so they do.

Junius and Tremelius changing both the mood and tense, do by way of interrogation so read the words as spoken by way of in-

dignation, and including a threat; *And I the Lord thy God even from the land of Egypt, adhuc facerem ut sedes in istis tentoriis ut diebus solennitatis? should I yet make thee to dwell in those tents as on festival days? which, saith he, are, indignantis verba peccatum superius exaggerantia, words of one that is in indignation, and such as exaggerate the sin before spoken of; and by ut diebus solennitatis, understands, festive & late ut fit in solennitatibus imperatis lege, merrily and securely as in the solemn feasts appointed in the law, as if God did in them deny that he would any more do them good, as he had formerly done. But this Piscator mislikes, as not well (in his opinion) agreeing with that preface, *I am the Lord thy God from the land of Egypt*, which shews the impulsive cause of this which follows. For the same cause also Rivet dislikes it, and thinks that preface cannot well be taken but as an introduction of some good. He likewise seems not to like so many interrogations as they here put together: yet doth Grotius take that way, *facerem?* saith he, *should I do it?* est interrogantis, it is spoken by way of interrogation. After so many wickednesses of thine should I yet suffer you to live in quiet in your houses (which ob veterem morem, in respect to the ancient custome, are called tabernacles) late & tranquille merrily and quietly as in feast days? and others following him, interrogatio emphatica est, qua indicaturum tibi esse propediem eos punire, it is an emphatical interrogation, whereby God shews that he had determined ere long to punish them.*

Others taking this verb in the same mood and tense, read it without an interrogation, as affirming what he could and would have done, if they had behaved themselves gratefully towards him. So D. Stokes paraphraseth the verse, *But is it no fault, O Ephraim, that I should be so served? I that am the Lord thy God, that delivered thee out of the land of Egyptian bondage, and would have made thee still to dwell as securely and cheerfully in all thy habitations, as ever thou wert in the days of the solemn feast of tabernacles.* And this seems to be the mind of Aben Ezra, whose explication of the words is to this purpose, *The meaning is, dost thou not remember that I brought thee out of Egypt with much riches, for which thou didst not labour, and sustained thee in the wilderness when thou wert in tabernacles? כמו כן יכול לעשות לך כימי מועד צאחק ממצרים so can (or could) he do also to thee as in the days of the time of thy coming out of Egypt: so that in the words so understood by a commemoration of God's former benefits and power still, and willingness, to do the like for them, would be made*

* See Castal. and Merc. ex consequentibus hic antecedens est colligendum, their restoring argues a preceding captivity. † Pet. à Fig. Chr. à Cast. J. H. Urfin. ‡ J. H. Urfin. § Brenn.

manifest how strange and unreasonable a thing it was, that they forgetting that they had such a one to depend on, who could and would supply them with all things good for them and in a good way, should leave their dependance on him, and by unlawfull means seek to uphold themselves.

Others take the verb *אָשִׁיב* *ashib* as in the preter tense, *did*, or *have*, *made thee yet to dwell*; or in the present tense, *do yet make thee to dwell*: and so Cyril would have the Greek also to be understood, *κατοικῶ*, *I will &c.* to be *ἀπὸ τοῦ κατοικῆσαι ἡμῶν ποτὶ κατοικῆσαι*, for, *I do make to dwell*, as making it strange that they should forget and forsake him, who had done not only so great things for their fathers, but had all along, and did still continue to do for them, which ought to have made them still mindfull of him, and with confidence on him, and him alone, to have depended. Pareus takes this as giving the best connexion between these and the foregoing words, and others who take other ways not well to attend to the scope of the words, nor to make any good coherence, which he saith is that God refutes here the false boasting of those who said they had found riches to themselves, shewing that whatsoever wealth they had gotten, they ought to have ascribed to him, who had been their God, and ever since their bringing up out of Egypt had made them to dwell in tabernacles as on feast daies, *i.e.* joyfully and prosperously, as the Israelites did in the week of the feast of tabernacles. The mention of Egypt comprehends all the benefits which from that time they enjoyed, and shews them to have proceeded from God. He therefore (saith he) complains that those false ones, impudently sacrificing to their own net, did not only defraud him of his due praise, but were wickedly ungratefull.

Against this way of his Rivet excepts, not thinking him to say well, that God complains that they did not ascribe to him their ill gotten wealth as his gift &c. Yet Tarnovius, who had seen them both, doth preferre this of Pareus above all others. Yet there seems to be in Rivet's objection something of moment, I think for taking away which, we may say that God expostulates, or complains of them, not for not ascribing to God as his gift that their wealth which was by unlawfull means gotten, but because leaving their dependance on him, they did fly to such unlawfull means, whereas they had, by what he had done for them in bringing them out of Egypt, and ever since preserving them in prosperous state in the good land which he had seated them in, assured pledges, that if they had adhered to him and served him, he could, and would still have so blessed their lawfull endeavours, as that with-

out using any wicked or unlawfull waies, they should have found sufficient of all good things, in such manner as was best for them, and I think the connexion so made out would be as clear as any.

Among these waies, ours choose to go with those who put the verb in the future tense, *I will yet make thee to dwell &c.* and by their rendring *כִּימִי מוֹעֵד* *cime moed*, as in the daies of the solemn feast, plainly seem to agree with them who look on it as a promise of good, not a threat of evil. And though there be nothing in the words expressly limiting their meaning, I doubt not but that they would have it understood, not of a temporal deliverance by restoring them to their own countrey, and living there in tabernacles, *i.e.* in their own houses, or else, then in festival manner keeping again their feasts and times of rejoycing, as particularly that of tabernacles, but of deliverance from spiritual bondage by Christ, and being called into his Church.

The Geneva English, both translation and note seems to me not so plain, their rendring of the text being, *Though I am the Lord thy God from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the daies of the solemn feast*; and their note, *seeing thou wilt not acknowledge my benefits, I will bring thee again to dwell in tents, as in the feast of tabernacles which thou dost now contemn*. Their language seems plainly to make the words to sound as threatening evil, and a time when it shall be brought on them; and if so, I think they do not so appositely to the thing render *cime moed*, as in the daies of moed, by the days of the solemn feast, viz. that of tabernacles, which was a time of mirth and rejoycing, but should rather have rendred it some other way, as those above do, whom we have seen to understand it of evil to them. If it be understood of a happy condition which they shall be brought to under Christ in his Church, (as others we have seen understand it, and I suppose ours to mean,) then may this promise (as Rivet observes) seem very seasonably mingled with such accusations and reproof of them for their sins, and threats of punishment to them, and exhortations to repentance which before and after we have, for making them speedy and serious in their repentance, and animate them to it, and not to despond, as if it were to no purpose to put it in practice, by shewing that there is yet a door of hope opened to them in Christ, and mercy to be found from him who is God and not man, that he should suffer his covenant made with their fathers in the least point to fail, if they will duly seek it and lay hold on it, in Christ offered to as many as shall believe and hearken

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to his call: by which benefit he will oblige them to himself more than he did their fathers by his redeeming them out of Egypt, and give them new occasion to be perpetually mindfull of him, and constantly to adhere to him, and depend on him.

By the exposition of this verse are we to be guided and directed in the exposition of the next, such connexion is there between them, and dependance of one on the other, that according to the different explications of this, that also, that it may be applied to them, is diversly rendred and interpreted.

V. 10. *I have also spoken by the prophets &c.* There are in this verse three verbs, the first *דִּבַּרְתִּי* *disbarti*, rendred, *I have spoken*; the second, *הִרְבֵּיתִי* *hirbeti*, *I have multiplied*; the third, *אֲדַמְּהוּ* *adammeb*, rendred, *used similitudes*. The two first are in original of the form of the preterperfect tense, and so rendred by ours, as we see. The third *אֲדַמְּהוּ* *adammeb*, of the future tense, and so would properly signify *I will use similitudes*, not, *I have used*, yet by ours rendred as in the preter tense, *used*, i. e. *did use*, or *have used*: and if they be so taken, and the preceding words being taken, as we think them by ours to be taken, for a promise of good to them, they would, I suppose, joyned to what God before declares of himself, that he was their *God from the land of Egypt*, be a farther declaration of such means whereby he had shewed himself all along so to be, viz. in that he had instructed them by all means which for that end might be used, concerning his will, how they ought to seek him, and how to behave themselves, that they might retain his favour, and obtain his blessing, and thereby evidently shewed that he desired and meant still to do them good, so that they had no reason to forsake him, and fly to, and depend on other things, but wait only on him: or else an assurance will it be that he would make good to them that promise which he made, as that which he had before in sundry ways by his Prophets made known to be his purpose.

But ^b others who so take these former words, viz. for a promise of future good by calling them in Christ, think a plainer meaning made by rendring the verbs all in the future tense, *I will speak to them by prophets, I will multiply visions, and I will use similitudes*, viz. use sundry ways and divers manners of teaching, whereby they may be taught what they ought to know concerning him: so that this may follow on the preceding as a farther declaration of what benefits they shall enjoy in his Church under Christ, such as are also prophesied of as priviledges of that time, Joel 2. 28, 29.

If with others, who take the former words as a threatening of evil, the foregoing words be rendred *as in the days of Moed*, and that be understood of that time wherein the Israelites dwelt in tents in the wilderness, and so that which is said shall now again be done, to, or by, these, likened to what was then done to, or by, their forefathers, the verbs being all taken in the preter tense, as by ^c some, as we have seen, they are taken, they will shew the greatness of their wickedness and their folly, in that they did what they then did, and made it necessary that God should use this method which he threatens to do towards them, not unawares, and because they knew not better, but through meer obstinacy and pertinacy; God having used all possible means to instruct them by his Prophets to know better, and earnestly called on them to do better, but they refused to give ear and receive admonitions. But Abarbinel, rendring those words, *at the days of moed*, i. e. at the time by me appointed, and then rendring the two first verbs (as we have likewise observed) in the preter tense, *I have spoken, I have multiplied, &c.* and the third in the future, *I will use, or propose similitudes*, makes out the meaning, that if they should ask when he would make them so to dwell, it should be at the time by him determined, and that he had already declared and given warning of that time by some of his Prophets before Hosea, and would yet farther give notice of it by others of them to come after, that so none could be ignorant of it, nor pretend to be surprised unawares, and that if they had had any certain notice of it, they would by their repentance and coming in to God have prevented it. To the same purpose doth Arias Montanus also explain it, who saith that God saith that he thus had declared, and would declare what concerned that time by his Prophets, ut quam testatissima omnibus res esset, nec ad casum, neque ad fortunam referri à quoquam posset, *that the matter might be most evident to all, and could not by any be attributed to chance or fortune.*

^d Those who render the former verse with an interrogation, do so render this also, and put these verbs in the same mood and tense that they did them there, and *Shall I speak any more by prophets to them? Should I yet multiply visions? and use similitudes by the hand of the ministry of my prophets?* and so do they set forth the desperateness of their condition, as past hopes of recovery, when God seeing it in vain to work upon them by any ways of persuasion, will no longer use any such kinder means as words, visions, and similitudes and figures, but speak to them per res ipsas quas sentient,

^b Lively, Diod. see Trem. ^c Trem. and see Theodoret. ^d Jun. Trem. Gror.

by the things themselves which they should feel and suffer.

According to *those who look upon the former words as a declaration of what great good things God had done all along, and still did for them, these also (the verbs being all rendred in the preterperfect tense) will be a farther declaration of his great goodness to them, in that he had never ceased to call upon them, and in sundry ways to instruct them by his Prophets, that so they might not through ignorance err; which makes manifest that they did out of meer wilfulness forsake him and his ways, and so wilfully pull on themselves such evils as they shall suffer: and so according to Calvin's way are they an amplification or aggravation of the sins of that people, in that they could not in excuse of them pretend error or ignorance, having been not only by the Law, but by the Prophets continually admonished to do otherwise, and could not without contempt of the Prophets, and God's message by them, have done as they did. They are hereby left without all excuse, God having used all ways to make them know and do better. Cyril looks on it as a reproof of them for seeking to idols and their false prophets to know what concerned them, whereas they had God's prophets to instruct and inform them of what it concerned them to know.

According to Jerom's way of taking the former words as a conditional promise of doing good to them if they would do as he required of them, these would be as a reason why they should not think strange either of the promise or the condition, viz. because it was that of which he had all along, and that in divers ways, given them notice by the Prophets, viz. that he was desirous that they should be converted and live; and for that end used all along those means by the ministry of the Prophets which he mentions.

So are these words by Expositors, according as they understand the foregoing verse, differently rendred, applied, and referred, by some to what was past, by others to what was to come. The expressions that we have in them, though tending to one end, are different, shewing, according to some, in what divers ways at sundry times he spake in time past unto the fathers by the Prophets, (to use the Apostles words Heb. 1. 1.) according to others, such as he would use likewise under Christ, to whose time S. Peter notes them to be referred, and accordingly in them to have been fulfilled that prophecy Joel 2. 28. wherein are expressed likewise sundry ways by which God would reveal his truth and will to men, for

instructing and bringing them in to his obedience.

As for the terms by which those ways which God said he had used, as some, or would use, as others, are here expressed; they are first, **וְדִבַּרְתִּי עִלְ הַנְּבִיאִים** *vedibbarti al hannebiim*, they are by ours rendred, *I have also spoken by the prophets*, well, I think, according to the meaning, although Drusius seems to taxe Tremellius for so rendring it, per prophetas, *by the prophets*; because he saith **עַל** will scarce be found in that signification of per, *by*. Himself renders, loquar ad prophetas, *I will speak to the prophets*, as the LXX also do, and notes that it may be rendred, cum prophetis, *with the prophets*, as the Chaldee renders it, and so also the Syriack. The Vulgar Latin, *super* (as that particle usually signifies) *prophetas*, which the Doway literally englisheth, *I have spoken upon the prophets*, which rendring to some seems here very proper, as denoting that the words which the Prophets spake were not of themselves, but came upon them, or to them, from above from God. Which being not so clear an expression, some that follow the Vulgar, observe by, *super*, *upon*, to be meant, ad, to. Others, cum, *with*, as Kimchi also notes it here to signify. The MS. Arab. renders as ours and others **عَلَى** *al*. But that exception of Drusius I look on but as a nicety, for besides that **עַל** in other cases will be found to signify, per, *by*, all these will be coincident, and give but the same meaning, to express by what means God communicates his will to men, by his inspired instruments the Prophets, into whose mouths he put his words which they should declare; which the Apostle Heb. 1. 1. calls his *speaking by the prophets*; and S. Peter expresseth by saying *that holy men of God spake as they were moved by the Holy Ghost* 2 Pet. 1. 21. The Spirit of God was in and upon them, he put his words into their mouths, directed and moved them to speak it to whom he would; so that *speaking to*, or *speaking with the prophets*, was to that end, that they might speak to others, and accordingly they spake. To say he *spake to the prophets*, supposeth and comprehends all these as concurring in that act which he here mentions.

Abarbinel taking it to sound that he spake **לְנְבִיאִים** *to the prophets*, notes **וְזוּה נְחֻלֹּם** *and this in a dream*, viz. that it imports his revealing his word to them in dreams, that **דִּבְּבִיר** *dibbur*, *speaking*, being in this kind, **מִיָּחָד לְחֻלֹּם** *appropriated to dreams*, according to what is said Num. 12. 6. *If there be a prophet among you, I the Lord will make my self known unto him in a vision, לוֹ*

* Pare. Tarn. † Munst. ‡ Zanchi. § Ribera.

¶ Per. & Fig. Menoch. * See Nold. Concord. *

bachalom adabber lo, *I will speak unto him in a dream.* The same is likewise by others noted. So Drusus, per somnium scilicet, *to wit by a dream, and that usually by night.* And Rivet likewise takes it after him. But here is nothing to limit the word only to dreams in the night, but that it may comprehend any way by which God is any where in Scripture said to have spoken to the Prophets, amongst which may be reckoned also what in the next place he here specifies, viz. חזון chazon, *vision*; for so it is said Psalm 89. 19. אָז רָכַרְתָּ בְּחֶזְוֶן לְחַסְדֶּךָ then thou spakest to thy holy one in vision.

He, saith he, *multiplied visions*; this we may understand by what is said Heb. 1. 1. πολλὰ ὁμοιωμάτων καὶ ποικιλοφάντων: and so Zanchi saith to be understood by *multiplied visions*, such as were diverse, & numero & specie, *several for number and kind*, many and different, ¹conduplicavi visiones, *I redoubled visions*, sent ^mvisions after visions, ⁿso continuing in that kind to instruct them, both by the several Prophets, and by the same at several times. *Vision* seems to be sometime taken in as large a sense as prophecy in general, as where it is said Prov. 29. 18. *where there is no vision, the people perish.* Of old a Seer and a Prophet were synonymous. But here it is put as a particular kind of it different from that before called *speaking*, which taught, ^oapertis ac dilucidis verbis, *with open and perspicuous words*, and from that which follows also, which taught by *using similitudes*. *Vision* therefore in that notion of the word in which it is here used, was a way whereby God did make known to his prophets and instruments such things as he would have them declare concerning things to come, or any part of his will, by representing them to them as plainly as if they saw them with their eyes and bodily senses, in such resemblances which did make them known to them, that they might discover them to those whom he would have to know them: whether that vision were ^pcorporalis, *imaginary*, or *intellectualis*, as they distinguish them; *corporal*, when some appearance was represented to their bodily eyes; or *imaginary*, when such forms were deeply impressed on their imagination; or *intellectual*, by some intelligible image of the thing representing clearly to the understanding that which was to be revealed; and whether any such images ^qwere, in somnio, *in dreams or trances*, or, extra somnium, *without dreams*.

A third way of Gods revealing things, and instructing men by the Prophets is added,

וְכִי הִנְבִּיאִם אָדַמְהָ ubeyad hannebim adammech, *and used similitudes by the ministry of the prophets.* For what ours render in the text, *by the ministry*, is put in the margin, *by the hand*, noting that in the Hebrew it is so. So doth indeed כִּי beyad literally sound, *in the hand*, or *by the hand of the prophets*. So the Vulgar and ^rothers render *in manu*, others *per manum*. But what else are these but to say that he did it ^sopera & ministerio prophetarum, *by the work, or means, and ministry of the prophets*. Ribera saith he would rather understand it, per locutionem & verba prophetarum, *by the speaking and words of the prophets*, than, per ministerium, *by the ministry*. But this distinction, I think, is but nice, and the word *ministry* includes what he would have, viz. the speech and words together with the gestures and actions of the Prophets, all ways, all that they did or said for making God's will known. ^{*}Others think it sufficient to express it by, *per, by*, alone without mentioning distinctly any thing that may answer to יָד yad, *hand*, as if that with the prefix בֵּי be, made up but one particle so sounding, viz. *per, by*. And that also may sufficiently comprehend all that the Prophets did or said, as moved and directed by God. And that here spoken of, God saith he himself did or would do, making use of them as his instruments, which is אָדַמְהָ adammech, *I used*, (as ours and others in the preter tense) or *will use* (as the verb is indeed in the Hebrew in form future, and as we have said is by others rendered.) *similitudes*.

But besides that difference betwix Interpreters concerning the rendering this verbas to the time or tense, there is farther difference, as either it is rendered as a verb active, or a passive. The LXX and Vulgar Latin seem to have taken it as of a passive signification, the Greek rendering it *quidam*, as the printed Arab. following it: *قشبهت* rashabbahito, and the Syriack also *ܐܕܡܬܐ* ethdamit, all which are expressed by that of the Latin *assimilatus sum*, which those of Doway English, *in the hand of the prophets I have been resembled*; which makes ^tCappellus positively say of the LXX, *legerunt, they did read otherwise than is now readd, viz. not adammech*, which is active, but *camech*, or *eddamech*, which forms have the passive signification. But I look upon it only as a conjecture of his, which it is not necessary to assent to, there being an easier way of reconciling their translation here with the ordinary Hebrew reading, given by ^usuch

¹ Capito. ^m Grot. ⁿ Pet. à Fig. ^o Pare. ^p Rivet on c. 1. p. 2. out of S. Austin. ^q Drus. Rivet. ^r Rivet. ^s See Pisc. Zanch. Cast. ^{*} Pisc. Oecol. ^t Before him Ribera puts it as a conjecture, *In promptu est etiam dicere non ita scribendum esse ut nunc scribitur, sed ita אָדַמְהָ eddammech, quod passiva recte est, ac veritatem, assimilatus sum.* ^u Pet. à Fig. Chr. à Castro.

as follow the Vulgar Latin, and expound according to that, viz. that the Author thereof (and so we may think of the rest) thought *adammech*, being of the active voice, and signifying *assimilabo*, *I will liken*, or as put for the preter tense, *assimilavi*, *I have likened*, to require to be understood after it, *me, my self*, which will then be all one with *I will be*, or *I was likened*, or *was represented*, and chose therefore so to render it passively, denoting that he *was represented*, i. e. *did represent himself* by the Prophets, speaking and doing what they spoke or did as in his person, and so likewise in their explications of the expression they fall in with those who should render it actively. So Petrus à Figueiro, *Assimilatus sum*, hoc est, per Prophetas proposui similitudines, exempla, & parabolas &c. *I was likened*, saith he, that is, by the Prophets I propounded, or set before you similitudes, examples and parables, accommodated for your instruction, and suitable to your capacity and understanding who do more easily perceive and understand spiritual and hidden things under the representation of bodily things. The Hebrews, saith he, read it actively אָדַמְכָה *adammech*, i. e. *assimilavi*, *I have likened*, subaudi me & Ecclesiam meam, understand my self and my Church, that is, *I have set forth spiritual things under similitudes and parables, from things obvious to the sense; as when Israel is compared to a vine, and the Lord to a vine dresser, Is. 5. and as Jonahs being three days and nights in the depth of the sea and then cast up did prefigure the death and resurrection of Christ.* Which Jerom also instanteth in as an example of what, according to the Vulgar, God saith, *assimilatus sum*, *I have been resembled*; All the Prophets, saith he, made up almost all their prophecies of figures and similitudes; which manner our Lord also observed in teaching the people, fulfilling what was said, *I will open my mouth in parables*, Psalm 77. 2. Much to the same purpose Christophorus à Castro; God, saith he, shews himself to have used all diligence, that he might reduce Israel to himself by his Prophets: by words hortatory, minatory, (or threatnings,) and promissory, by appearances and visions, Gods manner of dealing with the people, and the peoples with him was set forth; and also by similitudes and parables, in that the Prophets did liken God to many things, one while to a father, another to a friend, another to a shepherd, to a judge, a lamb, a lion, and the like, that they might shew how he was affected to the people. By divers figures also did they foretell the acts of Christ, and promise the many good things by him to be brought to them, that so by them set as present before them, they might be the more moved to serve God. *A similitudine*, saith he, *is, cum certis proverbii, ani-*

gmatis, aut ostentis res futura præfiguratur, when by certain proverbs, (or parables,) riddles, (or dark sayings,) or strange sights, (or apparitions,) something that is to come is fore-shewed. What else, but things to this purpose can be said for expounding the word taken actively, than these say for explaining it as by the Vulgar Latin taken passively? so that according to them, *assimilatus sum*, *I have been resembled*, is all one with, *assimilavi me*, *I have represented my self*, or caused my self to be resembled and likened, by the sayings and actions of the Prophets; and if the meaning of both renderings be one and the same, what reason is there to disturb the present reading of the text, and to say that those ancient Translators did read otherwise than we now do?

Taking it therefore so to have been read from the beginning as it now is, and to be a verb active, signifying, *I likened*, or *I used*, or *set before them similitudes*, there is not need to say more than hath been said of it as rendered passively: his using similitudes being by those who render it actively, expounded of his setting before them the lively draughts of things, concerning himself and them, which he would have them to know, * *propositis imaginibus & picturis*, as it were, by images and pictures set before them, in quibus doctrinam ad vivum depictam oculis suis intueri possent, in which they might behold with their eyes that which he taught, drawn to the life, that so there might be nothing that they could pretend for excuse of themselves, nothing that they could accuse of defect in him which might keep them from being convinced by all, and by their own consciences, of affected ignorance and willfull contempt, if they did not take notice thereof. And therefore doth the learned Mr. Lively not ill explain it by, *diserte, familiariter, & perspicue docebo*, *I will teach them expressly, familiarly, and perspicuously*; so, ut quod per præceptum teneri non potest, per similitudinem teneatur, as that that which would not upon bare precept be taken notice of, may be retained by the intervening of a similitude, according to those words by y some cited from S. Jerom, who observes that to have been a way of teaching familiar to those of Syria and Palestine, viz. to teach for that end by parables and similitudes. To omit many other instances of similitudes in that nature, z we have one at the beginning of this prophecy, wherein Israel is compared to an harlot c. 1.

These three ways of teaching here by God mentioned, do comprehend all possible or probable ways which could be used to make known to men things which God would have them to know concerning him, and concerning

w Proposui similitudines. * Trem. y Druſ. River. z River.

themselves, ^a quis, quantus, qualis, *who, how great, what a one*, or of what nature he himself is, what he would have or required from them, and what is due to him. So frequent, and multiplied, are all these ways both in the old and new Testament, that none under either dispensation could, or may be, except willfully, ignorant of those things which they ought to know concerning God, his will and purpose, and their own duty. If the words be taken in the preterperfect tense, as of what was past, they will then more particularly concern the Israelites to whom the Prophet then spake, and by declaring what means God had used for their instruction leave them without excuse; yea argue and aggravate their great wickedness, ^b notwithstanding their justifying themselves, that *in all their labours none should find any iniquity*, in that they did things contrary to what he had by several means accommodated to their capacities, directed them to, and made known to them by his Prophets.

Those means, saith R. Salomo, he used for reproofing them, and reducing them to good. R. Ab. Ezra, that they should warn them to to leave שָׁקַר רַבִּי *lying words*, Kimchi לְהוֹדִיעֲכֶם *to put you in remembrance*, or *admonish you*. To say with Abarbinel that he used, and would continue to use those means only to make known to them those יְמֵי מוֹעֵד *yeme moed, days of moed, or the appointed time*, in the preceding verse mentioned or threatened according to his exposition of those words, which we have seen, I think is too much a restraining of the words, which seem rather to extend to all things that God saw fit by the Prophets to make known to them for their good, which he did by so many ways make plain to them, that by being neglectfull of them, they ^c did shew themselves worthy of severe punishments: no ignorance could excuse them. For there was nothing that could befall them by which, except they willfully shut their eyes and ears, they could be surprised, God *doing nothing but he revealed his secrets to his servants the Prophets*, and by his Prophets to them in some of those ways, Amos 3. 8. so that they had warning of it, and time for repentance. If they be taken in the future tense, then will they refer to the times of the Gospel, as a promise of such plain and plentiful revelations which God would then give of himself and his will, which accordingly have been so given, as to leave without excuse those who neglect so great salvation, by continuing ignorant of, or disobedient to, him and his will set so evidently before their eyes.

The Chaldee rendreth the last word אֲדַמְמֶה *adammeh*, by a more general term, שְׁלַחְתִּי *shlachti* *I have sent*; but his meaning we may understand by Kimchies exposition of the words, having, I suppose, an eye to him, *because by their hand he sent to them similitudes and parables*.

^d A later learned man renders the first words, *I spake*, עַל הַנְּבִיאִים *al hannebim*, far differently from any of those whom we have mentioned, viz. loquar contra Prophetas, *I will speak against the Prophets*, as if he meant false Prophets. That עַל *al* doth sometimes signify *against*, as well as, *upon, to, with, or by*, there is no doubt, but why it should be here so rendered, I see no reason. It may perhaps so rendered fit better with that mystical way of exposition which he gives us, wherein we cannot see it convenient to follow him: but certainly any other of the significations as proper to it as that, and as frequent, will better agree with the plain literal meaning which we take, and with the scope and coherence of the words according to that, and therefore we have no reason, forsaking all others, to follow him alone.

V. 11. Is there iniquity in Gilead? surely they are vanity, they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

Is there iniquity in Gilead? surely they are vanity, they sacrifice bullocks in Gilgal &c. This verse hath by ^e several Expositors a remark of difficulty set on it, by reason of the conciseness of the language of it. It contains manifestly an exprobration to Israel of gross Idolatry, and withall according to some, of the mischievous consequents thereof: by instancing in two places amongst them, viz. Gilead and Gilgal, which were then in that kind very infamous, as appears by what is before in this prophecy said of them, as of Gilead c. 6. 8. *Gilead is a city of them that work iniquity &c.* which the Vulgar renders (as we there said) *operantium Idolum, which works Idol*, as the Doway literally English it, taking there, as here also, *avon* for an *Idol*, which ours and others in both places take for *iniquity*: and of Gilgal c. 4. 15. *Though thou Israel play the harlot, yet let not Judah offend, and come not ye to Gilgal*, and c. 9. 15. *all their wickedness is in Gilgal*. I shall not here repeat what was on those places said of them and their situation, only as to the present purpose take notice, that it thence and here appears that they were places in which Israel did

^a Tirin. ^b Pare. ^c Theodoret. ^d Cocceius. ^e Ribera, River.

much exercise Idolatry, which is the thing here urged against them, as so evident that it cannot be without great impudence denied. In that all agree, though in applying the words to that purpose, and giving the meaning of them, they much differ.

A great occasion of the difference between them is their different acception of that small word **ON** *im*, in the beginning of the verse, by ours and others made a ^f note of interrogation, *is there?* as also in their acception of the particle **IN** *ac*, by ours and others rendred *surely*, by others otherwise; and then from their different distinction of the words, some joyning those words, *they are vanity*, to the preceding words, some to the following; and the different significations given to some of the words, and the different supplies made. By these means is there variety of renderings, and more of expostions, for discerning between which it will be convenient to set down distinctly some of them. The Vulgar Latin taking the first particle **ON** *im*, in its most usual signification of *if*, and then **IN** *aven*, by ours rendred *inquit*, for *Idolum*, an *Idol*, (as it doth likewise c. 6.) and severing the next following words from them, reads, *si Galaad Idolum, erga frustra erant in Gilgal bobus immolantes*, which the Doway englisheth, *if an Idol in Galaad, then in vain were they in Gilgal immolating with oxen*. In which rendering they seem to follow such ^e copies as readd, *si in Gilgal*, whereas others have not, *in*, or else they supply it as necessarily understood. Instead of *ergo*, also which they render *then*, some copies have *tamen*, *yet*, and whereas they render, *bobus, with oxen*, (which will best agree with those that understand it of their sacrificing oxen,) according to ^h Jerom himself and others it would be meant, *to oxen*. Jerom also notes, that at that time when these words were spoken, Gilgal in regno decem tribuum erat, & Gilgal sub imperio duarum tribuum quæ appellabantur Juda, *Gilead was in the kingdom of the ten tribes, and Gilgal under the two which were called Judah*; and therefore saith, both the two and ten tribes were equally guilty of Idolatry, and both their altars *as heaps of stones, or sand*, and this makes ⁱ others following him to think, the latter words spoken of Gilgal to concern Judah, as taxing them also of Idolatry. But what is here said may seem rather to be spoken of Ephraim or the ten tribes, and as we above on c. 4. 15. saw, some affirm Gil-

gal to have been belonging to the children of Joseph, others that it was on the confines of the ten tribes; and here Lanchi after Calvin saith, *Gilgal de qua habet Propheta, in regno fuit decem tribuum, ubi & templum erat & altare celeberrimum, Gilgal of which the Prophet speaks, was in the kingdom of the ten tribes, where was likewise a temple and famous altar.* ^k Lyra seems to take it as if though they had Idols in Gilead, yet they passed over Jordan to Gilgal, there also to sacrifice.

These things being by the way observed, as to the meaning of this rendring, they who follow it, do scarce well agree in expressing what they would have it to be. To this purpose ^l some make it with supplying what they think to be understood, *If Gilead worship an Idol, (or if in Gilead be an Idol)* and yet could not be preserved by its Idols, but was before other places destroyed by the Assyrians, therefore *are they in vain*, or do they loose their labour, *which in Gilgal sacrifice to oxen*; for neither shall they, whereas Gilgal lies obvious at hand to the Assyrians passing only over Jordan, be preserved, nor it be more defended by its oxen and Idols then Gilead was; for *their altars also shall be as heaps on the furrows of the field*, viz. be overthrown and ruined, as those of the Gileadites were. This way go several of them. It is by ^m others observed that **IN** *aven*, which he (i.e. the Author of the Vulgar Latin) reads *Idolum*, is taken also for, *nihil & vanitas, nothing and vanity*; nor do they more in this name agree, than they do in the nature of the thing it self: an Idol being nothing in the world, (1 Cor. 8.4.) and therefore do ⁿ some here take *Idolum, Idol*, in that sense as signifying as much as *nihil, nothing*, by what he renders *si Galaad Idolum*, understand, *if Gilead be become as vain a thing as an Idol, i. e. mere nothing*, if it be in *nihilum redacta, brought to nought*, then were they in vain who sacrifice to oxen in Gilgal, i. e. in vain went they to Gilgal to worship the calves, not content to worship those Idols in their own city, but that they would worship them also in Gilgal a city of Judah, ^o wherein their priests set up calves like those in Dan and Bethel. If it should be taken in this sense, ^p it might agree as to those words, with the ordinary reading and understanding of the LXX, which is, *εἰ μὴ γαλαὰδ ὄντι ἱεροὶ βοῦν* ἢ *ἱεροὶ γαλαὰδ ἀρχόντες δουλεύοντες*, which the Latin

^f It is by others rendred *si, if*; by others certe, *surely*; by others sed, *but*; by others quia, *because*; it being in these and other significations used. ^h See Bib. in octavo according to the Lovain Doctors correction Antw. 1582. ⁱ *Non bores dis immolant, sed bobus offerunt sacrificia*, Jerom, yet Drusius thinks it ought to be readd *bores*; and Ar. Mont. notes, *non dari vi, sed esse tibi casus est; namque Hebraice est accusativi.* ^j Tirin. ^k So R. Sal. see Pet. à Fig. Capito takes Gilead to have belonged to Gilgal, though Jordan were between them. ^l Ribera, Menochi, C. à Cast. in his Paraphrase and notes. ^m Ribera. ⁿ P. à Fig. ^o Id. ^p Ribera. ^q Some copies read *ἀρχόντες, igitur &c.* ^r It is observed to be a fault for *ἱεροὶ γαλαὰδ*, not. Bib. Francf.

Translator renders, *si non est Galaad, ergo falsi erant in Galaad principes immolantes*, if Galaad be not, i. e. be clean brought to nought &c. which rendring of theirs makes some to conjecture that instead of אֵין *aven*, they read אֵין *Ein*, which signifies non, *not*. But if אֵין *aven* also signify *nothing*, what need of that conjecture, or any alteration in the reading? But besides, others make void that conjecture by another understanding of those words in the Greek, wherein *ei* should be only the note of an interrogation, and *ei* *μὴ* not signify, *if it be not*, or, *nothing*, but, *is not*? So we have reason to conjecture that it was by divers understood, and that *μὴ* in it did not answer to *aven* in the Hebrew, but there was some other word in that translation, which if it was not ἀπα, is now left out in the ordinary copies, by what we read in the printed Arab. which in these books is manifestly done out of the Greek, (or perhaps some Syriack that was done out of them,) in which we find the words rendred *كانوا كاذبا* *كانوا كاذبا* which the Latin Translator renders, *verum Galaad est maledictio, mendaces erant in Aad principes sacrificantes*, but *Gilead is a curse, the princes sacrificing*, or *which sacrificed, were liars in Aad*. He reads *ella*, and renders it, *verum, but*; but I think it plain that he should have read it *ala*, and rendred it *annon, is not Gilead a curse?* that so *ei* *μὴ* in the Greek may be an interrogation also; and then he taketh the Greek ἀπα in the signification of *a curse*, which in the language it hath, with only some difference of accent, that so it may answer to the Hebrew *aven*, and not to be a particle signifying *therefore*, as others ordinarily take it. By *كاذبا* *mendaces, liars*, or *false*, in the Greek ψευδεις, I suppose he means such as were vain, or no better than a lie, mere vanity or nothing. Whereas he saith in *Aad*, instead of *in Gilgal*, may argue that the copies from of old were here confused in the setting down of this name, some of the Greek having here instead of *Gilgal, Gilead*, also as in the beginning of the verse, which is taken notice of as an error of the scribe, as also that in some copies on the contrary *Gilgal* is put in the beginning instead of *Gilead*.

Whereas what the Vulgar renders, *bobus immolantes, sacrificing to oxen*, (or *with oxen*, so that it may be the same as if he said, *boves, oxen*) the Greek and Arab. render, *princes that sacrifice*, some conjecture that instead of שָׂרִים *she-arim*, which signifies *oxen*, they

did read שָׂרִים *farim*, which signifies *princes*: but perhaps there is no need to say that: as Israel is compared above to an heifer, so perhaps they might take the chief and greatest among them to be called *bulls* or *oxen*. But I more wonder why they took it for the nominative case, whereas it more plainly seems to be the accusative.

The Vulgar takes it according to most as the dative, *to oxen*, which makes Cappellus to say that the Author thereof did read לְשָׂרִים *leshurim*, with the addition of ל *le*, a sign of the dative case, which now is not found in the Hebrew copies. Buxtorf answers that there is no necessity to say they did read so, but that they looked on it as understood: but if we should take it as we have seen those of Doway do, rather in the ablative case, and render it, *with oxen*, and as others, *bobus mactatis*, there would be no place for such conjecture, and it would be equivalent to *boves*.

The LXX and Vulgar both rendring what is in the Hebrew the preterperfect tense *זָבְחוּ* *zibbechu*, they have sacrificed, by the participle, the one ζωνδίζοντες, the other immolantes, *sacrificing*, Cappellus again saith that they did read in the Hebrew זָבְחוּ *zibbechu*, in the participle likewise. For this Buxtorf again answers him, that they so rendred, not because they did read otherwise in their copies than is usually read, but that they thought it so to be well expressed, and that they did it because they joined those two verbs fuerunt, immolarunt, *they were, they sacrificed*, in one clause, which in their languages would have been harsh, and therefore changed one into a participle. And Ribera insists on it, and brings examples to prove that the preterperfect tense is elsewhere used for, and to be rendred by the participle.

The following words מִנְחָתָם כְּגָלִים *gam mizbechorham cegallim al talmi sadi*, which the Vulgar renders, *nam & altaria eorum quasi acervi super sulcos agri*, (adding, *nam*, above what is in the Hebrew) which the Doway Englisheth, *for their altars also as heaps upon the furrows of the field*. The LXX read, ὡς γὰρ ἀντὶ τοῦ ὡς γὰρ ἀντὶ τοῦ, which the Latin renders, *& altaria eorum quasi testudines super desertum agri*, as the printed Arabick also following him, وَمِنْهُمْ مِثْلُ السَّلَاحِ عَلَى أَرْضِ الْحَقْلِ *and t'leir altars are as tortoises on the ground of an unsilled field*. There seems to be a difference between them in rendring the word גָּלִים *gallim*, one rendring it *heaps*, the other *tortoises*, a known living creature which re-

^r Although otherwise *ella*, as from *ἐλά* *si non*, well agrees with *ἐλά* *nifi*, but that seems not here so convenient. ^s See Ribera. ^u So in Latin *cum faciam vitulo*. Jerom. Iren. Schind.

studines properly signifies, and which Jerom thinks them to have here meant, and so Theodoret also; but that difference Cyril takes away, by saying χελωνας ὅτι φασὶν ἐχὶ διὰ τὰ ζῶα, μὴ τὸ το νομίζον, he calls them chelonai, but not the living creatures so called, do not so think, ἀλλὰ ὅτι τὰς τῶν χαμαίων ἐρείσεις &c. but hillocks raised up for the conveyance of water to higher places, such as are made any where by the diligence of husbandmen, so that according to him they also took it for heaps, or hillocks.

There being no verb here expressed neither in the Hebrew, nor either of these translations, but left to be understood, leaves it ambiguous whether there shall be supplied a verb of the present or preter tense, to note that they were so, or else of the future, to note that they should be so. According to the first way it will import, the multitude of them every where erected; according to the second, it will be a prediction that they should be thrown down, and made as rude heaps of of stones, which husbandmen gathering out of their way, that they may not hinder their plowing throw up together.

Thus have we at large examined these two ancient translations, the Vulgar and LXX, and compared them one with another, and both with the Hebrew; if we look to others, we shall find them generally to differ from them, whether of such Christians who had the sight and use of them, but seem not satisfied with them, or others; and the Jews who perhaps did not look on them, in giving an account of which I shall use no other method or distinction, than the putting them together, or severing them as they agree or differ as to their understanding of the first particle in the words, **ON im**.

And in the first place before we shew how others vary in the acception of it, we may observe that the ancient Syriac altogether omits it, rendring **ܐܢܝܢ ܕܢܝܢܐ ܕܥܝܠܐ ܕܥܝܠܐ**

ܐܢܝܢ ܕܢܝܢܐ ܕܥܝܠܐ ܕܥܝܠܐ In Gileade dolores & in Galgala varietati sacrificastis boves, i. e. in Gilead sorrows, and in Galgala you have sacrificed oxen to vanity: in which rendring we see not only that particle omitted, he thinking it perhaps only a note of affirmation, which might without expressing it be well enough understood, but other differences also, as in the rendring the other particle **ἄν** ac, by **ו** u, and, and in the change of the person in the verb, for which neither from the Hebrew, nor any other translation can we easily find any ground, nor shall therefore insist on it; as neither on the Chaldee, who retain the particle **ON im**, which may in that

language be as ambiguous as in the Hebrew, though usually it be rendred, si, if, but pass on to others, and among them, first to those who render the particle **ON im**, by si, if, as the Vulgar Latin, though in other things differing, we saw, doth. So the Interlineary, as by Ar. Montanus ordered, si Gilead iniquitas, veruntamen mendacium fuerunt, in Gilgal boves immolaverunt, i. e. if Gilead were iniquity, nevertheless they were a lie, in Gilgal they have sacrificed oxen. This differs, we see, from the Vulgar, in that it renders that by iniquity, which that renders Idol. Again in rendring **ἄν** ac, which that renders ergo, by, veruntamen, nevertheless, though that also in some copies have, tamen, yet, notwithstanding; but most, in distinguishing the words or clauses, in that this seems to refer the words, nevertheless they were a lie, or in vain, to Gilead, but that refers them to those of Gilgal after mentioned. Yet seem these easily reconcilable; for, as the word **אָנ** aven, which is usually taken to signify trouble, iniquity, vanity, and the like, its no wonder that the Vulgar here, as else where, renders, Idolum, an Idol, as the chief of iniquities, so by iniquity, may well in this other translation be meant an Idol, or Idolatry. It necessarily appears so to be by his rendring the next particle **ἄν** ac, by veruntamen, notwithstanding, that it may sound, if in Gilead were iniquity, (i. e. Idolatry, or they had an Idol which they worshipped) yet (for all this) they were a lie (or came to nothing.) For if it be not so taken, it will be no good meaning to say, if Gilead were iniquity, or guilty of iniquity, notwithstanding they were a lie; as if they should have hoped that their being so should have saved them from being found a lie, or coming to nothing: but their having an Idol they might think should save them, though, as it is here declared, in vain. And so these words do well make one clause, whereas otherwise that particle must be the beginning of another, and not be referred to those of Gilead, but to those of Gilgal, as ordinarily according to the usual distinction of points in the copies of the Vulgar, it is looked on to do, and the putting the other verb in the participle seems to require. If it were not so, but ergo frustra erant, in that made one clause with the former, this rendring would be all one in meaning with what that hath, and so by Grotius seems it to be made, viz. one clause. His exposition of the words, si in Gilead Idolum, ergo frustra erant, being, if in Gilead there were an Idol, veruntamen frustra erant, they notwithstanding were in vain whoever worshipped that Idol, because they could not by their Idol be preserved from the hand of Tiglath Pileser, 2 Kings 15. 18. Then the other

* See c. 6.

words making a distinct clause, he thinks for the making up the sense of them, to be understood *cur, why*, that it may be understood thus, *cur ergo adhuc duæ tribus? why do the two tribes (or those whoever they be that are spoken of) yet imitate that worship of calves in Gilgal?* By this it appears to be his opinion, that these words, *they were vain*, are to be referred in the Latin translation to those who worshipped an Idol in Gilead, which others refer to those who sacrificed oxen in Gilgal; so that the distinction of the words (though either way will be to the same scope, for accusing the Israelites of Idolatry) seems very ambiguous, and this ambiguity is indeed from the Hebrew it self, in which the words *היו שווא אך* *ac shau haiu*, *surely they are vanity*, are so placed, as that it may be doubted to which they are referred, whether to those that precede, or those that follow. So it appears in the opinion of the learned Grammarian R. D. Kimchi, who also is among them that render the particle *אם* *im*, by *if*. He explaining the first words by *אם גלעד החל לעשות און* *if Gilead began to commit iniquity*, (for, saith he, they first began to do evil, and they were first carried captive) then coming to the next *היו שווא אך* *surely they were vanity*, he saith, *נכול להרכיקו למערה*, *we may join it with what goes before, so as that it may be meant of Gilead*, so as it may be *כפול כמלוח* *the same thing repeated in divers words*: or else, saith he, it may be referred and joined to Gilgal, although the accent in *היו* *haiu*, *erant*, might seem to direct otherwise; for the accents (or pauses) in interpreting, do not always follow the accents in pointing, as *one* renders his words, *אין כל טעמי הפירושים הולכים*, *by Mercer* rendered, *non omnes sensus expositionum sequuntur sensus punctuationis*, *the sense of the expositions doth not always follow the sense of the pointing, or the accenting*.

And having made mention of Mercers name, it may not in the next place be amiss to take notice of his exposition, which is, *si Gilead est vanitas, if Gilead be vanity*, *sane inanitas fuerunt in Gilgal, cum iisdem studiis & Idolorum cultui utrique addicti sunt, ubi scil. boves plurimos Idolis mactant &c. surely they were emptiness, or vanity, in Gilgal, they being both addicted to the same courses and worship of Idols, to wit, where they sacrificed very many oxen*,

and set up altars every where conspicuous like heaps of stones. He adds that others do join Gilgal with the following words to this sense, *if Gilead be become vanity, i. e. brought to nothing, being quite destroyed, what wonder is it? siquidem, הוּוּ שווא* *for they were vanity*, *rebus vanis operam dederunt, they gave themselves to vain things, and therefore, vanitas in vanitatem rediit, vanity returned to vanity: in Gilgal also they sacrificed oxen &c.* I, saith he, would join Gilgal both with the preceding and following words, as it is oft in Hebrew done, viz. *they were vain in Gilgal, and in Gilgal they sacrificed &c.* where we see he differently distinguisheth the words from what others do.

R. Sal. also is among these that render *if*, and makes this sense, *if שבר ונאם* *breaking and violence be come on Gilead, they themselves were the cause of it, because they were שווא אך* *ac shau, only vanity, and sacrificed to Idols oxen in Gilgal*. According to him all that is spoken is referred to those of Gilead, as done by them in their own place, and in Gilgal also.

With these we may reckon also the MS. Arabick, but the supplies which he brings for the making out the meaning of the other words are different, his words being *און אחר נלעד אסתעמלו אלגל כאן אלמחאל צארו* *ועברו פי אלגל רבחו אלתיראן* *if the people of Gilead have wrought deceit, (or wickedness,) particularly (or only) that which is absurd (or vain) are they become, and worshipped in Gilgal they have sacrificed bulls, or oxen; there being no verb in the Hebrew betwixt נלעד Gilead and און aven, he supplies it from c. 6. v. 8. where it is said that Gilead is a city פעלי און poale aven, of them that work iniquity, which he there renders القل* *qal*, and so he here by *in Gilead iniquity*, takes to be understood between them *have wrought*; he adds also above what is in the Hebrew *ועברו* *veabadu, and have served, or worshipped*. And he adds a note that *שווא*, which by ours is rendered *vanity*, which he renders *المحال* *i. e. impossible, vain, or absurd, هو نفس المعبود* *is that which is worshipped, or the Idol it self*. So that his meaning appears to be that, besides what they in Gilead did, they were wholly given up to Idolatry in Gilgal, where they sacrificed oxen &c.

y Corn. à Lap. and so Tirin. It will be the same if the latter words be read with a bare interrogation without *cur, if &c. do they in Gilgal sacrifice?* * Pet. à Fig. * In rendering the word *און* *aven*, so as to denote the destruction that was to come upon them, he seems to follow the Chaldee, which hath for it *אנוסין* *anusin*, & to take that word in the passive signification. See Buxt. Lex. Mercer also renders it, *vi oppressi, oppressed with force*, viz. of enemies, whereas others take it actively, and render it *oppressors, grassatores.* *אן* *an*, *fi, if;* except any should take it for *אן* *enna, certainly.* * *און* doth he elsewhere render by *غل* *ghal* as 1 Kings c. 6. 8. and Micah c. 2. 1.

Abarbinel likewise in the notion of the particle agreeing with them, yet as to the other words goes a different way. 'He thinks the words to be an answer to what above they said, that none should find iniquity in them, 'proving the contrary by saying, *if Gilead iniquities, surely they are vanity*, as it was above said, *Gilead is a city of them that work iniquity*, 'therefore they in truth became vanity, in 'that the enemies came and carried Gilead 'captive, when the Reubenites & the Gadites 'were removed to the land of 'Gilead, Jordan being between them, & they made altars 'to Idols, and offered sacrifices. His punishment argues his deeds, for so also was Gilgal destroyed with those cities which were on 'the other side of Jordan, because it was nigh 'unto them; or else in the second captivity, 'when he lightly afflicted the land of Zabulon and the land of Naphtali, and if so these altars were destroyed with all the land, 'which is that which he saith, *also their altars are as heaps on the furrows of the field*. If then things were so, the punishment of these which 'we have seen with our eyes, doth shew and 'prove that there were many iniquities among 'you, and how do you say they shall not find 'iniquity? This is a verbal translation of his words, which seem something harsh, if there be not some mistake of the printer in them: but the scope of them is apparent, which Arias Montanus, taking the same way, gives more perspicuously, viz. that in these words, Ephraim who justified themselves, are by the 'example of these two places convinced. The 'Inhabitants of Gilead, who were of the stock 'and family of Israel; that these were guilty 'of iniquity is made manifest by God's declaration, who saith of them, that they were 'a city of them that work iniquity, and by the 'event or punishment that seized on them. 'They were carried captives with those tribes 'which were on the other side of Jordan, 'Reuben, Gad and half Manasse; but not 'they alone were hurt by superstition or Idolatry, but their neighbours of Gilgal, being 'guilty of the like fault, were seized on by 'like punishment, as their overturned and 'ruined altars witnessed; whence follows, 'that Ephraim, who followed the same courses 'that they did, were guilty of the same fault, 'and should undergo the same punishment. 'The Gilgalites were separated from the Gileadites by the river Jordan only running between them, they might easily receive the 'infection of superstition from them, and for 'that cause was certain and continued ruin to 'them both; for they were both carried captive together, and if any remained, yet they 'were utterly carried away out of their place

'with Zabulon and Naphtali which were 'next unto them. Thus he, and more to the same purpose, giving at last as a proper rendring of the words according to the Hebrew, *Si Gilgal iniquitas, certe vanæ fuerunt*, in Gilgal boves immolaverunt, etiam altaria eorum sicut acervi super sulcos, *if Gilead iniquity, surely they were vain, in Gilgal they have sacrificed oxen, also their altars were as the heaps on the furrows of the field*, explaining it, 'If 'then there were iniquity in Gilead, neither 'there alone, but in Gilgal also was vanity 'done, whereas oxen were there sacrificed, as 'the great number of their altars left like a 'multitude of heaps shew; it follows that 'Ephraim doth falsely boast of, and defend, 'their integrity and innocence. Several others also are there who in the rendring that particle **ON** *im*, do agree with them, though in some other things differing, as from them, so among themselves. The Tiguriu version thus hath it, *Si in Gilead vanitas fuit, utique vani facti sunt*, in Gilgal boves sacrificarunt &c. *If in Gilead there were vanity, certainly they became vain, in Gilgal they have sacrificed oxen, and their altars are &c.* Castalio thus, *Si Galadus est nefarius, profecto nequam sunt qui Galgalis boves immolant, quorum etiam tot sunt altaria quasi tumuli super sulcos agri; If Gilead be wicked, certainly those are so who sacrifice oxen in Gilgal, whose altars also are as many as the hillocks on the furrows of the field*. Capito, *S Gilead molestiam, quandoquidem frustra fuerunt, in Gilgal boves mactaverunt, etiam altaria eorum sicut acervi lapidum super sulcos campi*; for the rendring which words into English it will be necessary to understand some verb after, *si Gilead, if Gilead*, which may govern the following word, *molestiam*, trouble, which if we shall take from his annotations will be, *tulerit, suffered*, and so his sense will be, *if Gilead suffered trouble, for as much as they were in vain, in Gilgal they sacrificed oxen, also their altars &c.* The meaning according to him, viz. Capito, is, that if Gilead (which he saith was, *mons antiquitus sacer, a mountain sacred from of old*, for the memory of that mystical league betwixt Jacob and Laban, and God's deliverance of them &c.) suffered such hard things as it did, neither should any priviledge of the holiness of the land wherein the Israelites dwelt, defend them, nor the multitude of their Idolatrous sacrifices offered in Gilgal (to which, he saith, the mountain Gilead did pertain) and on those altars without the city, which they built on the bounds and furrows of the fields, so that they every where appeared like heaps of stones, profit any thing, but make them worthy of great punishment.

* Perhaps Gilgal.

S l l l 2

Oeco-

Oecolampadius gives the first words, as they are in him, *si Gilead molestiam*, and supplies as he doth, *tulit*, if Gilead suffered trouble, but then differs, reading the next words, *quomodo vanum fuerunt*, in Gilgal boves immolaverunt, etiam altaria eorum &c. as they were in vain, in Gilgal they have sacrificed oxen, also their altars are as heaps on the furrows of the field, and of the words so rendred gives this for the meaning, if Gilead suffered trouble, valde vane habuit ipse, he was very vain, that is, nullam utilitatem habuit ab Idolis suis, he had no profit from his Idols; likewise if oxen were slain in Gilgal and no profit arose to them, and their altars were as dispersed heaps of stones, certainly neither shall your Idolatry profit you: or else he saith that for, molestia, trouble, may be put, iniquity, and then a plainer sense would be, if their iniquity who worshipped Idols in Gilgal was not unpunished, neither shall yours be. Almost to the same purpose doth a *later Annotator give the meaning, if Gilead be iniquity, that is, if the iniquity of the Gileadites were found out, i. e. punished (by Tiglath Pileser 2 Kings 15. 29.) veruntamen mendacium fuerunt, i. e. certainly they of the two tribes were vain, who have sacrificed oxen in Gilgal.

Tremellius takes here to be a comparison betwixt the two places named, and the like destruction threatened to them, If Gilead be iniquity, as certain it is nothing but vanity, in Gilgal they sacrifice oxen, as if he should say (using substantives for the greater emphasis) all the worship in Gilead is mere iniquity and wickedness before God, although seeming to men never so holy; but what then is to be thought of Gilgal? I grant there is great pomp used, and great, or costly, sacrifices offered, nevertheless yet are they in the same esteem with God as those of Gilead; both of them being without any command or promise of God, in which faith and obedience are founded, without which all performances and intentions of men, what ever be pretended for them, are wicked and vain, and in respect of Gods worship execrable sacrifices, by which true religion is overthrown, and Gods name wickedly profaned. Some, saith he, think Gilead to be mentioned, because the citizens thereof with their neighbours were first carried captives, 1 Kings (15.) and that therefore that late example was brought to ascertain the judgment that should come on the rest, and they think that the Prophet spake this not long after the destruction of that city.

We may add to these Cocceius, who renders the words, *si Gilead vanitas est*, temeritas extiterunt, Gilgal tauros mactaverunt, etiam altaria eorum ut tumuli super sulcos agri, which, I

think, according to his meaning is, if Gilead be vanity, they were rashness, (it is, as he explains himself, quia temere fecerunt, because they did rashly,) they killed the bulls in Gilgal, also their altars are as hillocks on the furrows of the field. Besides what we note of his agreeing with all those before in rendring *ON im*, by if, we may observe that he differs from them all in rendring of the word *W shau*, which they all interpreting either by the notion of a *lie*, or *false* or *vain thing*, or *in vain*, which are equivalent, he renders by, *temeritas*, rashness, which though it may be better for that mythical way of exposition which he takes, interpreting all as spoken of our later times, and concerning what was done in these parts of the world about matters of the Roman religion, looking on Gilead to be Germany, and by the bulls that were killed understanding Hufs and Jerom of Prague, yet do the other better agree to the plainer literal way which others follow.

All these which we have mentioned, and perhaps many more, agree in the rendring the first particle *ON im*, by if, as a conditional, however in other things they differ, and especially in distinguishing the clauses, by reason of the ambiguous placing of some of the words in the Hebrew, as above we observed and must remember in our view of others also, and there is none of these renderings from which they that follow them, do not make out a probable meaning. Yet others not satisfied with any such meaning as they would make from it so rendred, do rather choose some other way of rendring it, which they find it to admit of, as *si* also in the Latin will admit of them, and that yet differently. Some render it by, quia, because; so Munster, quia in Gilead conversi sunt ad vanitatem, utique vani facti sunt: in Gilgal boves obtulerunt, & altaria eorum sunt sicut acervi in sulcis agrorum, because in Gilead they are turned aside to vanity, surely they are become vain: in Gilgal they have offered oxen, and their altars are as heaps in the furrows of the field. The meaning, he saith, is taken to be, si loci celebritas &c. if the dignity of the place did nothing avail those in Gilead, and Gilgal did worship Idols, but they suffered due punishment, neither shall it avail to dwell in the land of promise, and to provoke God with false worship. By the same doth Flaccius Illyricus expound it, si in Gilead vanitas, i. e. quia in Gilead est Idolatria, utique vani facti sunt. In Gilgal boves obtulerunt &c. because there is Idolatry in Gilead, surely they are become vain. In Gilgal they have offered oxen &c. The Interlineary Gloss explains it by, quavis, although, and then the

* Brenn. † Cum dicit boves immolasse magno sumptu maximum incommodum sibi ipsis questum reprehendit, Ar. Mont. other

other particle, *ergo*, in the Vulgar, by, tamen, yet, thus, *although Gilead worship an Idol, yet the men of the two tribes were vain sacrificing to calves.*

Others take it as a note of affirmation, and render it by, *but*; as *8 Mercer*, sed in Gilead est iniquitas, *but in Gilead is iniquity, for they are become vain in Gilgal &c.* i. e. notwithstanding what he had done for them, and his warning them by his Prophets, yet it was thus with them. Others by, *certainly, surely, or the like.* So *Drusius*, certe Gilead iniquitas, utique vanitas sunt &c. *surely Gilead is iniquity, (i. e. the Gileadites are workers of iniquity) surely they are vanity, in Gilgal they sacrifice oxen &c.* saying that he takes **אָן** *an* to denote here the same that **כִּנָּם** *kinam* were, certe, profecto, truly, certainly, surely, though he saith it may be rendred, *li Gilead iniquitas, utique vanitas sunt in Gilgal, if Gilead be iniquity, surely they are vanity in Gilgal, as if he had said, they are no better than these, but rather worse; for they do iniquity, but these worship false gods, viz. calves.* This way of rendring it by an affirmative is also embraced by others, as by *Diodati* and the Dutch in their new translation, which from a worthy learned friend I receive thus englished, *surely Gilead is iniquity, they are mere vanity, at Gilgal they sacrifice oxen, yea their altars are as stone heaps in the furrows of the fields.* But this way is more ancient than so. *R. Tanchum* gives it, who noting that **אָן** *an* here is in the signification of **אֵל** *emma*, in the Arabick, which signifies, *but, truly, as for, &c.* and then that between Gilead and **אָן** *aven*, iniquity, is to be understood and supplied **דָּרְפוּ** *have followed after*, or the like, and that by iniquity, is to be understood **عِبَادَةُ الْاَوْثَانِ** *the worship of Idols*, saith the meaning is **اِلهِ اهل جلعاد قد تبعوا الوثان ومالوا الى الحال** *but truly, or as for the people of Gilead they have followed Idols, and have gone aside after that which is altogether absurd, or vain, which he saith is the meaning of אָן שׁוּן אֵל ac shan hayu.* Then he saith the people of Gilgal do also worship them by offering sacrifices, saying, *in Gilgal they sacrifice oxen, and have made their altars for multitude like heaps on the furrows of the field.*

The first particle being taken in this sense, as it is by the Hebrew ^a Grammmarians acknowledged, and by examples proved to signify, this exposition is so clear, and without any scruples or exceptions, that I know no reason why we might not readily embrace it, and acquiesce in it, were it not that our Translators, to whose judgment we willingly submit, chose to take another way, as many

others do, in taking that particle as a note of interrogation, and that either, *and? or an non? whether so? or whether not so?* as it appears also in other places to be. Among those that so take it, there is again no small difference; some looking on the words as spoken ironically, not as the words of God or the Prophet speaking in his own name, but the words of the people by him rected, who justifying themselves against him for saying that *Gilead was a city of them that work iniquity*, should say, *is, or is there in, Gilead iniquity?* as denying it so to be, to which his answer is, *surely they are vanity*, which is further proved by their multitude of altars every where as frequent as heaps of stones, which husband men for clearing the land which they are to plow, cast together in the field, & by the many oxen that they sacrificed. This they might pretend as a token of their piety, in regard of their multiplying places for their devotion, and the great and willing expence they are at in offering many and costly sacrifices. But it is clean contrary, whether those altars were erected, and the sacrifices offered to Idols, or pretended to be to God himself, in as much as they were contrary to God's precept and command, who had then appointed one altar, and one place, where such sacrifices as he would accept, should be offered to him, all others, as a breach of his command, are iniquity and vanity.

Others looking on the words as Gods own or his Prophets from him, rather render it, *nonne? whether not? or is there not iniquity?* So *Pagnin*, nonne Gilead inceptit iniquitatem? *did not Gilead begin iniquity? surely they were vanity. In Gilgal they have sacrificed oxen.* In this way it imports an affirmative, that *surely Gilead did so.*

Junius and *Tremellius* taking likewise the words as spoken from God, give the meaning yet another way, without adding the negative in the question, by a supply of, *tantum*, thus rendring, *an in Gilead iniquitas, tantummodo vanitas fuerunt?* In Gilgal tantum boves sacrificant? *Etiam altaria istorum sunt tanquam acervi per sulcos agrorum, is there iniquity in Gilead? were they only vanity?* (or as *Pisc.* explains it) *an Gilead: tantum iniquitas est, an ibi tantum vanitas fuerunt? is there iniquity (i. e. false religion or worship) in Gilead only, were they there only vanity, i. e. vain in their worship of God? do they sacrifice oxen in Gilgal only? also the altars of these are as heaps on the ridges of the furrows of the field: so as they make here to be an accusation or conviction of the Israelites of general Apostacy and Idolatry, as if he should say to them, do*

^a In his first notes. ^b Abuwalid, Kimchi. ^c Calv. Zanch. Pare. and see Tarn.

ye think the Gileadites only, who were carried away captives by Tiglath Pileser, were guilty of Idolatry, but that ye your selves which remained then untouched by the Assyrians, are free from it? Nay the very entrance of your country, viz. ¹ Gilgal is so full of Idolatry, that (according to the proverb) the lion may be known by his claws. But withall are the entrance only of your country or some noted places polluted with Idolatry? Nay there is no place among you, which is not most foully polluted, even among you who dwell on this side Jordan, as your altars as numerous as heaps of stones among the ridges of the fields do testify. To this purpose do they themselves explain their meaning. The same, I suppose, would be made out without the interrogation in the second place thus, *is there iniquity* (i. e. ¹ Idolatry) *in Gilead only?* viz. in that place on the other side of Jordan, where by reason of their distance from the tabernacle, and their frequent commerce with their neighbour heathen nations, they more easily might, and more credibly did, contract the infection of Idolatry, even before the golden calves set up by Jeroboam, and were infamous in that and other kinds, as appears c. 6. 8. *surely they were vain in Gilgal*, which was within Jordan, and ^m more properly in the holy land of promise: there also they sacrifice oxen, and set up altars as numerous as heaps of stones in the fields.

Much the same may be made out also without the addition of, *tantum, only*, thus, *is Gilead iniquity*, or *is there iniquity in Gilead?* as much as to say, *it is a thing confessed that there is: surely then they are vanity in Gilgal also*, [that is as manifest, for there] *they sacrificed oxen, and every where set up altars in abundance*: and this may be a probable meaning of the words according to our translation, although if we take it from the marginal note in the Geneva English, which have the same renderings, that seems to make it the same with that of Calvin and others above mentioned, who look on the first words, *is there iniquity in Gilead?* as the words which the people would say in their own defence, the note being, *the people thought that no man durst have spoke against Gilead, that holy place; yet the Prophet saith, that all their religion was but vanity*. And thus also the Dutch, who render the text as we have seen, do in their notes look on as probable, saying, *these words may be taken thus, Is Gilead iniquity? as if they objected to the Prophet, dare you affirm that? To which the Prophet answers in what follows*.

As for some of the latter ways, wherein the particle **ON** *im*, is rendered as an interro-

gation, they are easily reconcileable with some of those, who render it by the conditional, *if*, it being all one, as Rivet observes, to say, *is there iniquity in Gilead? then surely they are vain in Gilgal, who sacrifice oxen*, and to say, *if Gilead be iniquity, then they who do so in Gilgal as they did, sacrifice oxen, and reave up unlawful altars, are vain*; and in either way by instancing in these places, is shewn, that there was no place where the Israelites dwelt, either in the one or the other side of Jordan, that was free from Idolatry, which both by iniquity and vanity is denoted.

There is yet another meaning made by rendering the words interrogatively, which seems as plain as any among them, which is to take them not so much to tax them of Idolatry and the generality of it among them which was manifest, as for the indignity of it aggravated by the circumstance of the places where it was exercised. So L. de Dieu laies the Emphasis thereon, who renders and explains them, *An in Gilead mendacium, quinetiam vanitas i. e. Idola fuerunt? in Gilgal boves sacrificaverunt? Have there been in Gilead a lie, and moreover vanity i. e. Idols? have they sacrificed oxen in Gilgal?* He asketh by way of admiration, *is it possible, that they should proceed to that height of ingratitude and impiety, as to profane with Idolatry those two places where they had received so great benefits, viz. Gilead where God defended Jacob from the violence of Laban, Gen. 31. 20. and Gilgal, where by circumcision he had rolled from them the reproach of the nations? Jo. 15. 9.* and then, faith he, follows the punishment, *etiam altaria eorum tanquam tumuli erunt in sulcis agrorum, even their altars shall be as heaps on the furrows of the field*. Wherein he observes to be an allusion to the Etymon of the name *Gilead*, which is ^a *the heap of witness, because they prophaned the heap of witness with their altars, their altars shall be made heaps*: as well may he allude also unto the name ^o *Gilgal*.

The like Emphasis seems Kimchi to lay on the places named, particularly on Gilgal, though he read them without an interrogation, whose words in explication of these words, *they sacrifice bullocks in Gilgal*, following his explication of the former which we have seen, are **כִּי בְנֵי נִלְגָּל** &c. 'for the children of Gilgal were neighbours to the land of Gilead, only Jordan being between them, and they learning their works, began to serve Idols as they did, and to do iniquity & vanity, and sacrificed bullocks to Idols, in that place where they had erected an altar to the Lord, and where they had pitched the tabernacle at the beginning, after they had passed over

¹ As Rivet explains their meaning. ¹ Rivet. ^m See Mas. on Josue c. 12. p. 22. ⁿ Gen. 31. 47. ^{*} Rivet. ^p What was done in Gilgal see Jos. 5. 9. &c.

^q Jordan,

• Jordan, there now they sacrificed bullocks to Idols; also their altars were as heaps on the furrows of the field. They were not satisfied with the altars which they made in Gilgal to an Idol, but also built without the city many altars, which appeared, or which were every where seen, as heaps of stones on the furrows of the field. He plainly seems to look on it as a great aggravation of their wickedness, in that they did it there, viz. in a place which by what was formerly done in it, seemed consecrated to God, and could not but put them in mind of his great favours and their obligations to him. That Idolatry, which had any where been a great sin, could not but by being there committed, be yet greater and much heightened.

What hath been said concerning the different expositions on this verse, more respecting the former part thereof than the latter words, which are, *yea their altars are as heaps on the furrows of the field*, although they have been often mentioned, as they serve to make up the meaning according to those different expositions of the former, it may be convenient to say something of them further in particular. That which already appears concerning them in general is, that they are by many so taken as to note the multitude of those altars, being as frequent as heaps of stones, which were by husbandmen thrown up on every land that they would cleave for better plowing it, and so to shew their profuseness in their superstition and Idolatry, and their zeal in it, which one or few altars could not content: by others so as to denote the ruin and demolishing of their altars, that they were not, or should not be left standing as they had at first been artificially and orderly built, but become as rude heaps of stones, or rubbish thrown together at random, which is also elsewhere an expression used to set forth ruin and destruction, Jer. 26. 18. *Zion shall be plowed as a field, and Jerusalem shall become heaps*; and so will it declare what mischief or punishment had, or should, come on them for their Idolatry. Such destruction even on their altars would be a certain token of mischief brought on those that worshipped at them, and of disturbance to their worship and religion. Either of those expositions will the words bear, and are chosen either the one or the other by Interpreters, as will best fit what they conceive of the meaning of the fore-

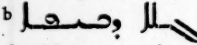

going in conjunction with them, as we have already seen in citing their expositions.

As for the particular words in several, here may be first enquired whose altars are here meant by, *their altars*, whether the Gileadites or the Gilgalites, both having been before named; and if those of Gilgal, then whether of the two tribes, those of Judah &c. or the ten tribes, Israel and Ephraim, in regard to the situation of Gilgal. And concerning these things is there difference of opinions. The altars of the Gileadites say some, viz. whose altars so ruined might have been a warning to those of Gilgal of the two tribes not to have been Idolaters as they were, least their altars should come to the same end: and if so, then will the verb supplied (for in the Hebrew there is none expressed) be of the present tense denoting that punishment which had already come upon them. But by others appears to be understood by *altars*, those by them of Gilgal, or those, *•cis Jordanem, within Jordan*, which were not carried captive, when those of Gilead were, set up. The multitude of which if the word be to express, then will the verb understood be also in the present tense, *are*. And so also if with some by their being *as heaps*, be denoted the despicableness of them, that there is no holiness in them, no more then in heaps of stones gathered up in the field. But if this be taken as denouncing of judgment and ruin to them, then will it be rather in the future tense, *crunt, they shall be* as such: and so taken either of those ways for those altars at Gilgal, the construction seems plainer. Yet still I suppose will it be more proper to understand them of such as were set up by Ephraim, or those of the ten tribes, than such as were by Judah or the two tribes there erected, the Prophet here speaking to Ephraim, who justified themselves, v. 8. and not naming Judah.

These altars, he saith, are, or shall be, **גללים** *cegalim, as heaps*. In that known signification of the word do all which we have seen agree, except the LXX, according as their word *χαῖνας* (as we said) is by Jerom, and the Latin Translators, and the printed Arabick rendred, *testudines, tortoises*. We may add to them the Syriack, according to the Latin translation of that also, who renders **ܓܠܐ** *gole*, which is in it, *testudines, tortoises*, as a learned Syrian, * Gregorius also

* Capito. † Ab. Ezra, by way of similitude, because they were **רבים ונראים** many and conspicuous. ‡ Trem. § Menoc. Tirin. Grot. Brenn. ¶ Kimchi, Chald. Calv. Zarchi, Rivet, Merc. &c. w Jun. Trem. and I think in Gal, an heap, to be an allusion to the name of the place Gilgal. * Diod. in English. † Tirin. L. de Dieu. ‡ To them is the multiplying of altars objected c. 8. 11. and c. 10. 1. § In Dr. Huntington's Gregorius,

ܓܠܐ *gole*, and so Bar Bahlul citing this place, takes it for **ܓܠܐ** or **ܓܠܐ** a tortoise.

takes it to signify, and expounds, *that they shall be destroyed as tortoises that died for want of water*, but I suppose without any necessity; for we find in the Syriack ^b  *golo* deciphe, for, congeries lapidum, *an heap of stones*, as well as  *golo*, *a tortoise*.

So that Cyrils caution above mentioned for the Greek, that it should not be taken for *tortoises*, but for *heaps* or *hillocks*, may, I think, here justly also take place, as to the rendring of the Syriack, whose word *golo*, may well enough seem taken from the Hebrew *gal*, and to signify any round heap of stones or earth, *an hillock*; and a tortoise may from his round arched or rising back resembling such an hillock, be well enough so called, but not so well thought here properly to be understood, though by way of similitude it may.

As to the next words *על תלמי* *al talme*, by ours rendered, *in the furrows of the field*, we have the same above c. 10. 4. *Talme*, which they render *furrows*, *sulcos*, as many others, ^c some, as we have seen, render, *porcas*, the *ridges* betwixt the furrows: and so it may seem more properly to signify, as there we noted, yet seems sometimes ^d promiscuously used, and which of them be here put will not much matter as to the sense and scope of the place, nor will that be altered by the rendring of the LXX or the printed Arab. or Syriack, *on desert and uncultivated land*; nor by what the Chaldee hath *על חומי חקלא* *on the bounds of the fields*, though not literally translated by them, in as much as all of them seem to describe such places in which heaps of stones are frequently found.

The last word *שדאי* *sadai*, Kimchi in the former place (namely c. 10. 4.) noted to be the same with *שדה* *a field*, which is the usual form of the singular number, which occurs here in the next verse. But here he would have it taken for the plural *שדים* *sadim*, *fields*, as he saith *חלונאי* *chalonai* is the same that *חלונים* *chalonim*, *windows*, Jer. 22. 14. He calls in for confirmation the Chaldee Paraphrase, who renders it as we mentioned, *on the bounds, or borders of the field*. Of those which we have seen, some render it in the singular, which Drusius thinks best to do. Others, among which are ours, in the plural, *fields*. Junius and Tremellius not only so as a plural, but look on the last letter *י*, as an affixe of the first person, and render, *agrorum meorum*, *of my fields*, as if there were in that word also ^e an Emphasis for the aggravating of their sins, in that the fields which they de-

filed with their Idolatries and superstitions, were *his fields*, *his land*, as he calls it, the *Lords land*, c. 9. 3. and should therefore have been looked on, and used as holy to him, and as he directed, and no otherwise.

After this tedious inquiry into these several rendrings and expositions of this verse, the scope and meaning thereof, according to what will be by any one of them suggested to us, and what by them all is jointly given, is, that there in Israel, they who boasted of their own integrity, and had been by several ways of teaching better instructed, are taxed for gross Idolatry, and that much aggravated by the generallity of it, and their superstitious zeal in it, and the great ingratitude to God, with which it was accompanied, and warned of the great mischiefs it should bring upon them. By instancing in Gilcad on the one side of Jordan, and Gilgal on the other side, places signally famous for the exercise of it, he shews that in all the places of their habitation they were guilty of it, and that it was a general crime. The mentioning of their sacrificing bullocks and multiplying altars, shews their great zeal in prosecuting and advancing it. By the same mention of those places, places which ought to have minded them of their great obligations to God, and incited them to have been zealous of God's glory, and to have continued faithfull to him, who had there approved himself so good a God to them, is shewn great ingratitude in them, that even there they should so highly dishonour him. And the very setting these their so great wickednesses before their eyes, and God's shewing how he takes notice of them, cannot but include a threatening of punishment to them continuing in such evil courses, though the words should be looked on ^f as some will have them only as so, *viz.* as a declaration of their guilt, and not an express denunciation of their punishment; as many others think, and the words will well bear.

Gilead probably had suffered before these words were spoken by the Prophet, how shall those in Gilgal and elsewhere in Israel, but by being accused as highly guilty and in the same kind as they, but look upon themselves as threatened with the like condemnation, both themselves and their many altars, wherein they did offend God? Those being set up against God's one altar, however they pleased themselves in multiplying them, (for which they are likewise reproved c. 10. 1.) and offering many and costly sacrifices on them, under what pretence of devotion soever it

^b Ferrar. Nomenclator, if his authority be sufficient. ^c Drus. Jun. Trem. ^d And *טלם* *talme* in Arabick. ^e *ה* being turned into *י*, as Abuwalid saith of the word, that this letter *ה* is in it sometimes turned. ^f River. ^g River.

was, were in God's esteem no better than rude heaps of stones, yea worse, even an abomination in his sight, and therefore shall necessarily be destroyed and become such heaps, no one being left in order on another. It cannot be but by this curse laying upon them, it should be so brought to pass: and so will the expositions of those who look on the words as an expression of the number of them, and of those who look on them as a denouncing ruin to them, be well reconcilable.

V. 12. *And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.*

13. *And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.*

And Jacob fled into the country of Syria, &c. As to the signification and literal meaning of the words in these verses there is no great difficulty, but as to the coherence of them with what preceded, and the scope or intention thereof, there is difference between Expositors. These two we put together, because by the one is to be judged of the other, and to be discerned, why after a long interruption by what intervenes, he returns again to the history of Jacob, which he had mentioned v. 3. 4. and, as it were after a ^b parenthesis, resumes what he was speaking of. So R. Salomo makes it, who thinks, that for introduction to these words something is to be understood, and saith the expression is כָּאִם שָׂמוֹר &c. as of a man who should say, let us return to the former things which we spake of above, as particularly, and he had power over the Angel &c. and now goes on, and this moreover did I do for him, he was forced to flee into the country of Syria, and ye know how there I preserved him. So that the sense according to him will be to put them in mind of former favours shewed to their father Jacob, and in him to them, and so include a reproof of their unthankfulness to God, in their not keeping them in mind and laying them to heart, so as thereby to acknowledge themselves bound to continue in constant and faithful obedience to him. The minding them of which seems also to Ab. Ezra and Kimchi to be the scope of these words. So Ab. Ezra, לָכֵן לָכֵן יֵי הָיָה לָכֵן ye ought to have considered that your father Jacob was in a poor or afflicted condition, when he fled into Syria, as appears by what he saith, if God will give me bread to eat, and raiment to put on Gen. 28. 10. and for a wife he kept sheep, and I enriched him, and also by a prophet (i. e. Moses) I brought up his children,

but Israel forgot all these things. Kimchi also explains the words by adding before them וְהָם אֵינֶם זֹכְרִים הַטּוֹבָה שַׁעֲשִׂיתִי עִם אֲבִיהֶם &c. and they do not remember that good that I did to their father: for he fled from before his brother Esau into Syria, and when he was there was forced to serve Laban for a wife in keeping his sheep &c. and I am he that was with him, and blessed him, and thence he returned with riches and wealth. These all seem to agree as to the connexion of the words, viz. that they are a resuming of the history of Jacob, which he had broken for a while off, to put them in mind of what they ought in thankfulness to have remembered, but had ungratefully forgotten.

R. Tanchum, with some little difference from these, but going on the same grounds, as to the coherence of these words with those above, saith, that these are to upbraid them, for that they had departed from Jacob's manner of behaviour, as if he said, your fathers ways were not like those of yours, which have been mentioned; for he flying the converse and habitation, or company, of wicked men, sought such things as might agree with his disposition of doing good; neither did he as you do, desirously set himself to heap up riches, especially by unlawfull means, as it is said in the description of their manners, he loveth to oppress, v. 7. but was so abstinent (from such things,) that he left his country, having not any of the things of this world with him, as he saith, with my staff I passed over this Jordan, Gen. 32. 10. but got himself a convenient consort, by serving Laban, and keeping his sheep, which is what he saith, and Israel served for a wife, and for a wife he kept sheep. The scope of the words of this verse according to him, is to shew their great degeneracy from him, in their descent from whom they prided themselves.

Abarbinel in a far differing way looks on them as a check to the insolency of the ten tribes, in their opposition and hatred of their brethren of Judah, boasting and justifying themselves by the example of Jacob, who took his brother by the heel, as above v. 3. as if he did retort upon them this example, as not being to their purpose, but shewing that the ill consequences of it should have made them beware of quarrelling with those their brethren, in that Jacob gained nothing by that, seeing for that cause he was forced to flee to Padan Aram, and to serve Laban seven years for a wife, viz. his daughter Rachel, and for another wife also to keep his sheep, in all fourteen years; all which happened to him through no other cause than the hatred of his brother Esau. In which exposition he seems to intimate, they ought not to boast in their

^b Ribera, Menoch.

ill dealing with their brethren of Judah, but rather to fear that some evil should come upon them for it. This exposition of his seems far fetched, and I know not any that follow it, nor see any reason why we should. These expositions of the former verse (leaving what we have to say of the second till after) we have from the Jews, which I have the use of. If we come to Christians, we shall find among them variety.

Junius and Tremellius thinking the mention of Gilead and Gilgal in the foregoing verse to have been the only occasion of his resuming the history of Jacob in this verse, and the adding that other which is alluded to in the next, thus differently from others render this verse, *Illuc fugerat Jacob ex agro Syriæ, cum servivisset Israel propter uxorem, &c.* *thether had Jacob fled out of the field, or country, of Syria, when Israel had served for a wife, and for a wife, custodivisset gregem, had kept a flock;* then the next verse, *Huc quoque per prophetam adduxit Jehova Israel ex Ægypto cum &c. hither also (i. e. to Gilgal) by a prophet (that is, say they, by Joshua) the Lord brought Israel out of Egypt, when he had been preserved by a prophet, (i. e. by Moses.)* Then for explaining the meaning, they give their exposition common to both verses, *that there is an exaggeration of their forementioned sins from the benefits of God before conferred on them, which in the very place, where they were received, Israelitæ obscurabant, the Israelites did obscure, as if he had said, it had certainly been an impious thing that Gilead should be profaned by sacrilegious iniquity and vanity, (the place) which God had made as it were an asylum, or refuge to your father Jacob returning from a miserable servitude, and flying from Laban, Gen. 31. but how impious a thing is it that Gilgal should by you be profaned with sacrifices and altars, which (place) God under Joshua your leader had consecrated for the purging of your ancestors, and whither he sent your ancestors at first to possess the land.* Thus they lay the emphasis for aggravation of their wickedness from the places where it was committed, on the words here, which I think was more opportunely by some laid on the words of the preceding verse, where the places were expressly mentioned.

Piscator confesseth that this interpretation of theirs, if compared with the Hebrew, may seem somewhat wrested, yet excuseth it by saying that the word, *ager, field,* (where he fed Laban's sheep, and whither he called his wives to declare to them his purpose of flying, Gen. 31. 41.) and the coherence with the preceding verse, wherein is mention made of Gilead, seem to require it. But Rivet, though he look upon it as ingeniously contrived, yet

by no means is pleased with it: as first because of their rendring in the former of the two verses the conjunction *ve, and, by, illuc, thither,* in the beginning of the verse, and afterwards by, *cum, when,* and turns the verbs into the preterpluperfect tense, which others render in the preterperfect; and what others render, *into the country of Syria,* renders, *out of the field of Syria.* So also do they in the next verse add, *huc, hither, viz. to Gilgal,* and after turn *ve, and, into, cum, when,* and deale with the verb as before. They understand likewise by the *Prophet* in the first place Joshua, which Piscator himself thinks not consistent with the text, which speaks of such a one as brought up the Israelites out of Egypt, which was only Moses, though Joshua after brought them to Gilgal: but here is no mention of Gilgal. Yet Grotius seems much to agree with them, as to the rendring of the words, taking them to sound, that Jacob fled out of Syria to Gilead; the words in the Hebrew he takes literally to signify, *fugit Jacob agrum Syriæ, Jacob fled the field of Syria, i. e. ex agro Syriæ in illam Galaaditidem, out of Syria into that region of Gilead,* but I doubt whether any example can be given of *נָסַח* *fugit, to flee,* so intransitively construed with an accusative case. He taking it so to do, makes the scope of the reciting this history to be to aggravate the indignity of their fault, ex contrariis factis majorum in eisdem locis, *from the contrary doings of their ancestors in the same places;* then further renders or explains the next words to the same manner as they, *cum servivisset &c. when Israel (i. e. Jacob the father of you all) had served for a wife, and for a wife kept sheep,* and makes the scope of them to be by the way, by reason of his mention of Gilead, to intermingle another thing wherewith he upbraids them; as if he said, Jacob for two wives served Laban and fed his sheep fourteen years, but you will do nothing for God's sake. This Junius and Tremellius take no notice of: the conjunction also and verb in the next verse he, not as they, *huc quoque &c. hither also the Lord brought Israel,* but, *cum Dominus &c. when the Lord by the prophet (Moses,) eduxisset, had brought up Israel out of Egypt;* and then in the next verb differently also from them, *then by another prophet (namely Joshua) evasit, he escaped, or were safe, viz. Israel out of the desert and came to Gilgal, and there first kept the Passover, Joshua 5.* Ex ipsis locis quibus peccabatur, veteres illis depromit historias &c. *from those very places where they sinned, he takes out ancient histories for them, that he may shew them how much they are degenerated from their Ancestors.* By this difference in his rendring the conjunction in the

¹ So Capito also seems to think.

first place, cum, *when*, and in the second, tunc, *then*, is there also another difference between him and them, they by a prophet in the first place underitand Joshua, in the second Moses; but he on the contrary Moses in the first, and Joshua in the second, although meanwhile their meaning be much the same, and they may be looked on as understanding the words alike.

Arias Montanus gives an exposition which by River is also censured as, non minus coacta, *not less forced*, so, nec adeo acuta, *as less acute* than the former of Junius and Tremellius, which as he sums it up out of the larger expressions of the Auther, is, *If Jacob your father would not serve Laban, unless for his reward he might have Labans two daughters; if for the work of fourteen years, hoc ipsi præmium debuit avunculus, his uncle owed him this reward, quid vos, O Israelitæ, non debetis Deo, what do not ye, O Israelites, owe to God, qui vos exemit è tot annorum servitute &c. who hath freed you from the servitude of so many years, and preserved you by a prophet, not only fourteen years, but forty years?* The explication indeed so given, may I think deservedly be looked on as very much forced, and with little acuteness. I cannot see how the parts in the comparison are fitted to one another, God's goodness to them seems compared to Jacob's service to Laban; and what they ought to have rendred to God, to Labans reward to Jacob, or else, I know not how things seem not to agree well together. Yet Arias himself saith, that in the words God argues by way of comparison, comparing person with person, time with time, things with things. It must then surely be as to the persons rather by comparing God to Laban than to Jacob, and his favours to Labans reward rather than to Jacobs service, and what they ought to have done, to Jacobs service rather than to what Laban gave him as a reward, yet do not his words, though many and flourishing, make to me any clear sense. If we might make from them this meaning, that Jacob only for two wives did for a long season do willing and faithfull, though hard, service to Laban; but his posterity would not for all Gods great benefits conferred on them, both in their Ancestours and their own persons, do him any service nor be obedient to him, and so be a reproof of their great ingratitude to God, who deserved more from them than Laban could from Jacob, and therefore they ought to have behaved themselves toward him as Jacob did to Laban, faithfull in service, it would be more to the purpose and scope of the words, and be the same which some others take, as we have seen already

Grotius to do, and * another following him, thus making the words of the first verse to infer, This did he for two wives, but what have you done in the service of God to win his favour? Whether this might be also Montanus his meaning, I know not: it is not clear from his words, and the other that is given of them seems not to agree any way with the words of the text.

The reverend Diodati in his folio edition in Italic at Geneva 1641. hath an exposition of these verses, perhaps peculiar to himself, which is, that the mention of these two histories is by way of caution to them, as if he 'did bid them remember the first voiage, 'which was that of Jacob in extream misery 'and servitude, and a second which was their 'coming out of Egypt in a glorious deliverance by the hands of Moses, that they 'might fear least he should cause them to make 'a third into a wretched captivity: and in his French edition, as the English Translatour of his Annotations tells us, to the same purpose in different language, 'that it seems the 'Prophet would make a comparison between 'these two exiles and the third by which God 'would send away his people captive into 'Assyria, as if he should say, Jacobs exile 'which was the first into Syria, was for a 'blessing, for there he obtained wives, children and wealth; the second of the people 'into Egypt was followed with a miraculous deliverance: but this last, which is 'prepared for the people, shall be with a curse 'and without any temporal restauration. Thus far his note. We do indeed find words above in the ninth verse, wherein is, according to some, though not this Author, a prediction of the third illustrated by a mention of the second; but whether here be any respect had to what was there said, or the former mentioned here, that the last might be understood, I think not so evident as to make us to take this as a clear exposition of those words. I think that a plainer, which the same Author gives us in an Italic edition in quarto Geneva 1607. viz. that by making a comparison betwixt the wretched beginning of the people with their glorious deliverance from their slavery of Egypt, he amplifies the great goodness of God and the ingratitude of the people. This well agrees with what divers others do follow, as we shall anon see, and why he should leave it to take the other, in which I know not whom he follows or who follows him, I know not.

* Another there is that takes the occasion of these to be from the verse going before, viz. the mention of their many altars, viz. to reprove them by shewing them that there was

* D. Stokes.

* Pelican.

no necessity for them of making any altar or temple at Gilead contrary to his prohibition, who had commanded that no where but at Jerusalem sacrifices should be offered to him, and doth as it were say in these words, 'I was propitious to your fathers without such sacrifices, and present with them in all their undertakings. Jacob did not use them at that place, nor Laban, when I had enriched them both with cattle and children. When Jacob for fear of his brother fled into Syria to his uncle Laban, and served for his wife Rachel seven years, and kept his father in law's sheep for Lea so many years also, without using rites or ceremonies of sacrifices, your fathers found me all that time, and always, propitious: when also the Lord by the Prophet Moses brought Israel out of Egypt, all the twelve tribes were preserved, the Prophet leading them forth, while as yet there were no oblations or sacrifices any where sacrificed to me. Also when you would sacrifice to me, I did not permit to you many, not twelve, but only one altar. This also I know not whether any but the Author take to give the proper scope and meaning of the words, yet may they not unfitly be applied as a reproof of that bold sacrilegious sin in them, as well as of divers others they were guilty of.

After all that hath been hitherto said, the plainest and surest way, and that by most followed, will be to look on these histories produced and mentioned for the reproof of divers sins in Ephraim, the being guilty of which did argue them as most ungratefull to God, so much degenerate from their ancestors, whose conditions are here set before their eyes, that they may compare their own with them; which that we may the better perceive, we may consider in the histories mentioned, how the persons, whoever they concern, are described, under what condition; then of what sins the present Israelites, to whom their examples are produced, may by what hath been before by the Prophet spoken, appear to have been guilty. The first person in the first verse is their father Jacob, and he described as a fugitive, in a poor and low condition, without company, without wealth, cast only on God's providence, forced for his livelyhood to put himself into an hard service, and that a mean employment of keeping sheep; yet in this condition without murmuring, humbly and contentedly behaving himself, doing faithfull service to his uncle, not defrauding him in any thing, nor using any unlawfull means through covetousness for making hast to be rich, nor proposing to himself great matters; but willingly for obtaining

only a godly wife, (that was not a Canaanitess or an Idolatress,) which he had nothing else whereby to gain, no riches, no honour or other dowry &c. and therefore for obtaining her from Laban, spent his whole strength in his service, as for his concernments relying on God's blessing with constant trust in him. Though all these things be not particularly here expressed, yet from the story of him, the heads of which are in these words briefly summed up, are they apparent, and necessarily included, and to be understood.

The persons in the second of these two verses are 1. a conductor, by whom God brought Israel out of Egypt, and preserved them; and 2. their ancestors Israel, by his ministry brought out thence, and freed from their miserable bondage. The Conductor is set forth under the notion of a Prophet: not a King, which with armies and force should defend them against enemies, nor rule them himself with an iron rod; but a Prophet, who should direct them by the word of God as his shepherds staff; and he one Prophet, not many Prophets. Israel by their being described as brought out of Egypt by him, and by him preserved or kept, are represented to us as willingly following his conduct, and yeelding, like a flock of gentle sheep, to be ruled and directed by him, as depending on his directions from God for their preservation and welfare, and so willingly submitting themselves to him as God's minister to them for good, and as, by so doing, and only by him, not of themselves preserved. This the word נשמר *nishmar*, was preserved, as ours render, or in a more general term, he was kept, may suggest to us. It is the same root with שמר *shamar*, before rendered, he kept, viz. sheep, & being the passive voice from it, signifies he was kept. So that Israel was plainly כמזון ושמרן משה¹ as a flock of sheep, and their keeper was Moses, here called a Prophet. But they were rational sheep, and therefore R. Tanchums note on the word may well take place, that it implies as much as احذروا *they were cautious & warily kept themselves from* (or passively, were made to beware of) disobedience to Gods commands by him, and were kept or did beware of doing such things, as he by that one Prophet forbade. Answerable to this is Pagnins translation of the word by, ^m custodivit, he kept, or preserved himself, and in this regard perhaps not deserving so severely to be censured, as it is by Rivet, that it is, sine sensu, without sense in it. Driusius we shall by and by see to be of another opinion.

This Prophet is manifestly enough Moses, and it might therefore well enough be rendered

¹ Ab. Ezra. ^m Interlineary.

the Prophet; he that was so by way of eminency called, and had the chief conduct. Though elsewhere it be said, *that God sent before them Moses and Aaron and Miriam*, Mich. c. 6. 4. and that *he led his people like a flock of sheep by the hand of Moses and Aaron*, Ps. 77. 20. yet do not those expressions any way thwart this to make it dubious. For Moses still was chief, the Prophet of God, the others subservient to him. God put his word into Moses his mouth, & Moses put it into Aarons mouth, so that he was to Moses instead of a mouth, & Moses to him instead of God, Ex. 4. 15, 16. Aaron was Moses his Prophet, Ex. 7. 1. and Moses was Gods Prophet, in such an high degree of excellency and dignity, as neither Aaron nor Miriam, nor any one else, as God himself declares, Numb. 12. 6, 7. and of him only can it therefore properly be understood here, what is said both in the first clause and the second, that God did by a Prophet. Joshua indeed succeeded him in his charge of conducting them into the promised land when Moses was taken by death from them; and of him therefore do some understand in part what is here said, as if the words did speak of their being brought to Gilgal, of which there is no express mention, we see, made in the words, nor any necessity of understanding it, though so also would be a true and plain meaning of the words, that God did what he did for them by no other means, but by the hand and ministry of a Prophet. But all that is mentioned was done of the Lord by the hand of Moses alone, viz. by him the Lord brought Israel out of Egypt, and by him נשמר servatus est, he, i. e. Israel, was preserved: or that we may add a little to what hath been said of that word (as Drusus observes and wonders that others did not) rather in a less ambiguous language, custoditus est, was kept, as sheep are kept by a shepherd, viz. both fed and guided and directed and watched over, as well that they err not or stray not, as that they find good pasture and take no harm: like those sheep, which under the care of a good shepherd, (according to our Saviour's words John 10.) knowing and ^h hearkning to his voice, and being led by him, are kept safe, so that no wolf catch them or scatter them, and go in and out and find pasture. In this sense Cyril seems to have understood it, when he saith, that he did not only bring them out of Egypt, ἀλλὰ καὶ ἐκ τῆς πλάνης, but did also keep them; for by his directions they persevered in serving the one true God, which afterwards under their Kings they did not. So that by being kept may be understood, that they were ^o preserved from running the ways of the Heathen. But let the word be taken in ei-

ther of these significations, and in the largest sense of them, it was made good to them by Moses, while for forty years they wandered in the desert, in a barren and dry wilderness, in which was no way, no visible good thing. They were suffered to want nothing necessary or conducing to the good either of their souls, receiving continual direction from him how to walk in well pleasing to God; or of their bodies, being preserved in health, finding continual supplies of all necessities, which at his word God supplied to them; and all this done not by any skill or power in their own hands, nor help of others, save only by the ministry of that one single Prophet of God, whom while they obeyed, they never found any thing amiss with them, that so he might make them know that *man doth not live by bread alone, but by every word which proceedeth out of the mouth of God.* ^p Their raiment waxed not old upon them, neither did their feet swell in forty years, Deut. 8. 3, 4. To take in the whole benefit that this word may include, will require to look on the whole history of their conduct by Moses in the Law described, among the benefits of which cannot but be looked on as chief and most conducing to their good and preservation, those *right judgments and laws, good statutes and commandments, by the hand of Moses his servant*, as he speaks Neh. 9. 13, 14. for guiding them in the right way, as well as that he gave them bread from heaven for their hunger, feeding them with manna, and brought forth water for them out of the rock for their thirst, and kept their cloaths from waxing old, and their bodies from taking harm by their continual travel. All these doth the word nishmar, *custoditus est*, include, as benefits exhibited to them from God by the hand of his Prophet. They were looked after, kept, preserved: whatsoever care could be taken of, or good done for, a poor flock of sheep, was taken and done for them. But besides, it may here seem, according to what we have seen from R. Tanchum and Pagnin, to include something as done by them, viz. that they did follow the conduct of this Prophet, and yeeld themselves to be guided by him, though prone otherwise to run astray, and often assaying to do it. These histories with these circumstances here alluded to, are manifestly produced as ensamples, by comparing to which their present behaviour and conditions, it may be discerned what just reason there is for God's reproving their ways, and denouncing his judgments against them, as he doth by this his Prophet, in that they went contrary, as to the rule of his commandments, so also to the example of their forefathers, who had gone before them in the ways

^a Dr. Hammond. ^o J. H. Urfin ex Osiandro. ^p Neh. 9. 20.

thereof and so prospered in so doing, as that they might well, and ought to, have invited them so also to do, and convinceth them in not so doing, to be not only ungratefull to God and forgetfull of him, who had in their forefathers shewed so great favours to them, but extremely degenerate from those their forefathers, in their descent from whom they gloried, and for whose sakes they accounted that God was still obliged to do good to them.

For discerning these things it will be convenient to enquire what were those sins which may, from what our Prophet hath spoken of them, appear then to have been predominant in them; and were contrary to the behaviour of those whose examples are here set down before them. It will be easy to discern in them many complicated sins of that nature, which did all shew them to be, as we said, both ungratefull to God, and degenerate from their ancestours; as not only that comprehensive sin of Idolatry, but together, pride, covetousness, infidelity, diffidence or distrust of God, contempt of his word and Prophets, and their instructions. As for their Idolatry, it is all along in this whole prophecy taxed, and the unreasonableness of it in them shewed. These words were not perhaps particularly directed against that, yet do they afford manifest arguments to them above all other people against it, and that they had above all others reason to cleave stedfastly to him, and faithfully to obey him; as first by the example of their father Jacob, who in all his way, when he fled into a strange country, yet still kept close to God, as appears by his vow made in his flight, *that the Lord only should be his God*, Gen. 28. 21. and by his willingly serving so long for such wives as should serve the same God, and not mingle with the Idolatrous brood of the daughters of Heth, which might bring the worship of other Gods into his family, and by his care of purging his house from strange Gods at his return from Syria, Gen. 35. 2. These things the mention of the passages in the histories of Jacob could not but suggest to them. The second history of the Lords bringing forth Israel out of Egypt, that house of miserable bondage by a Prophet, by whose conduct they were guided and preserved, yet more manifestly and expressly sets before them arguments to the same purpose. It hath that in it which in the Decalogue is immediatly prefixed before the first commandment, *that they should have no other Gods but him*, as that which laid the strongest obligation possible on them to observe it. And the example of their Ancestours, though too prone to Idolatry, yet being by a Prophet kept

in the service of him, should have warned them also, whatsoever inclinations or inticements they had to the contrary, to have hearkned to the many Prophets by God sent to recall and reduce them from that abominable sin. So that even in regard to that sin so often in this prophecy by other arguments reprov'd, may these histories also seem appositely mentioned; yet may they perhaps more particularly seem directed against some other sin, that they were then guilty of.

Several of good authority look on the sin, for the reproof of which in them these histories are here mentioned, to be Pride. Of pride Ephraim is above taxed, c. 5. 5. and 7. 10. Their pride appeared, in that they were so insolent, being grown to that greatness to which they were now by God's only blessing and no other means or power arrived, as to forget and cast off God and his worship, and the kingdom of Judah, which they should have been subject to. But the pride which those Expositors will have to be meant, is their glorying in their descent from Jacob, in which priding themselves, they contemned all other people, as likewise being proud of their coming out of Egypt with an high hand, and conquering those nations whose land they possessed. That pride they might seem to have some ground for, from what was above mentioned v. 3. 4. by Jacobs taking his brother by the heel in the womb, and his getting the birth-right from him, and his prevailing by his strength over the Angel, and having power with God and man, of which the name Israel given him was a perpetual testimony Gen. c. 32. 28. But let them look to these other passages here concerning Jacob, how he was fain to flie far from his fathers house into Syria, and there to become a servant for his subsistence, and had no other way for purchasing a wife, but only by serving for her, even he who was afterwards that Israel in whose name they gloried, and this cannot but quell all high conceits of their original, nobility, and any thing they had to boast of according to the flesh. All that made Jacob truly noble, was Gods free love and favour to him, who from so mean a condition raised him, and made him father of twelve tribes, now two potent kingdoms, of which Ephraim being one, ought by their thankfull behaviour and humble obedience to him; to have acknowledged him their benefactor. That had been the only way by humbling themselves before him, and acknowledging their own original meanness, to have preserved and increased that honour, which by boasting of, and growing proud on, they do debase, and shew themselves unworthy of, as most un-

^a Domesticum exemplum legis hoc habendum, Ar. Mont. ^b Gen. 27. 46. ^c Calv. Trem. Riv. Par. &c.

gratefull to God, and most unlike him their forefather, who being by God raised to something a more plentiful condition, doth in all humility acknowledge himself less than the least of Gods mercies, by whose only goodness he confessed it to be, that himself, who with his staff had passed over Jordan, was now become two bands, Gen. 32. 10. yet was all the foundation of their greatness from that poor condition of his, their scepter from that travellers staff. The thought and memorial of this laid to heart, could not but lower their pride, and make them, as it did him, to walk humbly with God, and make him and his service their only glory, not so much in Jacob making their boast, but in the God of Jacob, not that they were Jacobs off-spring, but Gods sons, and servants, and chosen ones, and in that like Jacob.

The other history affords an argument for quelling of pride, and all high conceits of themselves in them. Their being the posterity of that people who came out of Egypt, 'maugre all that Pharaoh and all the force of Egypt could do to hinder them, might perhaps puff them up, as thinking that their coming to that height and greatness which they were now at, was from their Ancestours derived to them; but let them look back on the condition that their Ancestours were then in, not only while they were in Egypt where they were wretched bondmen, but at, and after, their going forth thence, not an army of valiant armed men under the conduct of some potent king or valiant general, but as a flock of weak sheep destitute of all things, under the conduct of a Prophet whom God gave as a shepherd to them, and by his sole word kept, guided, and preserved, and provided for them, so that the greatness which after they arrived to, was not from any thing in themselves or their progenitours, but only from God giving them power; so that to him therefore was all the glory thereof to be ascribed, not to them nor their own strength or contrivance, there was nothing in it for them to brag of or grow proud on, who without Gods great goodness had either remained still slaves in Egypt working by hard labour for their living, or perished in the wilderness for want of necessaries.

A second sin notorious in them was covetousness, as appears by what is shewed v. 8. that *Ephraim was a merchant, and the balances of deceit were in his hand, and he loved to oppress*, making it his glory to become rich, and seeing all his lawfull labours would not suffice him to get as much as he would, using all unlawfull means of oppression and extortion. To shew their great wickedness in so doing, they

have the example of Jacob, who being in a poor and low condition, "yet used no such unlawfull means to enrich himself, but contented himself with what he could get by his honest labours and endeavours. So Munster, *That plain simple man your father Jacob was not so covetous as you, neither used such deceitfull ways as you do in your dealing, but honestly kept sheep, patiently serving many years for his wives.* Maluit pascere gregem quam dolo aliquem fallere, he rather chose to keep sheep than by craft to deceive any, as Oecolampadius speaks, who also looks on this example of Jacob as opposed to their covetousness, through which they used fraud and deceit in their dealings. Against the same sin of covetousness makes also manifestly the other example of their Ancestours under the conduct of Moses in the wilderness, who gave not up themselves to covetousness for getting of wealth, but going in the way in which the Prophet directed them, for all other things necessary for them depended on God, and were contented with what he gave them, and were so preserved.

A third sin in them was infidelity, or diffidence and distrust in God, which appears in that not daring to rely on God for supply of their wants or for defence, they used, as we said, unlawfull means for getting of wealth, and in their dangers sought for help from others, even his enemies, from helpless Idols, and from the weak arm of flesh, the Egyptians and Assyrians, as it appears c. 7. 11. Contrary also are they in so doing to Jacob, who walking in an honest way, durst trust God, and on him alone depended in all occasions and for all things, and to their Ancestours who durst commit themselves to the conduct of Gods Prophet, without doubting for want of other visible probable means, and in so doing were preserved.

A fourth evident sin in them was contempt of Gods word in the mouth of his Prophets, and disregard of them, by whom God saith v. 10. that he *spake unto them, and multiplied visions, and by their ministry used similitudes*; yet to all those had they no regard. To reprove them in this kind the first example hath not so evident influence, except we shall say that Jacobs giving due heed to those dreams and visions, from which he took directions to continue constant with God, as Gen. 28. 12. &c. c. 31. 11. and otherwhere, ought to have made them to have hearkened to his Prophets in any way or by any means instructing them from him. Whether in this respect or some other I know not, Castalio takes the word *Prophet* to belong to both stories, thus joining the two verses, that *Jacob fled into the field of Syria, and that Israel served for a wife, custo-*

divit, kept sheep, and that the Lord brought Israel out of Egypt, and that he was, custoditus, kept, id omne per vatem factum est, all this was done by a prophet. But the second history is plain for reproof of them in this kind, and to shew how far different their behaviour was to that of their Ancestours who came out of Egypt. They heard Moses a single Prophet, not having more to call upon them, and followed him as a flock doth its shepheard: these have many Prophets early and late calling upon them in Gods name, but will not hearken to them to be ruled by them. So doth R. Tanchum to this purpose explain the words, *Your fathers were not as you are, in that you will not hearken to the Prophets, though there be so many among you,* (and by so many divers ways instruct you,) as he saith v. 10. *I have spoken by the Prophets, I have multiplied visions and used similitudes by the ministry of the Prophets;* and afterwards v. 11. *yet is there iniquity in Gilead,* as much as to say, *I sent many messengers to you, and they did many ways admonish you by preaching, and by speaking in parables unto you, but you for all that conspire in rebellion, contrary to what your forefathers did, whom I brought up out of Egypt by one messenger, whose command they obeyed, and ordered themselves by, and by his hand, or ministry, I gave unto them all my precepts, and they kept themselves from disobeying them, which is that which he saith וְנָבִיא וְנִשְׁמָר ubenabi nishmar, and by a Prophet he (i. e. Israel forementioned) was kept, i. e. احتذر did beware of what was forbidden, مع كثرة رسلي اليكم ye by that one Prophet, but notwithstanding the multitude of my messengers to you do persist in rebellion, according to what he saith, I have sent unto you all my servants the Prophets rising up early and sending them, but ye have not hearkned &c. Jer. 7. 2. and 25. 4. To this purpose he, laying great Emphasis for the reproof of Israels rebellion in this kind on the word נָבִיא a Prophet, being in the singular number, and its being understood of one single Prophet. This Emphasis is in great part lost in the Syriack, rendring it plurally **ܘܒܢܒܝܐ** ubanbi, and by Prophets the Lord brought Israel out of Egypt **ܘܒܢܒܝܐ** and by Prophets was he kept. Yet if it were so to be rendred, and not only that which the Lord did by the single hand of Moses understood, but what he did also by the ministry of other Prophets, not only to those that came out of Egypt, but to others afterwards, (as that also ^w some will have here to be comprehended, and by a Pro-*

phet to be understood, not only one, but all those Prophets by whom God at any time directed or preserved Israel, as if they were all reputed, unus Propheta, but one Prophet, qui iisdem partibus in plebe Dei gubernanda per successionem perfuncti sunt, who performed successively the same part, or office, in governing the people of God,) yet even so, I say, would this be a reproof to the present Israel for contemning and rejecting Gods Prophets, whom God had made instruments of good and preservation to their Ancestours, and whom they of old hearkned to, and by so doing were preserved. So R. Sal. in that you despise the Prophets and mock at their words, did not he by a Prophet bring Israel out of Egypt? In all these ways of applying the words of these two verses, hitherto, that which hath been looked on as the scope of them, is a description of the condition of the persons concerned in these histories, viz. of Jacob and of the Israelites that came forth of Egypt under Moses, by comparing which with the behaviour of these present Israelites, they are convinced of great degeneracy from those their Ancestours that they gloried of, and their sins which they now commit, are by their contrary examples greatly aggravated.

There is another way in which those histories may be, and ought to be looked on, and for which end they are by ^x others taken to be here brought, namely as a commemoration of Gods great benefits conferred on them in those their Ancestours, by virtue of which it was that they were brought to that height that they are now in, and as so convince them of their great ingratitude to God, who had by so high engagements obliged them to his service and faithfull obedience to him, whom they now most ungratefully cast off, and forsake. That from so low an estate as their father Jacob is in the first history described to have been in, God should bring them to be so great a people as they were become, and to such great power, wealth and dignity as they were now in, whereas they could not in any humane probability have been otherwise than a race of poor people, servants, and shepherds, or of like base and mean condition and fortune; that, again from so hard a bondage which afterwards their Ancestours, when they were by Gods blessing multiplied, were in in Egypt, (which the second history puts them in mind of) God should with an high arm, by many signs and wonders deliver them, notwithstanding all the ways that Pharaoh and the Egyptians used to keep them under, and detain them in perpetual slavery, and all this not by any power put into their own hand, but by the

^w Capito, Gualt. ^x Capito, Per. à Fig. Tirin.

ministry of a single Prophet: and that having brought them out thence, he should still deliver them without their own lifting up of an hand in their own defence, except it were the stretching out of Moses his hand, Deut. 14. 27. from all the power of Egypt again pursuing them; and after that for so many years together guide and preserve them in that great and terrible wilderness, as it is described Deut. 8. 15. wherein were fiery serpents and scorpions and drought, where there was no water, but such as he miraculously brought forth out of the rock of flint; no bread, but what he sent them from heaven; and did keep them from all hurt, not leaving nor forsaking them, till he had brought them into that good land which they now possessed, and had therein y goodly houses, herds and flocks, silver and gold, and all manner of wealth, and the pomp of a glorious kingdom: these certainly were benefits which could not but lay on them the greatest obligations imaginable, in acknowledgment of them to cleave faithfully unto him, to devote themselves wholly to his service, and never to depart from it. To do otherwise must needs shew them to be guilty of as great ingratitude as it is possible for any to be guilty of; yea such must it needs be, to let such great benefits slip out of their minds, and not to have them, by due meditation on them, always before their eyes, to keep them constant and sincere in their obedience and thankfulness to him. What God enjoined to them Deut. 8. 6. &c. *That the words which he commanded them should be in their hearts, and they should teach them diligently unto their children, and should talk of them when they sat in their house, and when they walked by the way, and when they laid down, and when they rose up, and should bind them for a sign on their hands, and they should be as frontlets between their eyes, and they should write them upon the posts of their houses, and on their gates, lest when the Lord their God had brought them into the land of which he sware unto their fathers Abraham, Isaac, and Jacob, to give them their posterity, and they were full of all good things, they should forget the Lord which brought them out of the land of Egypt, from the house of bondage, but should fear him and serve him, and not go after other gods.* This command, I say, may well be applied to these here mentioned histories, as necessary so with all diligence to be kept in memory, to make them ever mindfull of their great engagements to him, and keep them stedfast in his fear and faithfull obedience to him, least otherwise his anger should be kindled against them. Certainly such a due remembrance of them both (the first as well

as the last, which they are very oft called on to remember in the Law) is enjoined to them, in that form of confession prescribed to them Deut. 26. 5. &c. to use when after their coming into the promised land, they offered their first fruits, *Thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty and populous, and the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage. And when we cried to the Lord God of our fathers, the Lord heard our voice, and looked on our afflictions, and our labour, and our oppression. And the Lord brought us out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and wonders. And he hath brought us into this place, and hath given us this land, even a land flowing with milk and honey. And now behold I have brought the first fruits of the land, which thou, O Lord, hast given us.* See here both the histories that are here cited, joined also together with the main circumstances of them, and they commanded to recite them to make them mindfull of them, and that for that end, that by keeping them in mind, they might be mindfull of their great obligations to God, from whom they had received all the good things that they enjoyed, and might in token of their thankfulness for his great benefits continue constant in his service, and sincere in their obedience to him, who alone had done so great things for them, and made them to be what they are. They from being poor servants and slaves, and having nothing of themselves which might better that condition, are by him raised to that eminency, as to be among the chief of kingdoms and nations. The due thinking of these things would certainly be the greatest motive that could be to make them continually thankfull to God, and obedient to him; and their falling from him, and rebelling against him, argue that they did not bear them in mind, or think of them, as they ought to do, nor were thankfull to him for them. ² Such defection from him, and ingratitude to him, to prevent in them was the recital therefore of those histories of the condition of their father Jacob, and their deliverance from Egypt, enjoined them at the day of the first fruits, as it is called Num. 28. 26. On the other hand, the mention of them here to them after the enumeration of their several sins and defection from God, for which they have been by the Prophets reproved, argue that they had forgotten God their great benefactor, raiser and preserver, and convinceth them of great ingratitude to

^y Deut. 8. 12. &c. ² For like ends is the mention of these and like benefits mentioned to them elsewhere, as Jos. 24. 2. Ezek. 16. 3. &c.

words, it will not much make or marre, whether Padan Aram elsewhere, and Sedeh Aram here be all one in signification, as Bochart would have it, or else Padan there be the proper name of a town or village, and here Sedeh the field or country where it stood. Cocceius conjectures Padan, to be the same with the Greek *μαλιστα*, a field.

It is said, *Israel served &c.* When he served he was not yet *Israel*, but plain *Jacob*: that honorable name was not given him till after he had left serving Laban, and returned from Syria whether he had fled. The putting here that name seems to have great Emphasis, as to the applying the words to such purposes as we before mentioned; as first, to quell their haughtiness and pride in boasting of their noble descent from that great *Israel*, which name set him forth as a prince that *had power with God and with men, and prevailed*, Gen. 32. 28. and by virtue of, and under shelter of which name they thought they should still prevail, whatever they did, though walking unworthy of it. He was in himself but plain *Jacob*, an hireling servant and shephard, and was only by Gods mere grace and favour made capable of, & raised to, that great dignity, and so they through his blessing of, and promise to, him, that *a nation and company of nations should be of him, and kings should come out of his loins, and the land which he gave to Abraham, he would give to him and to his posterity after him*, Gen. 35. 10, 11. not for any right or desert in themselves, did possess the land which they now possessed, and were become a numerous people, and so great a kingdom from so mean a beginning: and so secondly, to convince them of so great ingratitude, who forgetting so great and undeserved favours, did so proudly and rebelliously behave themselves towards God, their, and their fathers great benefactor, to whose service and obedience they were by so great engagements obliged.

It is again said, *and for a wife he kept sheep.* The word *sheep*, though not expressed, yet is necessarily supplied, as included (as we said) in the word *שמר* *shamar*, *he kept*. What it was he kept the history of him sheweth. The Vulgar Latin renders it literally according to the more ordinary reading in it, *servavit*, *he kept*, without adding any thing to denote what he kept, which perhaps gave occasion to some of reading it, *servivit*, *he served*; but that is a repeating only of the same which was said in the precedent clause, *Israel served for a wife*: here certain is somewhat besides added to shew in what he served, which was in keeping of sheep; and therefore

for making the meaning clear, do those that follow that reading of, *servavit*, note that *sheep* is to be understood, and look upon the other, viz. *servivit*, to be a gross error in the scribe, and the books in which it is so read to be *corrupt, although † others that pretend to correct editions, do retain it, but certainly without cause, as comparing it with the Hebrew, is made evident from the two different words, viz. *שמר* *servavit*, and *שמר* *servavit*, therein used. The English of Doway follow the right reading of, *servavit*, *he kept*, but then in telling what, by a supply, differ from others, not saying, *he kept sheep*, but rendring, *& in uxorem servavit*, by, *and for a wife he kept her*, viz. the wife he served for; but what reason they had from any copy that had, *eam, her*, I know not, no such do we see, and as for the word as it is now read barely, *servavit*, *he kept*, it may well suggest (according to the known use of it) to be understood, *sheep*, and the history will teach us, that these words have reference to a second wife, for which he kept sheep, not to the former, for which it is said that he served, it was on a new bargain with Laban. Cocceius renders the word *שמר* *shamar*, which others render, *servavit*, or *custodivit*, by, *excubias egit*, *he kept watch*, which well expresseth his care and vigilancy in keeping and looking after Labans sheep, which he himself describes Gen. 31. 40. *In the day the drought consumed me, and the frost by night, and my sleep departed from me by night.* Such custom of shepherds watching over their sheep is described also Luke 2. 8. *There were in that country shepherds abiding in the field, keeping watch over their flocks by night.* Lyra after *shamar*, *he kept*, adds, *pacum*, *his agreement* or *bargain* with Laban, and he saith that the Hebrews say, *expectavit*, *he waited*, viz. seven years, in which he served before he obtained his wife.

The last word of the thirteenth verse, viz. *nishmar*, which, as we have seen, some render *he was kept*, or *preserved*; others, *did beware*, or *warily kept himself*, the MS. Arab. rendring *انحفظ* *enhaphedha*, which may by either of those ways be rendred, adds a note that it is by some rendred *صار محفوظا* *was kept*, or *preserved*, in as much as the word *נשמר* *nishmar* may be two ways expounded, viz. *אדם ועבר* either as a noun, viz. a participle, or a preterperfect tense; but this may more concern the Grammar, than the meaning of the words.

* Ut corruptissimi quidam codices habent, saith Ribera of it. † In octavo at Antwerp according to the Lo-vain Divines 1582. and that in folio at Paris 1549. by Jo. Benedictus.

V. 14. *Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him: and his reproch shall his Lord return unto him.*

Ephraim provoked him to anger most bitterly &c. The Geneva English adds in the beginning, *but*, and so doth Pagnin, sed, *but Ephraim provoked*, which being not expressed in the Hebrew, if it be supplied as understood, then will it make the following words to sound as an aggravation, or farther declaration of ungratefull Israels wickedness, in that they forgetting God's great favours to their forefathers, and so to them in the preceding words mentioned, did notwithstanding do such things as provoked God to anger: or if it be not expressed nor understood, the words may be looked on as a description of the effects of their sinfull ways above taxed, viz. that by them they provoked him to anger, and so their justifying themselves, that *none iniquity should be found in them*, (as v. 8. to which words Abarbinel so makes these to have respect) was manifestly false, in as much as their doings were such as provoked God to anger. *Provoked him.* The word *him* is not expressed in the original, but some person being necessary to be understood as governed of, *provoked*, in regard that *the Lord* was before mentioned, as he which had to do with Israel, ours supply, *him*, by which will be understood God, which others do for the same reason expressly name. So Pagnin, *Deum*; and so Ab. Ezra puts as the person understood השם *hathem, the name*, viz. *the Lord*; and Kimchi and Abarbinel האל *Hael, God*; R. Salomo to the same purpose לבוראו *Leboreo, his creatour*; the Vulgar Latin, *me*, in the first person, as referring it to the Lord, who all along had spoken to them in the mouth of his Prophet. All these say but the same thing, understanding the same person, viz. God, him Ephraim provoked to anger. תמרורים *tamrurim*, i. e. say ours in the text, *most bitterly*, in the margin they put, *with bitternesses*, as if there were understood in the Hebrew the preposition ב *be*, signifying, *in*, or *with*, to be prefixed; which expression is likewise ambiguous, whether they refer the words, *with bitternesses*, to the anger to which they provoked him, to express the quality thereof, as if it had much bitterness in it; or to their deeds, by which they provoked him, as being things full of bitterness, so that they deserved to be called *bitternesses*.

This various rendring of theirs suggests to us, that the words in their opinion are capable of different interpretations, and with-

all give us to observe that the word *tamrurim*, is in it self a noun substantive, though by them in the text rendred * adverbially, as substantives in the Hebrew are sometimes used, and to be construed as adverbs. Their marginal reading, if taken in the first of those ways, which we have mentioned, will fall in in meaning with that in the text, to say *they provoked to anger which is with bitternesses*, being all one as to say, *to provoke to anger bitterly*: if taken in the second way, as calling their dealings, or that by which they provoked him, *bitternesses*, then will it give us to enquire what those things were, and occasion us for that end to look into such interpretations and expositions of that word which others give, and so to see how they differ from, or agree with ours, and between themselves; for they go differing ways in it according to the notion or signification that they take that word in.

The notions that are usually given of it, are 1. of *bitterness*, 2. *rebellion*, 3. *a pillar*, or heap of stones or some such thing erected. The first is from the known and most usual signification of the verb מרר *marar*, from which they will have it derived; and in this notion do ours in the last and most approved translation take it, both in the text and the marginal reading which they give, and so do very many, both ancient & modern Interpreters, though differing otherwise in their expositions of it, some of them more agreeing with the reading in the text of our Bibles, or that in our margin, as taken so as to mean the same thing; others with that in the margin, so taken as to differ from that second way which we mentioned. Reducible to the first is that more usual reading of the LXX, ἐφραΐμ ἐμεταμένην ἑαυτῇ, which the Latin Translatour renders, indignari fecit Ephraim & ad iracundiam provocavit. *Ephraim hath made to chafe, or be much displeased, and hath provoked to anger.* What doth the repeating those verbs import, but angrying bitterly or grievously? The printed Arab. which usually follows them, hath, انتفاض افرام وغضب which the Latin renders, *iratus est Ephraim & indignatus*. The Syriack likewise, taking the same way, doth more closely express it by putting a verb in the second place from the same root with the noun תמרורים *tamrurim*, in the Hebrew, viz. *אמר אפרים סערה* which the Latin renders, *iram & amaritudinem excitavit Ephraim*, we may render it, *Ephraim hath provoked to anger and embittered*, which is all one with, *hath provoked to anger bitterly*, leaving to be understood, *him*, or *me*, or *God*, as the Hebrew doth. With these

* As likewise Castilio, acerbe.

among the modern likewise may be reckoned those who render, ad amaritudines, *to bitternesses*, as Munster, & amaritudinibus, *and with bitternesses*, as agnin, if we understand thereby, ira amarissima, *with most bitter anger*, as Vatablus explains it; which is that which Kimchi explains it by כעס חמור *anger of bitternesses*, i. e. כעס רע ומר *evil and bitter anger*. So Junius and Tremellius, also reading, provocavit Ephraim indignationem amarissimam, *Ephraim hath provoked most bitter anger*, which Piscator saith is literally in Hebrew, cum amaritudinibus, *with bitternesses*.

These and ^a such like, all agree in making the *bitterness* which they take the words to import, as a quality of the anger provoked to, that they thereby provoked God to use towards them such proceedings as might ⁱ seem the effects of bitter anger, or to proceed from one most grievously and bitterly angered, and so go that way which our Translatours in the text do take, and that also which their marginal reading may, as we said, be understood in: But that being also capable of a second way of meaning, which we mentioned, viz. so as to set forth the quality of their doings, or the things which, or by which, they provoked God to anger, in that way also understood, we shall find it to agree with several, both ancient and modern. There is a reading of the LXX different from that which we have already seen, which gives that meaning, ἡ παράκλησις ἡ ἐφραΐμ ἐν τοῖς ἁμαρτίαις αὐτῶν, and to that the Vulgar agrees, rendering, ad iracundiam provocavit Ephraim in amaritudinibus suis, *Ephraim hath provoked to anger in, or with, his bitternesses*, or *his bitter provocations*; the Do-way renders, *in his bitternesses*; the Tigurin version hath, amaris rebus, *with bitter things*.

These agree in that they take that which is expressed by the word חמור *tamrurim*, understanding the preposition ב *be, in, or with*, before it, to be the things by which they provoked God; and, in that they take the word in the notion of *bitterness*, leaving to be further enquired what shall be understood thereby, as deserving the title of *bitternesses*, or *bitter things*, by which will be necessarily understood some ^a such things, or such sins, as are grievously displeasing to God, without particular expressing of any one kind, so that any grievous sin of theirs may in general be understood. But others, though in the main as to the meaning not differing from them, do not so strictly confine the root to that signification of *bitterness*. A second notion therefore in which that word is by some taken, is that of *rebellion*. So R. Tanchum, who taking

also the preposition ב *be, in, or with*, to be understood, as if it were בתמרורים *betamrurim*, so denoting as much as הרבה תמרורים *hath multiplied tamrurim*, saith that the signification of *tamrurim* is الخالفات *rebellions*, which he proves from the use of the root in Ex. 23. 21. אל תמר בו *al tammer bo*, which ours render, *provoke him not*, but according to him sounds, *rebell not against him*; as also out of Job 13. 26. כי תכתוב עלי מררות *for thou writest against me meraroth, bitter things*, as ours translate it, but as he would have it, *rebellions*, i. e. thou keepest my rebellions in mind, as if they were written down. Before him, in ascribing this signification to that root, went ¹ Abuwalid, who there contends for it in that place of Job, viz. that it is in the notion of عصيان *rebellion and disobedience*, or *being contrary to*, which he saith the following words, which are, ותרשני עונות נעורי *i. e. and makest me to possess the iniquities of my youth*, make evident, so that he cannot see what place the signification of *bitterness* can there have; and those other words in Ex. 23. he explains by لا תخالף *rebell not against him*, instancing likewise in other places, in which he thinks the signification of *rebellion* to be most conveniently given to that root. To these perhaps, rather than to the former, may be reduced the rendering of the MS. Arab. which is אנאף אפרים כאלועאראת *Ephraim hath made angry by untowardness, or perverse behaviour*; for in the Author of the great Arabick Dictionary called Kamus, الشرارة *is سوا الخلق* and that is *شدّة الخلاف* *extremity of rebellion, or crookedness*.

There is a third notion in which the word *tamrurim*, is by many taken and in it rendered, viz. of some high erected things, as pillars, heaps of stones, or statues, or the like. So among the Jews R. D. Kimchi, though he saith it may signify *bitterness*, as above we saw from him, yet in the first place, as seeming to like it best, saith that by *tamrurim*, here are meant המזבחות שהם כנלים ציננים *the altars that were as heaps, or hillocks, and pillars, or statues, or such things as are erected for signs*, which he confirms from the use of the same words, Jer. 31. 23. where it is said להציב צינים *to set thee up way-marks, make thee tamrurim, high heaps*; ^m where R. Tanchum notes it to signify ارما وفي الحجارة المنصوبة على الطرق *heaps of stones, or stones placed by ways*

^a Diodati. ⁱ Est ira Domini facinora supplicio repensare. Capito. ^k Ut intelligantur peccata Israelitarum quibus ad iram fuit provocatus. River; gravissima peccata, J. H. Urfin, any of their most grievous, or heinous sins. ¹ In his book Mostalhec, and his dictionary he affirms the same. ^m On Jer. 31. 21.

for marks, and he intimates, that it hath in it the signification of ^a height, or being high, by adding that the verb יתמרמר agrees with it, which occurs Daniel 8. 7. ויתמרמר אליו which ours render, and he was moved with choller against him, but ^o he אסתעלה נחורא he lifted up himself toward him, as also Kimchi explaining it to the same purpose, נכה והתעלה כנגד be was raised, or lifted up himself, toward him: so that according to them it is manifest that in their opinion, tamrurim, signifies some such things as were by them erected, as ^p altars, Idols, statues, or the like, and in this way doth ^q Calvin render it, excelsis suis, with his high things, or places, and prefers it before those renderings which take the notion of bitterness, saying that however in other places it have that signification, he doth not doubt but that here, where the Prophet is inveighing against the false worship of Israel, denotet excelsa illa loca, in quibus Israelitæ instituerant falsos cultus & impios, it denotes those high places, in which the Israelites set up their false and wicked worship: so that it should be rendered either with, or in, excelsis, their high places, and so the Geneva English hath, Ephraim provoked him with high places; to which may also be reduced that rendering which that other English translation which was in common use before the last, hath, Ephraim hath provoked him through his abominations. Under the name of high places, will be comprehended, altaria, sacella, & Idololatriæ omnes quæ ab Israelitis in locis excelsis administrantur, their altars, chappels, and all Idolatries which were by them used in high places. And ^r some so look on them as joining in one both the notions of bitterness and height, because by them erected, and in high places used, God was most bitterly provoked, so that they may all be called bitternesses. This is a good descant, and speaks what is true; but it is manifest that Kimchi in putting this as a distinct rendering and meaning from the first which takes the notion of bitterness, and is by him also, as we have seen, mentioned, did not in this have at all respect to that signification, but to the other of height, or being high, or erected. And to that also, I suppose, Ab. Ezra to have had respect in explaining it by, בגלוי in aperto, openly, citing for confirmation of his opinion the two forecited places Jer. 31. and Dan. 8. 7. as if he meant by manifest, things seen of all, as things placed on high, or high erected.

There is a different exposition from any of these here mentioned by ^s Abarhinel, not differing, as to the signification, but in the di-

stinction and construction of words, viz. by referring tamrurim, bitternesses, not to the foregoing, but to the following words. The words, he saith, may be understood either הכעים האל ית' כעס תמרורים hath provoked God to anger of bitternesses, or bitter angers; or else, Ephraim hath provoked, therefore תמרורים יהיו עליו shall bitternesses, or bitter things, be upon him, and his blood shall &c.

Among these several ways of rendring these words, we may think our Translatours did with good reason choose that which they put in the text, which will be confirmed in that besides what is known of the most usual signification of the root, the noun in this form must, where it occurs elsewhere in the Scriptures, besides this place and that of Jer. 31. forecited, be necessarily taken in the notion of bitterness, as Jer. 6. 28. where none will doubt, but מספר תמרורים misphad tamrurim, is by ours rightly rendred, most bitter lamentation; and again in Jer. 31. 15. bitter weeping, which I think are all the places where it is found in that form. Ours, I suppose, add here the note of the highest degree, because the noun which they adverbially here render, is of the plural number. And the words thus understood, declare (as we said) the effects of their Idolatry, ingratitude, and rebellion, and other grievous sins, of which they are before shewed to be guilty, viz. that thereby they provoked God to anger most bitterly; the ill consequents of which to themselves, the following words (as by ours also read) do shew, viz. that therefore he will leave his blood upon him.

These words do others differently render. They are in the original יטור עלי יטורא ודמי עדא-man alau yitsof, of which, I say, we have different renderings and interpretations given. The LXX render, ὁ αὐτὸς ἐπὶ αὐτὸν ἔσται ὡς ὁ αὐτὸς, and likewise the printed Arab. رجا عليه يراق, the Syriack likewise رجا عليه يراق, all of them, and his blood shall be poured out upon him. So among our modern Translatours agreeably to them Pagnin renders, ideo sanguis ejus super eum ^a diffundetur; the Tigurin and Montaner, effundetur, shall be poured out; and so the Geneva English hath it. Capito, dispergetur, shall be sprinkled. 2. The Chaldee hath, the guilt of the innocent blood which he hath shed, shall return, or reside, upon him. The Vulgar Latin, & sanguis ejus super eum veniet, and his blood shall come upon him; and of more modern Interpreters Calvin, manebit, shall remain, or as Vatablus, requiescet, shall rest upon him. 3. Kimchi explains it, the inno-

^a Drus. verbum à quo hoc nomen, interdum significat, elevare, extollere. ^o And so Abuw. in Lex. ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw}

cent blood which Ephraim hath spilled יָשַׁח אֲדֹנָי his Lord shall ^wspread upon him. And in this way of construction Junius and Tremellius, cædes ejus in eum expandit, spreads his slaughterers; or as Piscator would have it answerably to the Hebrew, expandet, in the future, shall spread. Tremellius also, quiescere facit, or as Vatablus, faciet, doth, or shall cause to rest. Drus. and * others, sanguines ejus super ipsum relinquet, shall leave his bloods upon him, which is that which ^yours take, only that they put blood, in the singular number, yet in the margin putting, bloods. This way also is more anciently in the MS. Arab. found وَصَلَ عَلَيْهِ جَسَدِي and he shall ^zleave at large &c. To the same purpose in the Interlinear, is, deferet, shall leave, omit, or forsake; and what Grotius also puts, sanguinem ejus in ipsum deferet Deus, his blood shall God bring down upon him, viz. because they had slain many godly men.

Thus are there, we see, several rendrings of the words given by Expositours, according to the different ways of constructions that they take, some making דָּמָיו his blood, or bloods, the nominative, others the accusative case; and the verb some rendring as passive or intransitive, some as active and transitive, besides their something different acception of the words, as to the import of their signification, and what is meant by that which is called their blood, whether their own that should be shed, or of others which was by them shed. That we may judge of these it will be convenient, that we look into the nature and signification of the verb יָשַׁח ^{natafsh}, of which יָשַׁח ^{yitsofsh}, here is the future. Two usual notions in which it is taken, are of leaving and spreading, (to omit the third of plucking up, as not concerning this place) to which all above mentioned are referred. It hath this property, that it is taken sometimes actively or transitively, and so governing the noun after it; sometimes intransitively, or in a passive signification, and governed by a noun, but not governing any. Of the first use of it, many and obvious are the examples; also of the second examples are given, as Num. 11. 31. וַיִּשַׁח עַל הַמַּחֲנֶה ^{vayitsofsh al hammechaneh}, where ours indeed, as divers others, render it transitively, and let them fall by the camp, viz. the wind, let the quails fall; but Kimchi noteth that it is there ^{a verb intransitive}, and before him that great Grammarian * Abuwalid noteth that the verb is there ^{غير متعدية} intransitive, and the signification ^{انحسبست وانتشر}.

were spread, or did spread themselves, yet with all faith, that it may there be transitive: and so also 1 Sam. 4. 2. וַתִּשַׁח הַמַּלְחָמָה which in that way is by ours in the margin rendred, and the battel was spread, though in the text they give the meaning, they joined battel. Of the first of which places Abuwalid also saith, that there the verb may be also taken transitively, viz. the wind spread &c. but not the second, ^{فلا حيلة} there is no possible way of taking it so, saith he.

This place here is also brought as an example of this verbs being used ^b absolutely or as an intransitive, and so the forementioned Abuwalid saith, that it is in this place ^{غير متعدية} intransitive. But Kimchi on the contrary saith that it is ^{עובר} transitive, and we see by the several rendrings which we have mentioned, that Expositours are divided in their opinions about it, some taking one way, others the other. As to the meaning, it will be indifferent which be taken, it, as to that, being all one to say, God will leave his blood upon him, and his blood shall remain, or be left upon him, both denoting the same condition that he shall be in; but as to the construction, it makes great difference; for in the one way it being actively rendred, the word דָּמָיו ^{damaui}, his blood, will follow as being governed of the verb, and another person governing it being understood, viz. the Lord, as before mentioned, or אֲדֹנָי ^{Adonau}, coming after in order of the words, though before it in construction, as by ^c some it is so placed before this verb, as well as before the following, as the common nominative case to them both: but in the other way, it being taken intransitively or in a passive signification, shall be left, or the like, then that noun will precede, and govern the verb as its nominative. Against which way of taking it, and in favour to the first, might seem to lay an objection, in as much as that noun is here in the plural number, and properly denotes bloods, as in our margin in our Bibles is observed, whereas the verb יָשַׁח ^{yitsofsh}, is the singular number. But this objection may be easily solved by instancing in other examples of such constructions in the Hebrew tongue, (in the Arabick most frequent,) wherein a noun plural is joined with, and governeth, a verb singular. To omit others, we may instance in two, wherein these very words are so used also, though not both together, as first the forecited Num. 11. 31. where this verb יָשַׁח ^{yitsofsh}, being there, as we have said, according to the forenamed chief Grammarians among

^w In his Lexicon יָשַׁח shall cause to rest upon him. ^x Lively, Tarnov. L. de Dieu, Cocc. ^y And so Diodati. ^z Although in another signification the word may denote, to cause to flow. ^a In his Lex. ^b Schirdl. Lex. ^c Jun. Trem. Diodati.

the Jews, taken intransitively for, *were spread*, or *left*, and being of the singular number, is yet according to that construction governed of the noun plural שְׁלִימִים *shalvim*, *quails*. A second instance which we shall give, is Ezek. 18. v. 13. where the same word as here דָּמָאֻ damau, *his bloods*, is joined with a verb of the singular number, viz. כִּי יִהְיֶה דָּמָאֻ בִּי יִהְיֶה *damau bi yihyeh*, which therefore in the Interlineary is literally, though irregularly as to the use of the Latin tongue, *rendred*, sanguines ejus in ipso erit, *his bloods shall be upon him*; and by the same reason may it then be here so also used, and so is by those great Grammarians, and others, taken. On that place of Ezek. Kimchi notes, that in this noun, the plural דָּמִים *damim*, and singular *dam*, are sometimes indifferently put and used.

Having seen this concerning the construction of the words, that we may come to the meaning of them, we may premise something, as that דָּמִים *damim*, *blood* or *bloos*, is, besides the known proper meaning of the words, used also for the shedding of blood, and that either as taken for guilt and a crime in shedding of blood, or for that which makes one obnoxious to have his blood shed; or punishment and death, that being by the shedding of blood caused and executed; and more largely for any great and foule sin, besides other acceptions, which it will not here be need to take notice of: but more especially may be enquired, what blood it is that is here called *his* (that is, Ephraim's) *blood*, whether his own which was to be shed, or he deserved to have spilt or shed; or the blood of others which he had spilt or shed, since it is found taken for the ^d one, and for the other. If his own blood be understood, to the shedding of which he hath by his sins made himself liable, and deserved capital punishment, the meaning will be, that seeing he hath by his sins deserved death and destruction, God will not hold him guiltless, nor free him from what he hath wilfully pulled upon himself, but leave his guilt on him, or it shall remain on him, even that destruction which he hath been ^e cause to himself of, and of which the blame lieth on himself; it is *his*. For illustrating this meaning, make those expressions Jos. 2. 10. *Whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless*: and 2 Sam. 1. 16. where David saith to the Amalekite that brought him tidings of Sauls death, *Thy blood be upon thy head, for thy mouth hath testified against thee, saying, I have slain the Lords anointed*.

If it be understood of the blood of others by him shed, then will it signify that that blood shall not be pardoned to him, nor the guilt thereof wiped off from him, but it shall light heavy upon him, God will openly, *avenge it on him*, כִּיבָה רָם וְכִי רָאשִׁיר עָרֵיו יָחֹב *as the Chaldee explains it, the guilt of the innocent blood which he hath shed, shall return upon him*. R. Sal. taking this way, doth so far enlarge the meaning, as to comprehend not only those whose blood they had actually shed with their hands, but all those that they had drawn away to Idolatry, and so been cause of destruction to; because, saith he דְּמַחְטִיאָא לְאָדָם קָשָׁה לוֹ מִן הַהוּרָגָא *be that maketh a man to sin, is worse to him than he that slaieth him, and therefore the Scripture assigns greater punishment to the Amonites and Moabites, who enticed Israel to sin in joining to Baal Peor, than to the Egyptians and Iaumeans, who drowned them in the river, and went out with the sword to meet them*. Zanchi understands it of the blood of their sacrifices to Idols.

All those whom we have before mentioned, however otherwise differing among themselves, do yet agree in this, that they look on these words as a threat and denouncing of evil to Ephraim for their sins. So doth also the now cited R. Sal. and Abarbinel, who, as we above said, join the preceding word, *tamrurim*, *bitternesses*, with them. *Bitternesses*, saith R. Sal. *shall be to him, because God will cast upon him his bloods, which he shed in making Israel to sin; and so Abarbinel, bitternesses shall be to him, and the bloods which he hath shed, shall be spread upon him*. But there is another exposition given, wherein they are made not a denouncing of evil to Ephraim, but a farther declaration of such evil as was in them. This is given both by Abuwalid and R. Tanchum, who taking *blood*, not in its proper signification, but in a larger notion, in which it is sometimes, as we said, used, of which we have above given some account c. 4. v. 2. p. 169. as it may denote, *any hainous crimes*, and much defiling sins, or the defilement thereof, and then the verb *yitsof*, as intransitive, give this for the meaning, *his filthiness is spread upon him, and manifestly appearing in him*. So ^f Abuw. *وَحْشَاءٌ مُتَشَبِّهَةٌ عَلَيْهِ ظَاهِرٌ مِنْهُ*, for so he observes that the word דָּמָאֻ *dam*, is not used only to denote *blood*, but also, *وَحْشَاءٌ* *foulness, filthiness*, and rebellions, or transgressions.

But however these words may be understood, it is manifest that the following words are a denouncing of evil to them, and his re-

^d Of the first it is taken by Jerom, Cyril, Pareus, Rivet; of the second, the Chal. Paraph. Ab. Ez. Kimchi. Abarb. and divers modern. ^e Jerom, *ipse erit causa mortis sue*. Cyril, *καυχήσῃ αὐτὸς ὅτι ἴαυτὸν πέποιθε ἀποκτείναι* &c. ^f Rad. *וְחָשָׂא*, and in *וְחָשָׂא*, he saith *وَحْشَاءٌ مُتَشَبِّهَةٌ عَلَيْهِ ظَاهِرٌ مِنْهُ*.

proph shall his Lord return unto him. These words Kimchi thus explains, *that his reproch with which he reproched God in making the calves, the reward of all will his Lord return on his head: and אֲדֹנָיו Adonau, his Lord, is God, blessed for ever, although he do not acknowledge his dominion, yet whether he will or no, he is still his Lord, and he will return, or repay, him his reward upon his head.* To the same purpose are they by most of Christians also, ancient and modern, expounded. Cyril so interprets what is called, *his reproch*, of the reproch which they cast on God in setting up their calves, to which they gave that honour which was due to him; *Jeroboam, who was of the tribe of Ephraim, when he set them up, saying of them, It is too much for you to go up to Jerusalem, behold thy Gods, O Israel, which brought thee up out of the land of Egypt. For it is an open injury and confessedly a reproch to God to attribute to dead liveless things those great and wonderfull things by him done: therefore according to this reproch of Ephraims shall proportionably such evils as proceed from Gods wrath, be likewise brought upon him: for as God was by him deprived of the honour due unto him, so shall he be deprived of his dominion, for the kingdom of Ephraim shall after a time cease.* St. Jerom for explaining this expression, remits us to that of Nathans to David, 2 Sam. 12. 14. *Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme &c.* thus bringing it to the purpose, propter hanc rem, *for this deed, i. e. for the sin of killing Uriah, that very blasphemy and reproch, with which the Lord by this means is blasphemed, shall be turned on thy head.* I suppose, to his meaning it may conduce to take in the words of Nathan from the ninth verse preceding those that he expressly cites, wherein is threatned to David punishment proportionable to his fault in killing Uriah and taking his wife. According to him the meaning here will be, that as they caused God to be evil spoken of, and reproched by the Heathen who saw them who pretended to be his people, to make so slight of him and his service, as to cast him off to follow Idols, (so that the reprochfull words of the others were but the sound of their opprobrious deeds, and the reproch therefore more theirs than the others,) so, as a reward of these their wicked dealings, he would give them up to contempt, to be despised, and reproched by other people, even by those whom they caused to blaspheme and reproch God. This is agreeable to what God saith of his method in dealing with men, *Them that honour me will I honour, and they that despise me shall be lightly esteemed,* 1 Sam. 2. 30.

In the word חֶרְפָּתוֹ *cherpato, his reproch*, the pronoun affixed signifying, *his*, is so placed, * that it may seem doubtfull to whom it is to be referred, whether to God or to Ephraim; if to God, it must signify that which was by Ephraim cast on him; if to Ephraim, then the same, as by him so cast. It is most commonly and most plainly referred to Ephraim as the agent. So Piscator, *quo alios affecit, that reproch which Israel cast on others.* And who are they then who are reproched? God is usually understood; Grotius saith, *Prophetas, the Prophets.* But it is manifest enough they reproched both, and if one be, the other will be reproched: they that will despise God, will despise his Prophets; and they that despise them, do despise him that sent them. But R. Salomo, following some of the * Talmudical Doctors, puts another as the person reproched by them, *viz.* King Salomon, and the reproch meant, to be that which Jeroboam, of the tribe of Ephraim, cast upon him, שְׁחֻכֵּי בָרְכִים *in that he publicly reproved him*, because he built Millo, 1 Kings 11. 27. which was a publick grievance and charge to the people, which they gather from what is there said, *that he lift up his hand against the king:* and that therefore he threatens him to return upon him his reproch, because he himself did worse than he. But this I do not find others to give much heed to, and there seems no reason that they should.

The person that is said, *shall return his reproch unto him*, is אֲדֹנָיו Adonau, *his Lord.* The name *Adonim*, though in form plural, is usually (as some other nouns of like nature) rendred and put in construction (as here) as the singular number, *his Lord*, not *Lords*, and it is spoken as well of men as of God; and so * there be, who will have it spoken of an earthly Lord, *viz.* by it to be meant the Assyrian, into whose hand God would deliver them to be punished for their reproch and contempt of himself. But the more general way and apparently the best, is to understand it of God himself, whose instrument only the Assyrian was, and who, however they rejected him, would approve himself still their Lord, as he had formerly done in doing them good, and wonderfull things for them, now in punishing them; for their not so acknowledging him and his goodness, he will now again make them know him by such evils as he will send upon them for their evil doings; he will so preserve his right over them, he will *return* their reproches upon them, they cannot fasten on him, they shall fall back on their own heads.

יָשִׁיב *yashib, he will return.* Of the signifi-

* *Israelis active, Dei passive.* * *Vxi. c. Chelck the 11th of Sanhedrim f. 101. p. 2.* * Mercer in his former notes, which Tarnov. on Hof. 11. 1. saith are indeed Luthers.

cation of the word there is no doubt: only ^h some though it be in form future, render it by the present tense, reddi, *he doth return*, as if he had already begun to do it. The Vulgar Latin rendring it, restituet, *will restore*, Ribera looks on it as giving an Emphasis to the meaning, as importing that the sinner by sinning makes (as it were) God debtor to him for his doings, who will not remain in his debt, but certainly in due time will repay him, and that he will do it in his own coyn and in full tale; so here for his, probum, *reproch*, ^k pœnam probrosam, *reprochfull punishment*. The meaning then of the words so understood as we have seen them to signify, is according to the current opinion of the most, if not all, this, that the reproch which Ephraim had cast upon God, by setting up Idols in his stead, and their hard speeches against God

and his Prophets, he would return upon themselves, punishing them with shamefull punishment for them, according to their just deserts, so that they should themselves beare their reproch and shame in the sight of those that beheld how the Lord hath shewed himself their Lord, whose power for all their bragging they could not stand out against, nor escape his hand. Of this verse Castalio giving the meaning rather than a literal translation, thus renders it, Irritavit Ephraimita acerbe Dominum suum, itaque ille eum capitaliter & fœde puniet, ac remunerabitur ut dignus est, *The Ephraimite hath bitterly provoked his Lord, therefore will he capitally and shamefully punish him, and he shall be rewarded as he is worthy*. So will he make good what is above threatned verse the second.

^h Jun. Trem. ⁱ So also Sa. ^k Zanchi.

CHAPTER XIII.

VER. I. *When Ephraim spake, trembling, he exalted himself in Israel; but when he offended in Baal, he died.*

OUR latest Translatours so rendring, *when Ephraim spake trembling*, their words express precisely what is in the Hebrew רתת צדבבר אפרים רתת cedabber Ephraim reteth, without supply, addition, or alteration. Our ^a former translations, with a supply of what they take to be understood, though not expressed in the Hebrew, read, *there was trembling*, and so is our last translation also by divers understood, as if they did so read. So Bishop Hall plainly understands it, while he thus paraphraseth it, *Ephraim was once very awfull to the rest of his fellows, so as while he spake, the rest of the tribes were ready to tremble, &c.* So also Dr. Stokes in his Paraphrastical explication, which is thus, *the time was also, when if Ephraim stood up to speak, a kind of fear and reverence seized upon all those of the ten tribes*. Those notes also usually called the Assemblies notes, do to the same purpose explain it, and the reason, I suppose, why these all, and perhaps others, take it so to meane, is because they found that to be the most general meaning given to the words by Interpreters and Expositours, both among

Jews and Christians, who follow that reading of the original, which now is, and I suppose ever was, followed, in reading רתת reteth, and took it to denote, *trembling*, or *fear*, which is agreed on to be the proper notion of it. The ancient Chaldee Paraphrast seems to have led this way, interpreting, *when one of the family of Ephraim spake*, רתת אחיד להן לעממיה מחרבונן הוּ בִּישְׂרָאֵל trembling did seize on the nations, they were princes in Israel &c. Him follow divers of the Rabbins. So Ab. Ezra, מריבורו היו יראים הוּם the nations did fear at his speaking, or when he spake. So D. Kimchi, *from the beginning before Ephraim sinned, the fear of him was upon the people which were about him; for when he spake, horror and trembling took hold on them that heard him, and he was high and great among the tribes of Israel*. So Abarinel also in like words gives for the meaning שחיה מוראו על כל העמים כשהיה מדבר that his fear was upon all people when he spake, saying that it is according to the mind of the Chaldee Paraphrast. The same way also doth the Author of the Arab. MS. version take in his rendring عند خطاب افرام الرعدة تقع على الناس when Ephraim spake, trembling fell on men. R. Tanchum accordingly explains it المعني ان الناس يهابوه ويرعدون

^a That of Geneva, and that before the last publicly used.

كلمة من i. e. the meaning is, that men did revere him, and tremble at his word.

As for more modern Interpreters and Expositours, whether in Latin or other languages, they will be found likewise for the most part to take the same way, if not in express words, yet necessarily as to their meaning. So in the Interlineary version there is in the text read only, secundum loqui Ephraim tremor, when Ephraim spake, trembling; but in the margin added, fuit audienti, was to him that heard: and in other editions of Pagnin it is read with a supply in the text, tremor erat, there was trembling. So in the Tigurin, there being in the text put only, tremor, trembling, is added in the margin as subaudiendum, to be understood, b fuit in gentibus, was among the nations, as meaning, dum loqueretur, tremebant, when he spake, they trembled: and certainly when that is put alone, as in them or c others, viz. tremor, trembling, as a noun, and in the nominative case, not joining in construction with any following verb, such a supply will be to be understood; the Latin tongue not only admits it as well as the Hebrew, but even requires it, to make a perfect sense. And this way we need not look on as peculiar to modern Interpreters. Among the Latin the ancient Vulgar, if we take Arias Montanus his judgment, meant the same, while he renders, loquente Ephraim, horror invasit Israel, which Arias would not have so to be understood, that Ephraim speaking, horror invaded Israel, as the Doway english it, and divers others understand it, as if horror were the nominative case to the verb, invasit, invaded, and the words made one continued clause, but that the words should be thus distinguished, loquente Ephraim, horror, Ephraim speaking, or when Ephraim spake, horrors. i. e. there was horror, or trembling, raised, and then the following words, invasit Israel, he, i. e. he who is called Ephraim (whether Jeroboam that was of it, or the whole tribe of which he was) invaded Israel, not only persuaded, but even forced through fear and awe of him, Israel to agree to what he would have. The words so according to him read and distinguished make the same construction as those that we before spake of, and require the like supply. If this way of his be taken, we should scarce find any difference as to the construction of the words among Latin Interpreters in common use, except in the translation of Junius and Tremellius, who render, quum eloqueretur Ephraim timorem. cum

eum excitabat ipse in Israele, when Ephraim spake d trembling, he stirred it up in Israel. They, we see, differ from all others in making trembling, to be the accusative case, and supplying, eum, it, which is not in the Hebrew; which rendring of theirs, though differing in the construction of the words, falls in, as to the meaning, e with that of the Vulgar Latin, so read and understood as by others than Montanus they are usually understood, viz. that when Ephraim spake, horror, or trembling seized on Israel, which Ribera saith is all one with, horrorem levavit ipse in Israel, five tremorem, he lifted, or raised up, horror or trembling in Israel, which he looks on as the literal sound of the Hebrew words, which is much the same construction which the mentioned Junius and Tremellius take, only that they repeat, trembling, twice, viz. after each verb, this but once. But indeed both of them, and all the forementioned, however else differing as to the construction and distinction of the words, do agree together as to the scope of them, viz. that they do set forth the greatness and dignity of that condition that Ephraim was once or heretofore in, being of that authority, that when ever he spake, determined, required, or commanded any thing in their assemblies, or in matters of publick concern, the other tribes, or other people that he had to deal with, trembled, and did with great awe and reverence hearken unto him, receive his words, and obey his commands, not daring to contradict him: which Castalio in his rendring briefly expresseth, loquente Ephraim, tanta tremitur, tantus est inter Israelitas. So, I think, we may rather say to be the meaning, than with s others, that when Jeroboam first spake to the people of setting up golden calves, they did at first tremble at the proposal, though afterwards, in obedience to him, they condescended to him. All of them agree in that they make the trembling or fear mentioned to be such as was in those that heard, a consequent of Ephraim's speaking to them, not in Ephraim that spake, and where-with he was himself affected. And this being so generally agreed on by all, we cannot wonder that some (as we said) should so expound likewise that rendring, which our Translatours give, to the same purpose; the words may be so possibly understood, viz. when Ephraim spake, * trembling, as in Latin, cum loqueretur Ephraim, tremor, to which it answers word for word; but then the Latin being plainly a noun, it necessarily requires a supply of a verb, to give an intelligible sense

b Which Munster puts in the text. c As in Calvin. d i. e. threatening words to those that would not readily obey him, as they in their notes and Pisc. e Agreeable likewise to the Vulgar seems an interpretation which Kiuchi gives in his roots, viz. when Jeroboam, who was of Ephraim, spake of the calves, he raised great trembling in Israel. f Grot. in communibus conventibus. g Jer. Ver. a Fig. * A comma being put between spake, and trembling.

in it, and it is usual with them so to do; but then in our language neither is *trembling*, necessarily to be taken for a noun, neither is it so usual to leave the reader to make supply of a verb to it. It will be harsh, and leave such obscurity as is not usually found in our very perspicuous translation, such as the Authors of it to avoid do, where necessity requires it, usually put in such supplies, as they think the matter to require; as not far above, they do express the like to what others here think required, viz. *is there?* c. 12. v. 11. their leaving out therefore here, *there was*, or the like, which they found by others expressed, is an argument that they thought it not necessarily here understood, and their putting the words without it, as they do, suggests to us another meaning, in which the word *trembling*, is not taken as a noun substantive of the nominative case or accusative, but rather as a participle, tremens, *trembling*, or an adverb or a noun adverbially taken, *tremblingly*, or *with trembling*, so making the subject of *trembling*, or person in whom it was, not him that was spoken to, but him that spake, viz. thus, *when Ephraim spake trembling*, (without any pause between *spake*, and *trembling*) i. e. *with trembling*, or *tremblingly*, himself affected with trembling; that is, while he behaved himself humbly towards God, as their father Jacob did with weeping and supplications, c. 12. 4. and spake not proudly, insolently, (boasting of himself as c. 12. 8.) and blasphemously against him and his Prophets, as when they were grown impudent in their Idolatry, they did, *he exalted himself*, i. e. was in great power, authority, and dignity, *in Israel*.

This interpretation according to the reading of our translation, punctually, as we said, agreeable to the Heberw, is as the most obvious, so, I think, most apposite & congruous; others, as we have seen, more generally go another way, yet are there whose company we have in this. An ^hunnamed Author of brief annotations on the Old Testament, having mentioned that former way, adds, *reddunt alii tremorem, hoc est, cum tremens loqueretur Ephraim*, i. e. *others render, trembling*, i. e. *when Ephraim spake trembling*. Whom he means by those others, he doth not express; perhaps he might mean the Authors of our English translation, himself being an English man: if so, then it shews he understood them so as we do; if otherwise, then it shews that others also were of the same opinion. But we have others also to confirm it. As to the construction we have the forecited R. Salomo, who renders *reteth*, by *ברערה* *with trembling*,

though in other circumstances, as to the meaning, we differ from him: he making it that Jeroboam when he publicly reprov'd Solomon for building Millo, and by that means ingratiated himself, and grew great with the people, yet spake with trembling and awe of that great king. But the Syriack version we have, I think, more fully ours; it reads

ܡܡܠܐܝܠ ܐܦܪܝܡ ܪܥܝܬܐ ܕܥܡܐ ܕܝܫܪܐܝܝܠ ܕܥܡܐ ܕܝܫܪܐܝܝܠ

cad memalel Aphreim roet-wo, which the Latin Translatour thereof renders, *dum loqueretur Deus, Aphrem tremebat*, proinde factus fuerat magnus in Israele, *when God spake, Ephraim trembled, and therefore he was made great in Israel*. There he supplies the word *God*, which is not in the Syriack expressed; if that be understood, then would this agree with that description of one to whom God said that he would have regard, Isaiah 66. 2. *To this man will I look, even to him that is of a contrite spirit, and trembleth at my word*. But, I think, the words may without making such a supply, be rendred, *when Ephraim did spake trembling, then was he great, or made great, in Israel*, which is wholly the same with our English translation. In both these ways Ephraim is still the person in whom the trembling was, and according to both that behaviour of his the occasion of his being exalted in Israel, which is that which, as we said, we take to be the mind of our Translatours. Mean while, both these and the others forementioned, however otherwise differing, agree in ascribing to the word *רעטה* *reteth*, the notion of *trembling*, or *horror*, or *fear*. It doth not any where else occur in the Hebrew text of the Scripture, so Ab. Ezra notes of it, *אין למלה רעטה חבר רק*, *the word reteth hath no fellow but in the Syriack*, or *Chaldee*: the root or words from it have that signification in those Dialects, and therefore it is unanimously agreed, that it so signifies in the Hebrew also, and so is all one with another word *רעט* *retet*, of much the same sound, though written with another letter.

Of this reading and signification of the word we have no reason to doubt, only in that the LXX seem to render it *δικαιοματά*, their words of the whole clause being, *ἐφραϊμ ἐδικαιοματά ἐν ὧν αὐτὸς ἐν ἰσραὴλ*, which the Latin Translatour renders, *juxta verbum Ephraim justificationes accepit ipse in Israel*; and accordingly the printed Arab. *كلامه افرام هو اخذ المعادل في اسرائيل* the Latin of which hath, *juxta verbum Aphremi suscepit ipse justificationes in Israele*, ac-

^h Annotations in V. T. & Epist. ad Eph. incerto Autore Cantabrig. 1653. ⁱ Which also occurs but once, viz. Jer. 49. 24. and is there rendred in the Syriack *ܕܠܐ*.

according to the word of Ephraim he received justifications in Israel. At this translation of theirs St. Jerom seems to wonder, *pro horrore*, qui Hebraice dicitur רִתֶּחַ *reteth*, quem Symmachus & Theodotio *tremorem* interpretati sunt, nescio quid volentes, δικαιώματα, i. e. justifications LXX transtulerunt, for horrore, which in the Hebrew is called *reteth*, which Symmachus and Theodotio interpret trembling, the LXX, who I know not what they would have, render δικαιώματα, justifications. So anciently, and to so great a man did this translation of theirs seem obscure, and it may appear that it did so to others also, in as much as those Greek fathers, Cyril and Theodoret, in their commenting on them, do indeed interpret δικαιώματα, justifications, of those laws and rules of worship which Ephraim received from God, but do not at all take notice of those words before it, ἡ δὲ λέγων Εφραϊμ, according to the word, or speaking, of Ephraim, without which no full meaning of the place can be had: they are not at all printed or mentioned, either in the text or their comment in those editions that I have had use of. Some modern learned men think the LXX did not read in the Hebrew as we do the word with the letter ר *resh*, *r*, but with the letter ד *daleth*, *d*, which is indeed a very easy mistake through the likeness of those two letters in the Hebrew. So Cappel, *legerunt* דָּתֹת *datoth*, à singulari דָּת *dat*, *lex*, atque illud junxerunt sequenti verbo נָשָׂא *nasa*, they did read *datoth*, from the singular *dat*, a law, and joined it to the following verb *nasa*. That *datoth* may be a plural from *dat*, although we do not elsewhere find that form, but *datim*, we will not question, but I could wish he would have given us, as well as this correction or conjecture, some good meaning of the words so read, according to the word, or speech of Ephraim he received laws in Israel. What word or speech of Israel? and what laws? and who was he that received them? These things are not plain, and till we know them, we cannot have a clear meaning; Ephraim will be the speaker, the giver of the laws, and the receiver too. If I may conjecture at their meaning, I should conceive it to be such as may consist as well with reading, *reteth*, fear, awe, or trembling, as with reading, *datoth*, laws, thus, formerly when Ephraim spake, or according to what Ephraim spake, he received justifications in Israel, i. e. all received as just and good what he spake, hearkning to his words as laws, which is as much as to say, all stood in awe of him, and ratified his words: or else if we may understand, αὐτὸς ἐν τῷ Ἰσραὴλ, he in Israel, so joining those words, *le* that

was in Israel, any of Israel, or the whole people of Israel, and the whole clause thus, according to the word of Ephraim, or as Ephraim spake, any, or all, of Israel received laws, i. e. his words were as laws to them, then will it also be an expression equivalent to, when Ephraim spake, there was trembling, awe or dread of him, and respect to him and his words, viz. it was so formerly with him, when he directed them to what was good, and according to the law of God, and for promoting his service; but when his words and commands tended to set up and advance the worship of Baal, then lost he this respect, this awe in the minds of men. But what should we insist on conjectures? If their words may be in such like ways understood, or however, it will not be safe to go to alter the meaning in the Hebrew, because their words seem not literally to answer to it.

It follows, according to our translation, which we think the plainest and most agreeable to the original, *he exalted himself in Israel*, shewing what was the state or condition of Ephraim, while he behaved himself as in the former words is described, as the consequent of such his behaviour. The word rendred, *he exalted himself*, is נָשָׂא *nasa*, without any thing joined to it, which hath, no question, the notion of, exaltatio, levatio, elevatio, to exalt, or lift up, which, saith the learned Mr. Nic. Fuller, is, longe princeps significatus, the chief among its significations, and to which such others as are given it, as of bearing, carrying, taking, rehearsing, pardoning, honouring, swearing, burning, and the like, are reducible. It is in this signification usually joined to an accusative case as transitive, and there being no such here expressed, but the word seeming to signify only, *he lifted up*, some say, deest aliquid, that something is wanting, and to be supplied, as, regnum, his kingdom, or, caput, his head. So Pagnin expresseth it in his translation, *extulit caput suum*, he exalted, or lifted up, his head, which perhaps he borrowed from Kimchies exposition, which so hath it ראשו *rosho*, his head.

By several it is rather rendred as an intransitive, sounding, *he was high*, or *exalted*. So by the Chaldee Paraphrast, מִתְרַכֵּבִין *ro*, which the usual Latin translation readeth, *Principes fuerunt in Israele*, they were princes in Israel: Mercer, *Principem locum inter Israelitas tenebant*, they sustained chief place among the Israelites: so likewise R. Sal. who expounds it, מִשֵּׁם זָכָה לְהִנָּשֵׂא לְהוֹרָא *from thence he was thought worthy to be exalted to be king in Israel*. And Ab. Ezra, who explains it from one R. Moses, who un-

* Cyr. Gr. Lat. Paris 1638. † In cap. Concord. ‡ Druf. § Bib. Polyg. &c. and so Pet. à Fig. *Principes erant*.

derstands it of Jeroboam, שִׁנְשָׂאָה מַלְכוּתוֹ בְּיִשְׂרָאֵל because his kingdom was exalted in Israel. Abarbinel also וְהָיָה נִשְׂאָה רַם וְגָדוֹל בְּיִשְׂרָאֵל and he was exalted high and great in Israel. The MS. Arabick also renders it, *شرف كان له فيما بين اسرائيل* there was eminency to him, or he was eminent, among Israel; although in a note he gives another meaning, *عند ما كان يقال افرم كان يباخذ الناس الرعدة* &c. When it was said, Ephraim, trembling and astonishment seized on men; and נִשְׂאָה יִשְׂרָאֵל is, *when any did lift up, or name aloud, his name in Israel, men trembled through much awe of him, but when he offended in the worship of Idols, مرتبته دزلت* and his degree descended, and his esteem grew base, and his condition became as of a dead man that is able to do nothing. Among Latin Interpreters also, some, as the Tigurin, *Princeps factus est in Israele, he was made a prince in Israel*, which yet gives a note in the margin, that the Hebrew is literally, *sustulit ipse in Israele, i. e. he exalted in Israel, i. e. he was exalted*; and Munster, *exaltatus est*. Ours so render it as may agree to either, if it be taken as a transitive, then is himself, a supply added; if as intransitive, then it is an expression of that which is in the verb necessarily included. With this Hebrew word, in this signification, agrees in the Arabick *دشأ* *dashaa*.

By this exaltation R. Tanchum saith is meant *ارتفاع ملكه عليهم* the exalting his kingdom over them. Zanchi suggests yet another way of rendering those words by taking *והיה* he, to denote God, and so understanding Ephraim, as governed of the verb, *God exalted him*, that is, *Ephraim, in Israel*. Cocceius, I know not why, different from all others, renders it, *ille pronuntiavit in Israele, he pronounced (sentence) in Israel*.

The meaning of the words, as we read them, is plainly to shew the great dignity and eminency that Ephraim was once in by God's favour, viz. whilst he spake trembling, and humbly behaved himself towards God. Here may be asked, when it was so with Ephraim? in whose times? And difference of opinions are concerning it. * Some go so high as to think intimated that dignity, which God all along from the beginning had conferred on Ephraim; as first, in making him one of the tribes; secondly, in that he was preferred before Manasseh, who was his elder brother; thirdly, in that they, or such as were of that

tribe, were princes and in great power among all the tribes, as Joshua, who was leader and commander of all the tribes. To which † some add their greatness, which appeared when they expostulated with Gideon for seeming to slight them, and his answer to them, Judges 8.12. and their quarrelling with Jephthe on like occasion, Judges 12. 12. and in that they were exalted to kingly authority over the rest of the ten tribes under Jeroboam their first king. But Rivet thinks that the words do not refer, to those former times, but more particularly to those when † Jeroboam of that tribe exalted himself, or was exalted, to that kingdom, and those of his successors to Ahab. And this way we may perceive the Jewish Interpreters, whom we have mentioned, to incline to: yet may it perhaps be more convenient to refer them more generally to all former times, preceding their more general defection from God, and falling to idolatry; so as to shew that all along, while they continued to behave themselves humbly with God, and duly honoured him, they were among all the tribes in honour and dignity.

Whatever times be meant, it is here affirmed, that they were once in such an exalted condition; but in the next words, that they were in a far different condition, as different from that as death is from life, and together the cause of this change in their condition is shewed, viz. their different behaviour from what was formerly among them: *when he offended in Baal, he died*. The manifest Antithesis in the words, by which these two conditions, that in which they formerly were, and that in which they now are, are set forth, seems as manifestly to require that there be the like in the words in which their different behaviours, which are the occasion both of the one and the other, are described; and so it is apparently given in our translation so understood, as we think it ought to be, the one being expressed by their *speaking trembling*, the other by their *offending in Baal*, which justifies our translation, and that meaning of it, against others, which do not so apparently express it. Their *speaking trembling*, implieth an humble behaviour before God, and a due acknowledgment and fear of him; and the *offending in Baal*, a being proud and insolent against God, and a forsaking and rejecting of him, which in the last verse of c.12. is called, *a reproaching of him*, & so are they in opposition one to another, as humility and pride, reverence and contempt, honour and reproch. The words, *he offended in Baal*, describe his sinfull behaviours, He offended in worshipping that shamefull Idol called *Baal*.

* Zanchi. † Pare. Tarnov. ‡ Jeroboam & posterij ejus usque ad Ahabum.

Ephraim's *offending in Baal* hath been before in this Prophet more than once mentioned, as c. 2. 8, 13. and c. 11. 2. where the offender is named Israel, as here Ephraim; but that by both names the same persons are meant, appears by the calling them there in the very next words v. 3. *Ephraim*. Ephraim being the princely, overswaying tribe, exalted in Israel, led the whole of the ten by his word and example into the same ways of Idolatry, as their King led them; so that whether in this place be understood by *Ephraim*, more peculiarly their King, or else the whole tribe of Ephraim, all Israel will be included, and the pronoun *He*, will comprehend all, as one collective body spoken of as one person. The Idolatry that they are taxed of, is called *offending in Baal*, the known name of an Idol, which properly so called, and as distinct from others, was first brought in among the Israelites in the reign of Ahab king of Israel. *He*, the Scripture tells us, 1 Kings 16. 31, 32. *(as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, who had set up the two golden calves, that he might avert the people from going up to Jerusalem there to worship the Lord in his temple, 1 Kings 12. 28. and persuaded the people to worship them) taking to wife Jezebel the daughter of Ethbaal, king of the Zidonians, went and served Baal and worshipped him, and reared up an altar for Baal in the house of Baal, which he built in Samaria, in which regard it is said, that he did evil in the sight of the Lord above all that were before him, v. 30. from which time it is manifest that with great superstition and obstinacy the people generally seemed to have run after that Idol, as appears by that contention between Elijah the only remaining Prophet of the Lord, and the four hundred and fifty Prophets of Baal, before all the people gathered together at mount Carmel, c. 18. (this Baal is there v. 18. called also Baalim, as in this Prophet.) And although Elijah did so far then by a miracle convince them, as that they cried out, the Lord he is the God, and took the Prophets of Baal, that Elijah might slay them; yet did his worship continue among them, till Jchu's time, who slew his worshippers, brought forth the Images out of his house and burnt them, and brake down the Image of Baal and the house of Baal, and made it a draught house, so that the Scripture gives this testimony of him, thus Jchu destroyed Baal out of Israel, 2 Kings 10. 28. This history I produce as most pertinent to this place, what is here spoken being of Ephraim, as now a distinct kingdom from Judah: otherwife we hear of the whole people*

of the twelve tribes, when as yet they made all one Israel, taxed as 'offenders in Baal. After that act of Jchu, they with him more restrained themselves again to the worship of the calves, from which it is said that *he departed not*, v. 29. and it appears that neither the people did.

By the consideration of those passages may we be guided in giving the meaning of these words and the following. If by the *offending in Baal*, should be understood their worshipping in particular that Sidonian Idol by Ahab introduced and set up among them, then would that destruction sent upon them, or threatned to them, and expressed by saying, *he died*, 'seem restrained to that sin of theirs which was in his time, as a consequent on it, and not meant of their worshipping of the golden calves set up before that by Jeroboam, nor any thing that he did, to be understood, at least mentioned as a cause of it. And so seems it by 'some of good note understood, viz. that though that worship of the calves were a very heinous sin, yet for all that God looked on that as less heinous, than that which afterwards in Ahab's time they committed, and expecting their repentance, did not denounce against them irrevocable destruction, nor look on them as quite dead, in, or because of, their sins. Capito thinking likewise this necessarily restrained to the worship of Baal, and yet thinking Jeroboam particularly referred to in the foregoing words, as he of Ephraim who exalted himself and his tribe in Israel, thinks him also here accused as a worshipper of Baal, even another Baal before that by Ahab set up, quod Idolum in Gilgal dedicatum colebatur, *which was an Idol dedicated in Gilgal and there worshipped*; in worshipping of which he also, una cum populo deliquit, *did together with the people offend*, and for that offence was brought to that condition, that it might be said of him, that *he died*, even perhaps before he erected the Golden calves. But certainly if we consider how greatly offensive to God the setting up of the calves was, as appears by that brand of perpetual infamy set upon Jeroboam for that fact, that *it was he that made Israel to sin*, 1 Kings 14. 16. as also 2 Kings 13. 6. and 14. 24. and how the Prophet Ahijah told his wife there, how God would not only bring evil upon the house of Jeroboam in particular, but also *root up all Israel out of that good land, and give them up*, because of that sin of his, whereby he made them also to sin: and of how much mischief the worship of those calves is in this our Prophet said to have been, or that it should

¹ Jud. 2. 11. and 13. 1 Sam. 7. 4. and 12. 10. ² See Pareus. ³ Minus fuit peccatum, Rivet: and see Calv. and Zanchi.

be to Israel? c. 8. §. c. 10. 15. we cannot but think a great cause of Ephraim's death or destruction, here or any where else mentioned, to have been from their worship of those calves. What the Jews say of the Golden calf erected of old in the wilderness, *that there was never any great judgment fell on Israel, in which was not an ounce of the golden calf*, may with much probability be said of the destruction brought on the ten tribes, that certainly the gold of those calves was a great ingredient in it. Besides, that Baal of Ahab's was by Jehu destroyed out of Israel, the above mentioned 2 Kings 10. 128. The Idolatry still remaining among them, when this prophecy was uttered, as to the publick, was that of the calves, which Jehu and his successors still continued. It may therefore seem more probable that the name of Baal is not to be restrained to that one particular Idol so more properly called, but in a larger sense taken for an Idol in "general, among which Baal was of great note, & to comprehend the calves also; yea, perhaps, especially to mean them. Both these ways are by such as are of great judgment & authority, taken. 1. To take Baal for Idols in general; so the Chaldee Paraphrast, *וכרו רחבו ער דפלו לטעוהו, מחרטלין* but now when they sinned, so as to serve Idols, they were slain; so the MS. Arab. *فانم بعبادة الوثن ومات* and he offended in the worship of an Idol, or "Idols, and died: agreeably Cyril, *ἡ βαλὰ ἰδωλὸς τοῖς εἰδώλοις*. 2. Others looking on Baal as having that latitude of signification, yet here think it more peculiarly to denote the calves. So Tremellius, *Though the history of the Scripture do ascribe the superstition of Baal to a successor of Jeroboam, yet because that name is often taken more generally, pro toto grege Deorum quos gentes summo Deo adjungebant, for the whole number of those Gods which the Gentiles did join with the chief God, the Prophet, ad infamandos vitulos, for the more vilifying of the calves, seems to call them by that name, lest the Israelites should think that their feigned representation of a Deity, whatever specious colour or pretence they set upon it, to be, minus scdum & tetrum, less foule and abominable than the Baals of the profane nations*. So Grotius also, *etiam vituli Hebræis interdum בעלים Baalim vocantur, the calves also are sometimes in Hebrew called Baals, because God, à se abalienat, doth far remove from himself such Images as are made or erected to him contrary to his law, nor doth esteem better of them than of such as were erected to false gods*. In

this however all agree, that he who is called here Ephraim, was by Idolatry from great dignity and eminency brought to that condition, which is expressed by *וימור* vayamoth, *and he died*.

The proper notion of *dying* and *death*, which is by the separation of the soul from the body, and leaving it without life, is well known, and it is well known also that the word is used in other Metaphorical significations to denote * such conditions, wherein they that are, are looked upon as worthily to be rather reckoned among the dead than the living, as bad as if they were so; so they that live in perpetual misery, they also that live in sin. They also of whose recovery there is no hopes, and who are destinated to certain death, may be called already dead.

† Some, that the meaning of the word in this place may be the better understood, observe that there is a threefold generation: first, that by which men are begotten of their parents and born into the world: secondly, a spiritual, by which they are born of the Spirit and become new creatures: thirdly, civil, when from a lower or baser condition they are exalted to dignity above others, which is as it were, a new birth to them. So on the contrary, a threefold death, or dying; first, that which is by the separating of the soul from the body; secondly, when a man by sinning is deprived of grace, and destitute of the life of God, the only true desirable life; thirdly, when a man falls from dignity in which he formerly was, or from a happy and comfortable, into an unhappy and calamitous condition. We may observe also, that as men in their persons, so also peoples, states, and kingdoms, are said to die: and these things being observed, we shall the better judge of the meaning of the word as applied to him, who is called Ephraim, and what condition of his is expressed by it, whether what was passed, present, or to come. Some understanding Ephraim, as hath been already intimated, rather of the King who was of Ephraim than the tribe it self, look upon it, as what was already befallen him. So R. Salomo explains the word *וימור* vayamoth, by, *the house of Jeroboam was cut off, and so the house of Ahab*. Abarbinel citing and explaining that exposition of his, in applying the former words to Jeroboam, both that it was he that provoked God bitterly in setting up the calves, and whose blood God would leave on him, viz. in cutting off his house, and whose reproch, viz.

* Mercer, *בעל* Baal generale Idoli nomen saepe est. *وثن* if readd *wathan* in the singular, an Idol; if *withon* in the plural, Idols. † So *ميت* mayet also in Arab. so *ميت الاحياء* the dead of the living, which, saith a Poet, is more truly said to be dead, than he that is dead and at rest, Jauhari in *مات*. ‡ Zanchi, River, Tarnov.

that of hard words given by him to king Solomon, by reason of which he was exalted to the kingdom in Israel, *he would return unto him*, and that **בניהם** *in bell*, heightens also the signification of the word, *he died*, above what is either in the words of the text, or R. Salomo's Gloss, expressed, by explaining it, *but after that behold he offended in Baal*, **וימת מהעולם הזה ומעולם הבא** *and he died out of this world, and out of the world to come*.

Aben Ezra by the word looks upon as signified **נחשב כמת** *he was accounted as dead*, and also **כי הרג אבים כל מחנהו** *because Abiam slew all his army*. But others looking on him who is denoted by Ephraim, to be not so much the single person of Jeroboam the king, as the aggregate body of the whole tribe, spoken of as one person (which may seem the more convenient way) by his *dying*, look on as denoted that low condition, which that formerly head-tribe so exalted above the rest, both because of their having the first king of them by the consent of the whole ten tribes and other privileges, was now brought to, and grown contemptible to their enemies, not able, as formerly, to beare up against them. So Kimchi, *the saying he died, is as much as to say*, **ננף לפני איביו כאילו מת כי אולת ירו** *he was beaten before his enemies as if he were dead, because his power was gone*. This explication of his, I suppose, ^b Pagnin had respect to, when he translated the word which signifies simply, *and he died*, by, *caesus est ac si fuisset mortuus*, which is indeed from the Chaldee Paraphrast, which hath **מתקטלין** *they are slain*; *neque traduntur*, as the usual Latin translation, *they are delivered to death*, or as Mercer renders it, *cladibus afficiuntur*. According to the forementioned distinction of *dying*, Rivet thus applies it to Ephraim's case, *when Ephraim sinned by Idolatry, he died in all those ways*; 1. *by a natural death, though not yet actually*, yet, ^c *merito, sententia & destinatione, by his desert and the sentence of God destinating him to it*; 2. *by spiritual death, actually*; 3. *by a civil, because from that time the kingdom of Israel was so much weakened, that it was very near to destruction, which did afterwards after divers overthrows utterly seize on it*. Which soever of these ways be taken, whether the words applied to Jeroboam the king, or the whole tribe & kingdom, the concerns of each belonging to the other; and whether understood of evils, either past, or present, and farther to come, we have from them a plain passage to the following, and an evident connexion between them for the aggravating the sin of the people, who should certainly by

what had befallen either one or the other, have been wrought on better to bethink themselves, than it appears they did.

But before we pass from these words, we may observe, that whereas the last word **וימת** *vayamoth*, though in form of the future, is generally rendred in the preter tense, and *he died*, according to the usual rule of Grammar, giving to the converse particle, *ו* *ve*, force of changing the signification of verbs of the future tense, into that of the preterperfect, it is by Castalio rendred as the future, his words being, & tamen crimen commisit in Baale quo morietur, *yet he committed a fault in Baal for, or by, which he shall die*. which rendring of his though it may be granted the Hebrew will bear, and it make a good sense, as that foolish and ungratefull Ephraim, though he were so great in Israel by God's especial favour to him, yet observed not God his only benefactor, but followed Baal, and in so doing committed such an offence, for which he should certainly die, yet seems that way of rendring which ours with others generally follow, both more agreeable to the original, and to give a plainer meaning, that by committing that offence, Ephraim had incurred that sentence by which he was in great measure already fallen from his dignity, and made obnoxious to several calamities, and which should end in total destruction to him, if not prevented by repentance. The consideration of what he already saw, and felt, and heard certainly threatened to him, should in all reason have wrought him to repentance; but it is clean contrary with him, he is thereby only hardened in sin, and proceeds from one degree in it to another, so is their perverse behaviour described in the next words.

V. 2. *And now they sin more and more, and have made them molten Images of their silver, and Idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice, kiss the calves.*

And now they sin more and more, and have made them molten Images of their silver &c. **ועתה** *veattah*, and now. This first word, I suppose, ought to be well heeded to for the directing us in the right meaning of the following, by not only pointing to the time when what is spoken of was done, but withall giving us more distinctly to understand who are the persons here taxed for doing it, and what it was that they are taxed for. By looking back

^a 2 Chron. 13. 17. &c. ^b So in the margin in the Interlin, and see Rivet. ^c *Demeritum & sententia mortis pro morte*, as in that denounced to Adam, *In the day that thou eatest, thou shalt surely die*, Gen. 2. 7. Rivet.

to the preceding words, we shall perceive that the person, or persons, spoken of, is, or are, set forth under the name of *Ephraim*, and that before now he, or they, had offended in *Baal*, and suffered evil, called his *dying*, for it. Now if we look into the history of *Israel*, we shall find true what *Kimchi* observes, that in the time of their Judges they, all the twelve tribes, then comprehended under that name, did worship sometimes *Baals*, as *Jud. 6. 33.* and when they had some good Judge, were by him taken off from that Idolatry, and returned to the Lord; and that afterwards, when there were two kingdoms of them, *Jeroboam* the first King of the ten tribes set up the worship of the golden calves: and to those acts doth that ^dRabbi here refer these words, but sure their being timed by *עַתָּה* *attah, now*, restrains us from looking so far back, and directs us to refer what is spoken, to the time when the Prophet spake this, and to the condition that *Ephraim* had lately been, and was now, in. It cannot be said of *Ephraim* that he died in the daies of the Judges, he was then but mingled with all the twelve tribes. It was long after that that they grew to that height as to be a distinct kingdom from *Judah*, and chief of the other tribes of *Israel*. Sure this notation of time will necessarily limit us to what happened in, and to, him after he was so, i. e. after *Jeroboam's* time, and after that we shall find how more apparently he offended in *Baal*, and the, *now*, will point out unto us what after that he continued to do.

That offending in *Baal* therefore in the preceding verse mentioned, will be their publick worship of *Baal* by *Ahab* set up; and their *now sinning more and more*, or adding to sin, the Idolatrous courses which they continued in after that ^e*Jehu* had destroyed *Baal* out of *Israel*: for though *Jehu* had so done as to the publick worship of *Baal* and his house and worshippers, yet it is said that *Jehu* took no heed to walk in the law of the Lord God of *Israel* with all his heart, and that he departed not from the sins of *Jeroboam*, which made *Israel* to sin, *2 Kings 10. 31.* His son *Jehoahaz* is likewise said to have followed the same sin, and indeed all his Successours till *Hoshea* the son of *Elah*, the last King of the ten tribes, amongst whom was *Jeroboam* the son of *Joash*, in whose days our Prophet is said to have prophesied, c. 1. 1. who hath that brand set upon him *2 Kings 14. 24.* will appear to have followed the same Idolatrous courses, in keeping up the worship of the calves, and the people under them generally

to have run on in them, and probably to have added other like abominable ways to them, according to what is testified against them, *2 Kings 17. from v. 7. forward*, where v. 16. it is said, that they left all the commandments of the Lord their God, and made them molten images, even two calves and a grove, and worshipped all the host of heaven, and served *Baal*, and caused their sons and their daughters to pass through the fire, and used divinations and enchantments, and sold themselves to do evil in the sight of the Lord to provoke God to anger; and v. 22, 23. it is said, that the children of *Israel* walked in all the sins of *Jeroboam* which he did, they departed not from them, untill the Lord removed *Israel* out of his sight, so that he was carried out of his own land to *Assyria*. This pertinacy and obitinate perseverance of *Ephraim* still in such Idolatrous courses, after that they had seen what mischief the offence committed in *Baal* had brought both on *Ahab* and his house, and on the whole people also, and what they had suffered for that or other former Idolatries, plainly appears to be that which is here described, and they are taxed for, viz. in his saying, that *now they sinned more and more, and made them molten Images of their silver &c.*

וַיַּסִּיפוּ יוֹסִיפְהוּ לַחֲטֹא *yosifhu lachato, they sin more and more*, in the margin in our Bibles is put, they add to sin, as more literally agreeable to the Hebrew, but in the meaning there is no difference between them, and I suppose most other translations in other languages concur as to it, there being no dubiouness in the word to move them to the contrary. The Chaldee and Syriack use words from the same root which is in the Hebrew, and have in them the same signification. Both the Arabs use a word which denotes ^fa returning to a thing, and a continued exercising ones self in it, all expressing their pertinacy in continuing in that sin of Idolatry which they are taxed of, which is apparent in them, in that they made them *מַסֵּכָה* *masselah, molten Images*. The word in the Hebrew is of the singular number, constable, as the Vulgar renders it, and so do most ^gother translations put it in the singular number, a molten image: but it is, I suppose, well noted by others, that the singular, in a way not unfrequent, is put here for the plural. So is it by *Tremellius*, and so by *Arias Montanus*, as observing that they are accused of making more Images, both before and in this very verse. In c. 10. 1. it is said of them, that they increased altars and made goodly Images, and here in this present verse follows as explicatory of this word, *עֲרִיבִים* *arib-*

^d See Mercer, Pet. à Fig. ^e 2 Kings 10. 28. ^f The MS. *يعاودوا الى الخطا*, the printed *عاد* *عادي*. ^g Chald.

bim, *Idols*, in the plural; and Piscator therefore though looking on the word as literally signifying, ^h *fusionem*, in the singular, *melting*, (as Drusus notes it to denote both, *fusionem* & *fulile*, *melting* and *the thing melted*,) yet would have it here rendred, *fuliles imagines*, as ours do, *molten images*. These, it is said, they made מַכְסָּפִים miccaspam, of *their silver*. Some would have the word more largely understood, of their ⁱ *money*, as thinking the calves which they would have here to be understood, were made of gold, not of silver. So they that follow Kimchi, who so indeed expounds it, *the calves were not of silver but of gold, his meaning therefore is of the silver which every one of them contributed for buying of gold with which the calves were made*. But I know not why we should restrain these *molten Images* to those two golden calves which Jeroboam made, probably they made to themselves others like them in form, whether of gold or silver guilt, and other Images likewise. Petrus à Figueiro cites out of the Glossa ordinaria as the opinion thereof, Cum Rex Jeroboam vitulos aureos fecisset, plebem quoque argenteos ad aureorum similitudinem conflavisse, *that when King Jeroboam had made golden calves, the common people made others also of silver after the likeness of them*. Ad superiorum impietatem adjiciunt, dum scilicet vitulis non contenti, suos sibi quique deos, velut penates habet, *they add to the impiety of their predecessors, while not content with the calves, they made every one to themselves their household gods*, saith Mercer.

How, or of what they were made, or where placed, we need not go to conjecture farther than the history of the Scripture makes plain. It will suffice to look on it as the main scope of what is here said, that it is to shew their great zeale to their Idols and Idolatrous worship to be so great, that they spared neither pains nor cost for promoting thereof among them, by making and adorning Images. Every word hath its Emphasis tending to that purpose. The words are in the original thus יַעֲשׂוּ לָהֶם מַכְסָּפִים מִכֶּסֶּף כְּחִבּוֹנָם וְעֲצִבִּים מְעִשֵׂה חֲרָשִׁים כֹּלָה and they have made to themselves a molten Image, or molten Images, of their silver according to their understanding, Idols the work of the craftsmen, all of it, or them: and in the same order do, besides the Interlineary, several in their translations place them, as Pagnin, *they have made themselves, conflatile ex argento suo, a molten Image of their silver, juxta intelligentiam suam, according to their own understanding*, & Idola, opus artificum totus ipse vitulus, and Idols, the worke of the craftsmen is all that calf. So the Tig.

and Munst. *fulile de argento suo juxta intelligentiam suam, Idola scil. a molten Image of their silver according to their own understanding, viz. Idols &c.* That which I observe in these is, that they join in one clause the words, according to their own understanding, with the former words, *they have made them molten Images*, and by a comma distinguish them from the following word *Idols*, which they place after; but ours place them after that word, viz. *that they made them molten Images and Idols according to their own understanding*. At this difference we need not be troubled, for though it make some alteration in the order of the words, it makes none in the meaning, and the word עֲצִבִּים atfabbim, *Idols*, being in the Hebrew as ^h *per appositionem*, so added to the former word מַכְסָּפִים maffeca, *a molten Image, or Images*, as only farther to declare what they were, viz. *Idols*, barely without either, &, and, which ours and others, or scilicet, i. e. *to wit*, which others do supply, it will be indifferent as to the sense, where the words, according to their own understanding, or however else translated, as we shall see, be placed, whether between those other words or after them, it being certain that they agree to both, both being but the same thing, those molten Images made according to their own understanding, being Idols, that were so.

It being said, *they have made them*, or *made to themselves, &c.* shews that they themselves were the contrivers and procurers of them to themselves, and set the craftsmen on work to make them; they were at the pains in seeking after them, ⁱ non Idola ab aliis facta adorarunt, sed fecerunt sibi ipsis sculptile & conflatile, *they did not worship Idols made by others, but made to themselves molten or graven Images*, contrary to the exprefs command of God, *Thou shalt not make to thy self any graven Image, nor the likeness of any thing &c.* Ex. 20. 43.

And as they were at the pains, so were they at the cost for them, they made them of their own silver, sparing no charge, however covetous otherwise they were, as it appears by c. 12. 7, 8. yet for making and adorning Idols they would profusely ^m *lavish* their silver and gold. This they are above likewise accused of, c. 2. 8. and c. 8. 4. So much was their love and zeal of them predominant above all things in them. Ar. Mont. thinks here their profuseness in their Idolatry opposed to their tenaciousness shew'd in their murmuring at the taxes of Solomon imposed on them for repair of the city.

Farther to shew their madness and folly therein, and what goodly things they worshipped, is added that *they made them ac-*

^h And as so Jun. Trem. take it, rendring the word joined with the following, parant sibi fusionem ex argento suo terricula, *they make to themselves by melting of their silver images*. ⁱ Rivet, idem ac si diceret de pecunia sua, ^k Pare. ^m If. 46.

according to their own understanding. So our Tranſlatours render the word, which is in the Hebrew, כְּחִבּוּנָם *bishbunam*; but concerning that word there is ſuch variety of opinions amongſt Interpreters, differing one from another, and ſcarce conſtant to themſelves, which will put us on a farther conſideration. The word is not elſewhere in the Scripture found in the like form, whereby any thing that is ſaid of it may be confirmed, and therefore they take liberty of uſing conjectures about it. As to the ſignification, it is by divers, with whom ours go, rendred in the notion of *underſtanding*: by others many in a different notion of *likeness*, or *ſimilitude*. They that take the firſt way, look upon it as from the root בִּין *bun*, or בִּין *bin*, whence is the uſual word תְּבִינָה *tebunah*, ſignifying, *underſtanding*, viz. with the letter ה *h*, the note of the feminine, in the end; but תְּבִינָה *tebun*, without it, is no where found in the Scripture, which is all the remains that we have of the pure Hebrew, though perhaps, when the tongue was commonly ſpoken, it might be in uſe, and therefore do their Grammarians think that *tebunam* is here for that which would regularly be *tebunnatham*, with the letter ת *th* left out, of which they give alſo an example in צִוְרָם *tsuram*, Pfalm 49. 14, or 15. *their figure*, or as ours, *their beauty*, which they ſay ſhould regularly be צִוְרָתָם *tsuratham*, although Kimchi ſaith that others think, that thoſe nouns might be in uſe alſo without the letter *b*, to wit, *tebun* and *tsur*. It being in either of theſe ways taken, is by the ſame Kimchi explained, כְּמוֹ שֶׁהִתְבִּינוּ בְּדָבָר אִיּוֹ צִוְרָה יַעֲשֶׂה *as they conſidered of the thing with their own underſtanding what figure they ſhould make it of*. This meaning of the word he ſeems to prefer, as Aben Ezra alſo, and the Author of the MS. Arab. verſion, rendring it, عَلَى قَدْرِ فَهْمِهِم *according to the meaſure of their underſtanding*; which R. Tanchum alſo, if it be ſo taken (for he leaves the matter indifferent) ſaith will found, بِمִסְבֵּר فَهْمِهِم *according to their underſtanding*. Abarb. alſo takes that meaning.

They that take the ſecond way, viz. of rendring it in the notion of *likeness*, or *ſimilitude*, who are ancient and many, look on it as either having the ſignification of another root, though not regularly derived from it, viz. of בָּנָה *banah*, which properly ſignifies *to build*, whence the word תְּכִנִּיתָ *teknith* is for a *pattern*, *figure*, or *likeness*, with which they would have this to agree. عَلَى بَنِيَّةٍ *in another form*, as R. Tanchum ſpeaks,

^a Ab. Ezra, R. Tanchum, Kimchi. ^o In his comment. and in his notes, though in his Grammar as cited in Miclal Yophi he deny that *tabun* can be thought a regular form of a noun, there being none of ſuch form found. ^p As if they had readd not *tebunam*, but *tebunnath atsubbim*. ^q Pet. à Fig.

which Kimchi obſerves the Chaldee Paraphraſt to have thought, while he renders כְּמוֹתָהּ *cidmuthun*, *according to their likeness*; and R. Solomo ſaith it is the ſame with תְּכִנִּיתָ *cetabnitham*, or elſe to be the ſame with תְּמִנָה *temunah*, which likewiſe ſignifieth, *likeness*, as R. Tanchum ſaith נִכְתָּרָא *with the change of the letters ב b. and מ m.* In this ſignification do the LXX take it, by rendring it, κατὰ εἰκόνα, the printed Arab. following them, صُورَةُ اَوْثَانٍ *according to the image, or figure, of Idols*; as the Vulgar Latin alſo, *quasi similitudinem Idolorum*, and the Syriack כְּמִסְכָּן *they have made to themſelves molten images of their ſilver according to their image, an Idol &c.*

Among theſe who take it in this notion, we ſee there is a difference concerning the object or perſons to whom the affixe, *their*, in כְּחִבּוּנָם *cibunam*, ſo to be rendred, *according to their likeness*, is to be referred. The LXX and Vulgar it is manifeſt referre it to the Idols, and therefore omit it in their rendrings, joining to the word, to which it is affixed, the next following, viz. עֲצָבִים *atſabbim*, and reading it in the genitive caſe, *the ſimilitude of Idols*, ſuch as themſelves, and heathen nations had: but the Chaldee and Syriack refer it rather to the perſons themſelves ſpoken of, *according to their own likeness*, by which Grotius underſtands the Chaldee to mean, that they made them forma humana, *in the figure of a man*. Others thinking it alſo ſo to be referred, by, *according to their own likeness*, think underſtood, not ſo much that they made them according to the form and figure of men, or elſe of the calves or other Idols that they before had, as that they made ſuch things as were of like nature and condition to themſelves, according to what is ſaid Pf. 135. 18. *they that make them are like unto them*: ſo here, they ſtupid, ſenſleſs men make to themſelves ſenſleſs, ſtupid Idols to worſhip, but this may well be ſaid rather by way of alluſion than literal interpretation.

If it be underſtood as by ours and moſt modern, beſides ſuch of the Jews which we have ſeen, it is, in the ſignification of *underſtanding*, then in that way there is no place for any ſuch difference, but the affixe neceſſarily referred to the perſons themſelves, who conſidered and conſulted with themſelves or the artificers, what figure to make their Idol that they would worſhip, in, and according to their own fancy made it, not with any ſuch warrant as Moſes had, who when he was to make ſuch things as were to be uſed in God's ſervice,

was to see that he made them all only according to the pattern shewed him in the mount, and no otherwise, Heb. 8. 5. How hatefull these things then that they made and set up to themselves for Gods, or pretended to worship God in, who will alone be worshipped, and not have any Gods with him, and in such manner alone as he himself hath prescribed, being framed according to their own fancy and their own understanding, must needs be, it is easy to judge. There is a way of interpreting these words, which will take in both those notions given it, or make them both to agree in one, by understanding that, according to the likeness which they fancied and framed in their own understanding, they formed those Idols that they made to themselves.

Besides the difference we have seen concerning the signification of this word, there falls out to be another by some started, though perhaps not by many taken notice of, concerning the reading of it, viz. whether it be to be read *bitbunam*, which would be literally, in intelligentia sua, in their understanding, or *citbunam*, according to their understanding. This Drusius takes notice of, observing that in most printed editions of the Hebrew Bible it is *bitbunam*, but in ¹ one that he names, *citbunam*. He, I doubt not, accurately compared them all; he saith likewise that Kimchi did read *bitbunam*, but that the Chaldee paraphrast, and Jerom, and the LXX, did read, *citbunam*, with כ c, let me add that in a very fair MS. Hebrew copy the first letter, as far as I could judge, and others likewise whom I desired to look upon it, seems plainly to be כ caph, c, and not ב beth, b; yea the third letter also very dubious, as if it were not, *bitbunam*, but *citbunam*, which if it were so, would make little alteration in the sense, the word תכונה *tecunah*, which occurs in Ezek. 43. 11. signifying the disposition, order, or fashion of a thing, as it is there by ours rendered צורה הבית וצורת התכונה *tfurat habbeit vetecunato*, the form of the house and the fashion thereof; so that if it were here so read *citbunam*, the same translation would serve for it as doth for *bitbunam*, according to the Latin and others, secundum similitudinem, according to the disposition, or fashion, or likeness thereof, Idols according to the fashion of them. But I find not any question or doubt by others made concerning that third letter, and would not frame any on such uncertain grounds as the dubiousness of the turning of a letter, which may depend on the deceit of the sight: and whereas Drusius saith that Camchi, or as we usually call him, Kimchi, reads it with ב b, in the beginning, I do not find where

Kimchi doth particularly take notice of it, so as to mention what the letter is, and as for the copies of his Comments, the character is so dubious in them, that nothing concerning his opinion in the business, can be positively asserted from it. And whereas he saith, that the Chaldee and Jerom and the LXX did read it *citbunam*, with the letter כ caph, I think there is no necessary proof for it from their translations, seeing they will as well agree to it, if it be read with ב b, their *quasi*, and *et*, being but the same with, secundum, juxta, according, which ours and others which so read it, do give, those particles in such expressions falling into one and the same meaning, so that this very small question can very hardly be determined. I know no way for it, except it were by the consent of some very ancient MS. copies, wherein those letters are very accurately distinguished. Meanwhile it seems of no moment at all, seeing the meaning will still be the same. This being said by the by, to proceed.

These molten Images he calleth *Idols*, so the word עצבים *atsabbim* signifies. The same word in the same signification we have before c. 4. 17. and c. 8. 4. as oft elsewhere in the Scripture. There is Emphasis in the name, shewing, as their wickedness, so their great folly in making to them such things, which were, as odious to God, so certainly such as should bring on themselves much mischief; the word according to the notion of its roote, signifying, *griefs, troubles*, and deservedly given to Idols, which should certainly pull on those that worshipped them, such evils.

They in farther description of them are said to be the work of the craftsmen. They cannot pretend, as the foolish Ephesians and other Heathens did for the image of their goddess Diana, that it fell down from heaven, Acts c. 19. 35. מעשה חרשים כלו *maasch charashim culloh*, it is the work of the craftsmen all of it. Which words Kimchi explains כל הענין הוא מעשה ידי חרש אין רכר רוחני כו *all the calf (the whole of their image) is the work of the hand of the craftsman, there is no spiritual thing in it*: as also it is said Hab. 2. 19. וכל רוח אין בקרבו *and there is no spirit at all* (ours render it, no breath at all) in the midst of it. The same Kimchi there explains it, רוח הבהמה אפילו *not so much as the spirit of a beast*. ¹ It seems to have been the opinion of those ancient Idolaters, that some spiritualities from superiour intelligences & heavenly powers did influence such images, as they made in such figures as they thought acceptable to them, and dedicated to them, and therefore called even such their images

¹ Viz. of Steph. in quarto. ² For to them the word is to be referred, and so is as much as if he had said כלם *cullam*, all of them, as R. Tanchum notes. ³ See Spec. cist. Arab. p. 139. &c.

themselves Gods, and thought them so; at least, vicarios Deos, *inferior Deities*, mediators between them and the superior, and did offer sacrifices and burnt incense, that they might draw down, and entice, as it were, those spiritual influences to reside on those Images, that so they might declare to them, or do for them, what they desired. But their folly in promising to themselves any good from those vain things, is here set forth by describing the nature of them, and the utmost of what they are, *viz.* all that is in them *the work of the craftsmen*, nothing beyond what themselves, and those that they set on work, could give them, and frame out of such dead matter as they made them of, into which they could not inspire so much as the breath of life, much less any Spirituality of higher nature, any supernatural power, by which others should now look themselves to be inspired from them. The like have we objected to them above c. 8. 6. *from Israel was it also, the workman made it, therefore it is not God.* Less of God must necessarily be in it than in them that made it, he that made it being but a man, that which is made can be but a stock. The like argument from the nature and make of Images ^{is} is often elsewhere used to convince the stupidity (as necessarily it must to any that were not quite brutish) of Idolaters that worship them; as among other places Isaiah 44. v. 9. to v. 20. Sure it is enough to convince them, if they would but remember, and *shew themselves to be men*, as he speaks proceeding in the same way of argument there, c. 46. 8. if they would have done so, it could not but have been plain to them, that it was great folly to ascribe Deity to that which was wholly the work of mens hands, either their own, or some others like themselves. Their so doing as they did, shews them even to have put off the understanding of a man, and to be brutish in their knowledge, as he thence concludes them Jer. 10. 14. and c. 51. 17. *more brutish than to know*, as our Translatours in both places read in the margin; for certainly did they know any thing, their understanding would have suggested to them to say, *shall I fall down to that which is the work of a craftsman, a man perhaps of lower condition than my self and whom I would otherwise despise, and refuse to make my companion? Shall I worship that as a God, which is his work all of it; all that is praise worthy in it, above any thing, though for the vilest services, made of the same metal or matter?* The LXX render it, ἐργα τεκτόνων συμπαρασώμενα αὐτοῖς, the printed Arab. following them أعمال نجارين عملهم, *opera artificum completa ipsis*, or

cum ipsis; but Drusius observes that αὐτοῖς, *ipsis*, is not to be joined to these words, but the following, so that this whole clause according to them is, *the complete works of the workmen.* The occasion of their so rendering Drusius thinks to be their redaing not כָּלָה *culloh*, *all of it*, as it is ordinarily readd, but by change or corruption of the word, as he thinks, *cullah*, with other vowels, which signifies συμπληρῶν, *to be completed.* But I know not why it is necessary so to say. It will be easier to think, that referring the word, *all of it*, not to the Image, but to מַעֲשֵׂה *maafeli*, *the work*, they took it as if it signified, *it is the whole of the work of the craftsmen*, i. e. the most of their skill, even all of it is bestowed in making it, they shew their utmost art in framing such Idols, that so they may be pleased with them, and that they so being, were received with much veneration by them. This sense the words seem capable of, though it do not so plainly agree to them as the former doth. Either way it shews what we said, their great brutishness in making or procuring to themselves such Idols, which when they and the workmen had done all that they could, were still such things as were merely of mans framing, and could therefore have nothing of God in them: yet such to be their brutishness, appears in their great zeal for their worship, which is described in the next words, *They say of them, let the men that sacrifice, kiss the calves*; for so they do manifestly sound as to the main, that there were who did zealously promote the honour and interest of those Idols among them, however there be otherwise in the explication of the words in particular no small difference, as in looking on them singly we shall see.

They say of them, להם הם אוֹמְרִים *lahem hem omerim*; the words do as plainly sound, *they say to them*, and some render them one way, some the other, of whom then, or to whom? for this being placed first in the Hebrew, we so put it, else first would be inquired who say? If it be readd, *of them*, it is manifest that it is meant of their Idols, which were *the work of the craftsmen*, importing that to them they would have that honour and devotion, which is in the words expressed, to be performed. This way our last Translatours taking, have many going therein with them, ^{*} some rendering, *de eis*, *of them*, or, ^γ *de quibus*, *of whom*; others, propter ² *hos*, or as Drusius thinks it should rather be, propter *has*, *for those*, or in respect to those Idols; or ² propter *quæ*, *in regard to which*.

If it be rendered, *to them*, then will it be meant of the people, that some say to them

^{*} See Ps. 115. 4. &c. and 135. 15. ^γ If. 44. 19. margin. ² Munst.

^{*} Pagnin. ^γ Jun. Trem. Cast. ² Eos, Interlin in

what follows; and this way do others many, both ancient and modern, take. So R. Salomo, **לִישְׂרָאֵל אֹמְרִים** *they say to Israel*; so Ab. Ezra also (though in a different sense from others, as if it were not spoken by way of persuasion or command to do what is after mentioned, but in derision of them for so doing) understands it, as *to them*. So the Greek, the word *αὐτοῖς*, being joined with the following, as was before warned, and the Vulgar Latin, *his, to these*; and others, *ipsis, to them*. Whether construction be taken, it will be farther necessary to aske who they are that say of the Idols, or to the Idolaters, what is said, they being denoted only indefinitely by **הֵם** *hem, they*, and not particularly expressed. Who then are they? The Priests, say some; so R. Salomo, **הַכֹּהֲנִים אֹמְרִים** *the Idolatrous Priests say to Israel*. And this some think so evident, that they put it into the body of their translations, as if it were of the letter of the original text: so Pagnin, *ipsi sacerdotes dicunt*. It is likewise Kimchies way, who in his explication taking in both the renderings of the former word **לָהֶם** *lahem*, thus gives his meaning, **הֵם אֹמְרִים כִּהְנִי הַעֲנֵל לִבְנֵי אָדָם שְׂכָנִים לִזְבָּח** &c. *Concerning them they the Priests of the calf, say to the men that come to sacrifice*. Aben Ezra takes thereby denoted indefinitely any men that saw what they did. The Chaldee Paraphrast directs to understand it of the false Prophets. Jerom, Sacerdotes & Principes, *the Priests and Princes*, who should teach them better things. Diodati takes it to point out the Kings and Governours of the tribe of Ephraim, who commanded the people to do such things. Others look on the expression as meaning that *they said one to another*, as exhorting and encouraging one another to do so as the next words require, which before we proceed to, we may yet take notice of a different construction from any that we have seen, given by Arias Montanus of these former, who refers **לָהֶם** *lahem*, to the following words, *they say*, coming between as a Parenthesis, that it may sound, *his sacrificantes, sacrificing, or they who sacrifice, to these*; but how he gives the meaning, we shall see after we have first looked into the more usual expositions by others given according to the other ways of construction before mentioned.

The words then in the original are **וְכִי יִשְׁקֹן אָדָם אֶת עֲגֹלָיו** *zobeche adam agalim yishkanen*, which ours in the text render, *let the men that sacrifice kiss the calves*; but in the margin, as to the first word, *the sacrificers of men*, which is to shew us that these words are of

an ambiguous signification, and may denote either, *they that do sacrifice men*, or *men that do sacrifice*, and some take it the one way, some the other. Some look upon it as meaning *those that did sacrifice men*, or offer men in sacrifice to their Idols. Sure all that did offer any other creatures to Idols, might be said to sacrifice men, in that sense which is said of such as offered sacrifice in ill manner, Isaiah 66. 3. *He that killeth an ox, is as if he slew a man*. But that is not the way in which they understand it here, who take the words to signify such who *sacrificed men*; but such who did really offer them up in sacrifice to those Idols. That there were of old such who did offer such cruel sacrifices, not among the Heathen only, but in Israel also, appears by what is said Ps. 106. 37, 38. where he saith, *They sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the Idols of Canaan*. This custom to have obtained even among the Jews we may perceive by what we read of Ahaz 2 Kings 16. 3. that *he made his son to pass through the fire*, or that *he burnt his children*, 2 Chron. 28. 3. *according to the abominations of the Heathen*; as likewise of Manasseh 2 Kings 21. 6. and 2 Chron. 33. 6. though they had been cautioned against it, Levit. 18. 20, 21. and Deut. 18. 10. and that *the people built the high places of Tophet in the valley of the son of Hinnom, to burn their sons and daughters in the fire*, Jer. 3. 31. and *the high places of Baal, to burn their sons with fire for burnt offerings unto Baal*, c. 19. 5. as likewise c. 32. 35. that *they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech*. But those that are here spoken of being more peculiarly Ephraim, or Israel of the ten tribes, of them have we it also peculiarly said, that *they left all the commandments of the Lord their God, and made them molten Images*, (as here is said,) *even two calves, and made a grove, and worshipped all the host of heaven, and served Baal, and they caused their sons and their daughters to pass through the fire*, 2 Kings 17. 16, 17. Of such sacrifices here will divers have these words meant, rendering them, *they that sacrifice men*. So expressly R. Salomo Jarchi, *the Idolatrous Priests say to Israel*, **מִי שְׂוֹכֵחַ בְּנוֹ לְעֹל** *he that sacrificeth his son to the Idol, is worthy to kiss the calf*, for *he hath offered to him a lovely gift*. And this he takes as the opinion of ancienter Talmudical Doctors, and saith of it, that it is more agreeable to the reading of the text, than the Chaldee Paraphrast, which indeed is not here literal,

^b Calvin. ^c Calv. Trem. Geneva English. ^d Of the meaning of which expression see Grotius on Deut. 18. 10.

being,

being, the false prophets deceive them, they sacrifice to the work of mens hands, they offer לענליא *bullocks to calves.*

Of such sacrificing of men it is manifest that both the LXX and Vulgar did understand it, the one rendring *ἀνθρώπων ἑσθλας*, as likewise the printed Arab. *ان يذبحوا الناس*; the other, immolate homines, *sacrifice men*, the Doway reading, *immolate men*. The MS. Arab. also seems so to have understood it, rendring it as if spoken by way of applause and encouragement, and they say يا ذابحين الناس يا عجبون *O they, or ye, that sacrifice men, O they that kiss the calves*, which seems the same that the Syriack also hath,

وحيث صلتا محبتا صلبا *which the Latin Translatour renders, O qui sacrificatis homines, & vitulos osculamini.*

Our English Geneva translation takes it likewise in that sense, rendring it, *they say one to another, whilst they sacrifice a man, let them kiss the calves*, adding their note, *the false Prophets persuaded the Idolaters to offer their children after the example of Abraham &c. in which they may seem to follow Calvin, who thinking the Prophet to reprove their beastly custom, in that the fathers sacrificed their children to Molech; in as much as God's command to Abraham to offer up his son to him, which yet he suffered not to be put in execution, was no precedent to them for any such doing. Mercer to the same purpose explains it in his latter notes, they shall at last be admitted to kiss the calves, qui hominem, id est, liberos mactabunt, who shall sacrifice a man, i. e. their children, which in his former notes he saith that they did, and sacrificing their children to the calves, thought themselves warranted in by the example of Abraham, to do as a thing acceptable to God. If his will of so doing was accepted, how much more should their deed be? Castalio likewise renders it as so signifying, qui hominem immolaverint, they that have sacrificed a man shall kiss the calves. The Tigurin version also, homines sacrificant, let them sacrifice men; and in the margin according to others, sacrificantes hominem. Aben Ezra doth also take the words to signify such as slay men, though understanding the clause otherwise than those that we have seen, viz. as if this were the speech of some deriding them for their absurd folly, in that they kissed Baals, which were the figure of calves, but did shed innocent blood, according to what he*

saithc. 12. 14. *his blood shall be leave upon him*, so going contrary to the ordinary custom of men, who kiss men their friends, and kill calves for them to eat. Abarbinel also takes the words to denote the killing of men, though not taking them as an exhortation to to doing it, thus explaining them, that they said of those Idols, that those men that kissed the calves, their reward should be very great, as if they sacrificed a man, which was in their account *הגדולה שבעבודתה* the greatest of services, or devotions. R. Tanchum also looks on that to be the signification of the words, though he mention a double meaning of them; as first to describe the zeal of the Idolaters, that they did even slay men in devotion to their Idols, according to that Deut. 12. 31. secondly, that they did kill those who did refuse for to worship them.

These, many and of great authority, agree in that they look upon the words as importing that men or children were actually slain in the case, and most of them take them for such as were offered up too in sacrifice to Idols. But though it be not doubted, that men or children were by those Idolaters sometimes so sacrificed, neither that the words, *zobechu adam*, may so signify, as they would have them, viz. *those that sacrifice men*; yet it is doubted whether in this place they be to be so understood, or do denote that bloody custom. It is objected against it, that those sacrifices of men were proper to Molech, * and not to the calves (or such other images) as are here peculiarly spoken of; but of what force that objection is, and whether they did not offer also such sacrifices to their calves and other Idols, as well as the Heathen whom they followed did, we shall not need to examine, having a better expedient to free us from such questions, by taking the word in another sense, which certainly they are as capable of, viz. that by ours very well, I think, and upon good consideration chosen and put into the text, viz. *the men that sacrifice*, be the sacrifice what they will. Thus doth Kimchi, though having seen that former exposition of the Talmudical Doctors, here render them, *לכני אדם הנאים לזבח* to the men that come to sacrifice; and in the same way several modern Expositors, so Munster, *qui sacrificant ex hominibus*; and Pagnin, *sacrificantibus hominibus*. Junius and Tremellius, *homines qui sacrificant*; or as Piscator to the same purpose, *qui sacrificare volunt*: and for this way of construction an example is produced from Isaiah 29. 13.

* See Oecol. Munst. † Whose note is, *They attribute so much to their calves, that they admit none to kiss them but such as sacrifice their children.* ‡ Mercer censures him as too nice. § *انهم يتعبدون لها حتى* † *لاذهم يقتلون من ابا عبادتها* ‡ *يقتل الناس*. * Trem. River. † And in his notes, *qui sacrificaturi erant.* ‡ Lively, Druſ. and other examples by Glaff. Gr. 1. 3. de nomine Can. 33.

אֶבְיוֹנֵי אָדָם *ebryone adam, egeni hominum,* the poor of men, or the poor among men, as ours render it.

This construction of them also takes Arias Montanus, who as above we intimated, differently from others takes the word לָהֶם *lahem, to them,* to be governed of, *zobeche, that sacrifice,* and to be referred to those other Idols that they made besides the calves, that so the meaning should be, *they say, let those that sacrifice to them, kiss the calves,* i. e. though those new-made Idols were not had in so great veneration as the calves set up by Jeroboam were, yet it was so pleasing to the calves, that they also should be worshipped, that they that sacrificed to them, were accepted as if they kissed them themselves. With him still, *sacrificantes hominum, the sacrificers of men, are, quicunque hominum, whoever the men be that do worship the Idols, whatever the offerings were;* and the words being so rendered and understood, we are not necessarily put on any question concerning their sacrificing of men, or offering up to Idols their children, but have only remaining to enquire, what in the next words they are bid to do, or said that they should do, *viz. עֲנִילִים יִשָּׁקוּ agalim yishakun, let them kiss the calves,* or, *osculabuntur, they shall kiss the calves:* which may be understood either as a duty, that they were to perform to complete their service, *כִּי לֹא חָהִיָּה עֲבוֹדָתָם שְׁלִמָה עַד שִׁשָּׁקוּ אֹתָם,* as Kimchi speaks, *because their service was non complete till they kissed them;* or else as an honour that they should be admitted to upon their offering sacrifice, *viz. to kiss the calves.*

That kissing the Idols was among the ceremonies used in their religious worship of them, we plainly learn out of 1 Kings 19. 18. where God saith to Elijah, *I have left to me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth that hath not kissed him.* This rite, if the thing which they worshipped and adored were near at hand and to be approached, was performed probably by the kissing of it itself, but if farther remote, by looking to it and kissing their own hand, as is thought to be proved from those words of Job c. 31. 26, 27. where clearing himself from Idolatry in worshipping the sun and moon, he saith, *If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath secretly been enticed, or my mouth hath kissed my hand.* In both kinds examples are brought by ^a Expositors out of other Authors, but these out of the Scripture seem sufficient, and are of greatest antiquity. And hence it is that the word *kissing,* is elsewhere

used for *veneration of, adoring, zealous worship or reverence and subjection to,* as Pl. 2. 13. *בָּר נִשְׁקוּ נַשְׁקוּ* *nashacu bar, kiss the son;* and on the other side adoring used here to express, what is signified by *kissing.* So the Vulgar, *vinulos adorantes,* which Jerom notes to be equivalent to what Aquila renders it by, *viz. ἀδωρῶντες, i. e. deosculantes, kissing,* by reason of the custom before mentioned. This they enjoin them to do, as we said, as a duty in the worship of the calves required of them; withall it may seem as a favour and love to them, as shewing not only the affection they bare to the calves, but the favour they might think themselves to be in with them, none but such as are looked on as friends, being usually admitted to the favour and honour of a kiss. Both may it import, if we understand the words only as an invitation to them that sacrifice, but will be necessarily looked on as so, if with those others we understand the former words to denote sacrificers of men, as proposing to them as a favour, that on those, and no other terms, they shall be admitted to, *viz. not to the kissing of the calves,* but at that dear rate of sacrificing to them what is most dear to them. This is the signification most ordinary given to the word, *viz. that of kissing:* ^p some a little differently render the word, *viz. let them cleave to the calves,* i. e. constantly worship or persist in it, according to the signification of the word Ezek. 3. 13. *the living creatures מְשִׁיָּקוֹת that touched another, adhaerentium altera q alteri.*

In the view which we have made of this verse, we may easily observe a difference betwixt the renderings of the LXX and Vulgar Latin and such as follow them, and betwixt the Hebrew as now readd and such as follow the present reading of it, in the rendering of the words, *zobeche adam;* for whereas according to the Hebrew they literally signify, *sacrificantes hominum, sacrificers of men,* they render in the imperative mood, *sacrifice men.* Thence Cappellus conjectures that the Author of the Vulgar Latin (which holds alike of the LXX) did not read *zobeche, but זִבְחוֹ zibchu;* but that here is no proof that they did so read, Buxtorf shews from the frequent Enallage or change of moods and tenses in the Hebrew, and thence the promiscuous rendering of them in Interpreters and Expositors, as the sense will seem to require. Here is in the whole clause manifestly the force of an imperative mood in bidding or injoining, and that according to the present reading of the Hebrew is placed in the last words; the Latin by inverting only of the words, placeth it in the first, leaving still the same meaning.

^m See Brenn. ⁿ Riv. Tarnov. J. H. Urfin. ^o That they were אֲרוֹקִים עֲמָם Abarb. ^p Cited by R. Tanchum. ^q Pag. Interlin. in marg. ^r Vindic. p. 788. ^s Chr. a Castro.

If his so doing should argue that he differently read that word, viz. in the form of an imperative, not of a participle, for the same reason would it be said that he read also the last word otherwise than it is now read, viz. not יִשְׁקוּ *yishakun*, in the future, as having the force of an imperative, *they shall kiss*, or *let them kiss*, but the participle נֹשֶׁקִים *noshekim*, *kissing*, or the like, and so there would be change after change, and no certainty what reading to follow.

I do a little wonder that he that took from that ground occasion for a conjecture of a different reading, did not rather do it as to the LXX. from their rendring the last words יִשְׁקוּ אֶגְלִים *agalin yishakun*, signifying, *they shall kiss the calves*, by μῶροι ἐλαϊόπισιν, *vituli defecerunt, the calves have failed*: I do not find that he takes notice of that, though so far wide in signification from the ordinary reading of the Hebrew. But Grotius taking notice of it, thinks that there were in the Hebrew copies two different readings, the one יִשְׁקוּ *yishakun*, which we now have, which Aquila following, rendred it καταφιῶντες, *kissing*, i. e. *enerationis signum exhibentes*, quod Latine dici potest *adorantes*, using a sign of veneration which in Latin is usually expressed by, *adorantes*, *adoring*: the other, יִשְׁקָטוּ *yishkatun*, i. e. *quiescant vituli*, *let the calves cease*, as if he said, we have long enough sacrificed calves, majoribus victimis opus est, *there is now need of greater sacrifices*, viz. *men*, which he thinks the LXX to have followed, and in a little different sense to have rendred, μῶροι ὅ ἐλαϊόπισιν, *for the calves have ceased, or failed*. This version Jerom so explains, as if it meant, that the greediness of the Idols was such, as that there being not beasts enough for sacrifice, they delighting in the destruction and blood of men, required that men should be sacrificed to them. If there were necessarily a different reading to be looked after, because of their so rendring it, I think we might rather suspect they read יִפְסְקוּ *yiphsekun*, with a change of the letter *ש* into *פ* at the beginning of the word, than by adding the letter *ט* at the end, the change or mistake would be as easy, and the signification of that more properly agree to the Greek ἐλαϊόπισιν, as denoting, *deficere*, as well as, *quiescere*, which more peculiarly agrees to the other; mean while not having any certainty that they did read otherwise in their copy, I know not why they did render the word יִשְׁקוּ *yishakun* by ἐλαϊόπισιν, we having no other example by

which it may be proved, that the word was used in that signification also.

V. 3. *Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirl-wind out of the floor, and as the smoke out of the chimney.*

Therefore they shall be as the morning cloud &c. יִלָּצוּ *lacen, therefore*. This shews the connexion of these words with the former, because they did so wickedly behave themselves, as in the former words is described, therefore shall it be with them as follows. They might promise to themselves great prosperity under the protection of their calves and Idols, whose favour they did so earnestly and ambitiously seeke to make sure to themselves, but they much deceive themselves in it. By forsaking God, and relying on others, Idols or Idolaters, they do but lay themselves open to destruction, which how near they are to, however at present they might seem to flourish, he shews by four comparisons from things of a most fading nature, by which he sets forth the fickleness and instability of their condition: as first, that they *are*, or *shall be*, as the morning cloud, or a morning cloud; secondly, *and as the early dew that passeth away*. These two comparisons for expressing what is of no stability or duration, are above used c. 6. 4. where we have the same words as here, and have spoken of them, and observed that here is manifestly an error of the print in several copies of our new translation, in which is read, *it passeth away*, whereas it is apparent that it should be, *that passeth away*, as in the older English translation it is, and also in some other copies of the new, in which it seems well corrected; the sense requires it so to be, there being nothing to which the word, *it*, may be referred to make a clear construction. Thirdly, *as the chaff that is driven with the whirl-wind out of the floor*; a comparison likewise used to express a very unstable condition elsewhere, as Psalms 1. 4. 35. 5. Job 21. 18. Isaiah 17. 13. 29. 5. Fourthly, *and as the smoke out of the chimney*, importing the like instability and vanishing condition. Ps. 68. 2. 102. 3. Isaiah 51. 6. The signification of the words, and the meaning of them so read, is manifest. The only trouble given to this verse, is from the suspicion of a different reading, occasioned by the Seventie's rendring

* The printed Arab. as if he read it passively, hath لَانِ الْعَجُولُ مَتْرُوكَةٌ, which the Latin renders, *quia vituli despiciuntur*, the words found, *because the calves are left*. * Sunt, Jun. Trem. יִיְהוּ *yihiu* may be rendred either way. w Lond. in 4^{to} 1612. Cambr. 4^{to} 1637. &c.

of the word אַרְבָּבָה *arubbab*, by ours rendred a chimney, and by others by * something equivalent, but by them according to some copies, *וְעָשָׂן אֲרָבָה* *arubbab*, like a vapour from locusts, whence it is conjectured that instead of אַרְבָּבָה *arubbab*, which signifies an hole, as a window in a wall, or chimney, through which smoke is let out, or for like use, they did read אַרְבָּה *arbah*, which is, a locust, that so it might be meant, ² a cloud, as it were, of locusts, which intercepts, for the present, the light of the sun, but they keeping on in their flying, quickly passeth away, & leaves all clear again; though Theodore rather understands it, as a cloud of locusts dissipates vapours in the air. But why will it be necessary to say they read *arbah*, for *arubbab*, and not rather that they took both forms promiscuously to signify the same thing? But how comes it then about, that other several copies have, *וְעָשָׂן אֲרָבָה* *arubbab*, as a vapour from tears? How did they read? It is ³ said that this crept in by an error instead of *אֲרָבָה*. Some, saith Cappel, not understanding what *אֲרָבָה* *arubbab* meant, by an easy change of letters changed it into *אֲרָבָה*, seeing from tears falling warm they more easily conceived a thin smoke or vapour to arise, which easily or suddenly vanisheth. Other copies yet have, *וְעָשָׂן אֲרָבָה* *arubbab*, as a smoky vapour from tears, in which Drusius thinks two renderings to be joined, *וְעָשָׂן אֲרָבָה* *arubbab*, from tears; and the other, *וְעָשָׂן אֲרָבָה* *arubbab*, from a chimney. But concerning their renderings, and the difference between them, we are not to be solicitous, nor to disturb the ordinary and perspicuous Hebrew reading for them, seeing that Greek father Cyril himself thought not fit to take any notice of them, but without mentioning them follows another agreeable to the Hebrew, which is, *וְעָשָׂן אֲרָבָה* *arubbab*, or *וְעָשָׂן אֲרָבָה* *arubbab*, as vapour, or smoke out of a chimney; which is said to be Theodotion's rendering, and shews that he did read the Hebrew as we do, as also did Aquila, who renders, *וְעָשָׂן אֲרָבָה* *arubbab*, which, saith Jerom, signifies, *foramen in pariete fabricatum per quod fumus egreditur*; & so Symmachus, *וְעָשָׂן אֲרָבָה* *arubbab*, from a hole. The printed Arab. which usually follows the LXX, hath, *وَعَسَانُ أَرْبَابَ* *arubbab*, as vapour from smoke, he seems to follow another reading, *וְעָשָׂן אֲרָבָה* *arubbab*. All these four similitudes set forth the instability of their condition, and how suddenly they shall be cast down from the glory of their pride, and be brought to destruction. The two last may farther seem to * allude to their being far driven and carried, as it were with a

strong wind, from their own land into a strange country.

V. 4. *Yet, I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.*

5. *I did know thee in the wilderness, in the land of great drought.*

Yet I am the Lord thy God from the land of Egypt &c. וְעָנֹכִי *veanoci*, and I, or yet I. That the conjunction signifies *and*, and may be rendred *yet*, there is no question. So therefore by some it is rendred, & *ego*; by others, ^b *autem*, as by the Greek, & by ^c others, *atqui*, but, or yet. The Syriack omits it, rendring only affirmatively *וְעָנֹכִי* *veanoci*. It seems to give a connexion between these and the preceding words. If we shall join them to those next immediatly preceding, in which the present condition of Ephraim is described as unstable and neer to destruction, they seem to intimate the reason how it comes to pass that it is so with them, to be not through any failure or defect in God, as if he were not able still to preserve them, who had all along done so great things for them as are here expressed, and continued still the same God, and of the same power, but from themselves who had forsaken him that could and would, to rely for preservation on such things as could not help nor protect them, but bring on them shame and reproch; and this seems to Abarbinel to be the import at least of the fourth verse. If we shall refer them to those before, *viz.* v. 1, 2. then will they shew their great wickedness and ingratitude in forsaking God to follow Idols, by rehearsing those great benefits by which he had from of old approved himself their God, not only as Lord of the whole world, but as their God by a peculiar interest in them, and care over them, which he shewed in doing good to them in those ways mentioned, and the great engagements whereby he had obliged them to serve him, and him only. As referred to both, they shew their great folly, as well as their perverseness, in that they would do as they did, not only to the breach of their duty to him, but for manifest mischief to themselves, by so putting themselves out of his protection, and laying themselves open to destruction. These things all appear from the words describing God's infinite power and goodness, both which he had made manifest

* By the Vulg. Lat. *fumarium*, by the Chald. כֹּחַ נֹרָא, by the Syr. حَمَل, and MS. Arab. الرزقة agreeing with Pagnins, *ex fenestra*, as also Munt. *ex camino summo*, Jun. Trem. ^γ Druf. Schind. Capp. Grot. who all take it from Jerom. ² Cappel. ³ Cappel. Grot. * Abarb. ^b Vulg. ^c Jun. Trem.

to them of old, and whereby he had both obliged them to his service, and given them assurance of safety and security while they should continue therein, such as they could not find in, or from, any other but him.

This being the scope of the words in general, the particular terms or expressions lay thus in order, *yet I am the Lord thy God from the Land of Egypt*. These words have we above c. 12. 9. and as there, so here do ours for making the sense full, supply the verb, *am*, which is not expressed in the Hebrew, nor in other translations in such languages, wherein it may well be understood. *The Lord thy God from the land of Egypt*: the Lord and God of them and of all he was from the beginning, but their Lord by more particular interest, *from the land of Egypt*, in framing them wherein into a people to himself, and bringing them out thence with mighty signs and wonders. and protecting them thence forward, he shewed such evident tokens of his ^d power and favour, as neither before, nor to any other people. Some for making the sense clearer, add here by way of supply for explication, ^e *qui te eduxi, which brought thee out*, which is expressed Ex. 20. 1. at the beginning of the Decalogue, ^f to which respect may seem to be here had. So the Chaldee, *and I am the Lord thy God* ראסיקור *that brought thee up out of the land of Egypt &c.* and so the Syriack, the Greek also, ἀν- γαγον ἡ ἐκ τῆς Αἰγύπτου. But it is withall observable, that ^g the LXX between these and the former words, *and I the Lord thy God*, do add a whole clause, that is neither in the Hebrew nor other ancient translations found, viz. *who established the heaven and created the earth, whose hands created all the hosts of heaven: and I did not shew them to thee*, ^h *that thou shouldest walk after them, and I brought thee out &c.* which words Jerom censures as not authentick, being not found in the Hebrew nor other Interpreters, nor found in an old copy of the LXX, and thence Grotius takes occasion to note, *adeo veteres quædam in istis libris* ἡ ἀρχαῖαι, *that there were very anciently in those books scholiasts and explications inserted*. This seems to have been a Glossæ added for explication of ⁱ that great comprehensive name by the affixe restrained to what concerned them יהוה אלהיך *the Lord thy God*; what follows, *and I brought thee out &c.* is a supply common to them with others both ancient and modern; which River yet thinks not here necessary, in regard that here is respect

had, not only to his bringing them out of Egypt, but also, ad conservationem & multiplicationem populi, *to the preservation and multiplying of the people.*

This asserts both his power in general and his favour to them, in as much as he is the *Lord God*, & more peculiarly in that he is *their God*; which that he alone was, and for such ought therefore to be acknowledged, he declares in the next words *וְלֹא הָיָה לָנוּ תוֹשִׁיעַ וְלֹא הָיָה לָנוּ מוֹשִׁיעַ* *velohim zultati lo tedi amo-*
shia ain bilti, which ours render, *and thou shalt know no God but me, for there is no saviour be-*
side me. The verb *תָּדַע* *teda*, is in the form of the future tense, and doth properly signify, as ours render it, *thou shalt know*, as likewise the Vulgar, *nescies*; which sounds as a command at present given, or a repetition of ^k such as was of old given to them, as if there were understood, *saying*, or *who said*. Others think it plainer to render it as in another tense and mood, ^l *non agnosceres*, or, ^m *non agnos-*
scere debueras, *thou shouldest not know*, *thou oughtest not to know*, or *acknowledge*, which use the future may well be capable of, or as Castalio equivalently to it, & *nec ullus Deum*
præter me à te agnoscendus est, so that it may follow on the other ⁿ by way of inference, *therefore thou shouldest not know &c.*

This way do the Jews mostly follow, so R. Sal. **וְלֹא הָיָה לָךְ לְמַרְדּוֹתַי** and *thou oughtest not to rebel against me.* Aben Ezra to like purpose, ° *How art thou turned to kiss a calf, which neither saves thee nor fills thee, and hast left him that is thy God from days of old, which saved thee, and knew all that thou hadst need of in the way.* Kimchi also plainly, *Thou oughtest not to know or worship other gods beside me, for you see that there is no saviour besides me.* Abarbinel likewise **וְלֹכֵן** *velacem, and therefore thou shalt not, or shouldst not, know any god besides me, שְׁעָל מִנֵּה כֹךְ for ^p *on this condition, or for this end, I brought thee out thence;* to which meaning the Tigurine version not amiss, *ut Deum præter me non agnosceres, that thou shouldst not acknowledge any God besides me.* Others render it in the same mood, but in another tense, viz. the preter tense, ^q *non cognoscebas, or* ^r *non cognovisti, thou didst not know, or hast not known, or* ^s *non expertus es, hast not had experience of, or by experience known,* so expressing what is here meant by ^t *knowing,* viz. experimental knowledge, having trial of his ability to save, which signification they look upon it to have Deut. 13. 7. where is said, *other gods which thou hast not known.**

^a Druf. and fee River. ^c Pagnin. ^f Grot. ^g And fo the printed Arab. following them. ^h The Arabick
 ليل left that. ⁱ To this purpofe Calvin notes on the place, *Cum fe Jehovah nominat hoc nomine prefternit*
omnes deos fictitios, ac fi diceret, Ego certe merito qd jure meo fum Deus, ego fum a meipfo, ego fum creator mundi &c.
^k Ubi præcepti, Chr. à Caft. ^l Tig. Grot. ^m Trem. Riv. ⁿ Itaque, Var. Stokes. ^o Nam fe unus ille Deus
 fufficit ad redemptionem populi fui, quidnam fibi vult populus cum vagatur qd mentem fuam huc vel illuc appliat?
 Calvin. ^p Nam ea lege redempti erant, Trem. ^q Pifc. ^r Riv. Capito. ^s Jun. Trem. Lively, Druf. ^t The
 verb ܡܪܝܢ fignifying, experientia quippiam cognoscere, Druf. There

There is yet ^a another way of exposition, by rendring it, as ours do, in the future tense, but in a little different sense, so as that, *thou shalt know no God*, may sound, *thou canst not know*, or *shalt not be able to find any God but me*, quantumvis quæras, non cognosces neque invenies Deum nisi me, *though thou seeke, yet thou shalt not know nor find any God but me, who can*, & perdere à me recedentes, & ad me accedentes salvare, *destroy them that depart from me, and save them that come to me*. We may look on all these as well comprehended in the words לא הרע thou shalt not know, viz. non cognoscebas, *thou didst never know or hadst experience of, thou shalt not, or non debes, thou oughtest not to acknowledge*, non potes, *thou canst not know, or shalt never find any God but me*; and all for the reason subjoined, *for there is no saviour but me*. The words in the original are ומושיע אין כליהי is not a saviour but me: the first particle ו u, and, do ours render, for, and ^w others note that here it ought so to be understood, viz. as a causal, quia, because.

This being the undoubted and incommunicable property of God alone, to be Lord and God and Saviour, he doth as here, so elsewhere with great jealousy assert it to himself, as, besides in the first commandment in the Decalogue, which after the preface, *I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage*, is, *thou shalt have no other Gods before, or but, me*, which commands the acknowledging of him, and plainly forbids the knowing any other besides him, in that which he saith Deut. 32. 39. *See now that I, even I am he, and there is no God with me, I kill and I make alive, I wound and I heale, neither is there any that can deliver out of my hand*; and Isaiah 44. 8. *Is there a God besides me? yea there is no God, I know not any*; and 1 c. 45. 21, 22. *There is no God else besides me, a just God and a Saviour, there is none else. Look unto me and be saved, all ye ends of the earth; for I am God, and there is none else*. This is his glory which he saith, *he will not give to another, neither his praise to graven images*, c. 42. 8. Great boldness then and wickedness will it be in any men to give it to any other, much more in them who had known, and by experience found, him such to them, as in the next words he declares.

v. 5. *I did know thee in the wilderness &c.* He did so know them, as to deserve to be known by them. By knowing them he shewed how he ought to be acknowledged by them: so Kimchi יהיה לך שחרעני כי אני ידעתך thou oughtest to know me, because I knew

thee in the wilderness &c. The word is the same in both places, both where it is spoken of their knowing God and no other for God, as הרע teda, *thou shalt know no God but me*, and of God's knowing them, ידעתך yedatica, *I did know thee*, but in a ² different signification: in the first place signifying either to acknowledge, and confess, or ³ worship, or else to know by experience, according to what we have seen in the exposition of it: in the second place, to take notice, and care of, and to have regard to, as it is also elsewhere used, ^b Ps. 144. 3. מהו ותרעהו vattedachu, *that thou knowest him*, or as ours renders it, *takest knowledge of him*? So that here it imports his care over them, in taking notice of all their wants, and supplying them with all things necessary for them. So R. Sal. explains it, נחתי לב לדעת צרכך וספקתך I applied my heart to know thy necessities, and supplied thee; as likewise Kimchi to the same purpose, and it is indeed the rendring of the Chaldee Paraphrase, ספקת צורכיחון I supplied their wants.

And in this sense the LXX also ἡ ἐπιμέλειά σου, *I fed thee*, from which rendring of the ^c Chaldee and ^d LXX Cappellus takes occasion to conjecture, that it was by them formerly readd otherwise than it is now readd, viz. not yedatica, but רעיתך raitica, pavi te, *I fed thee*. But sure there is no necessity so to think or suppose, but that in rendring the word so readd as it now is, they gave such meaning as they thought (and might well think) it here to have, to prevent the taking it in any other meaning which it might otherwise be thought to have, and we find by some here given to it, as by Arias Montanus, who expounds it by, animum mentemque perspexi, *I perceived thy mind and disposition*, viz. how wayward they were in the wilderness, where if they never so little wanted any thing, they presently murmured against God and Moses. They therefore to make their meaning plain, seem to have rendred as they did, and we see those Rabbins, whom we have mentioned, to give it the same meaning, who we are sure readd it as it is now readd. If the Chaldee Paraphrast be thought to have readd it as he supposeth he did, then will it be for the same reason thought, that Onkelos also, that paraphrased the Law, for ידע לכרך yada le-tteca, *he knew, or knoweth*, as ours render, *thy walking through the great wilderness* did read also רעה raah, because he renders it by the same word ספק לך צרכך he supplied to thee thy wants when thou walkedst through the great wilderness Deut. 2. 7. which place seems here referred to, and will illustrate this,

^a Pet. à Fig. ^w Calvin, Zanchi, &c. ^x Deut. 4. 35, 39. Isaiah 45. 5, 6, and 14, 15, 18. ^y And c. 46. 9. ^z Trem. River. ^a Kimchi. ^b And compare Ex. 2. 25. Ps. 1. 8. Prov. 12. Amos 3. 2. ^c Crit. Sp. 329. ^d P. 252, and 271. and see Druf.

which is no way probable; but he there, as Jonathan here, looked on that which they give as the meaning of the verb *yadah*, both in that place and this, which the ^c Syriack also and printed Arab. which follow the Greek, here take as the genuine sense thereof, without giving us to suspect that they readd otherwise than is now ordinarily readd. The MS. Arab. differs not much, when he renders *انا ناجيتك* *I delivered thee*, noting the word *ידע* *yada*, to have here that ^f notion given it. The word doth doubtless imply God's care over them in providing for them, which kindness is much heightened by expressing the place where it was shewed, viz. במדבר, *bammidbar*, in the wilderness, שאין כו שום מחיה *where there was not provision*, as Kimchi speaks, so that they must otherwise needs have perished for want thereof; yea not an ordinary wilderness, but such as was ארץ ערס תלבוט *erets taluboth*, a land of great drought, or as in the margin, *droughts*. What kind of land or place the wilderness through which he led them, and in which he sustained them for forty years, was, appears out of the history of the books of the Law, where we read of them complaining both for want of water, bread and flesh, and how by God's bounty they were supplied with all: and with several terms equivalent to these have we it elsewhere described, as Deut. 8. 15. *as a great and terrible wilderness, where were fiery serpents, and scorpions, and drought, where there was no water*; and c. 32. 10. where it is called, *a desert land, a wast howling wilderness*; and Jer. 2. 6. *a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passed through, and where no man dwelt*; yet is it no where found expressed in the same terms as here, viz. *erets taluboth*. That word is no where else found in the whole Scripture but here, which makes Interpreters to doubt, and be of different opinions about the derivation and signification of it. R. Salomo looks on it as a compounded word, the interpretation of which is *תל שאובין בו כל מוכה ואין מוצאין* *a hill in which they desire all good and find none*, which perhaps he grounds on the Chaldee paraphrasing it, *a land in which ye desired, or wanted, all things*, as the Psalmist describes them, being therein hungry and thirsty, *their soul fainted in them*, Ps. 107. 5.

Aben Ezra cites some who would have it to import *כל תלאות בו* *in which all things were in suspense, or uncertain*, but looks on it as *דרך רדש ולא דרך פשט* *said by way of*

allegory, or allusion, not of simple interpretation, a descant of the words, rather than a proper account of its signification; which may be said also of other ways by some more modern Interpreters taken in their exposition of it. Such are the making it to signify, ^e *terra luctuum, the land of mournings*, because *אבל* *abal*, which hath the same radicals only transposed, signifies so; or else a land in which, ^h *multum fatigari solent homines, men use much to be wearied*, because from *ללה* *talab*, or *לאה* *laah*, and *בו* *bo*, in it, that signification might be had, the same almost that Aben Ezra speaks of: or ⁱ *terra inflammationum, a land of inflammations*, because *להב* *lahab*, which signifies flame, is neere to *laab*, in sound; ^k *terra deliquiorum, a land of faintings*, as if it were *תלבוט* *talbuboth*, taken, sensu privativo, in a privative sense, from *לב* *leb*, the heart, and sounded, *failings of heart*.

But to omit those or any like, I doubt not but others, as most of the Jews, send us for the proper derivation and signification of the word, to the Arab. tongue, which probably took it first from the Hebrew. In it, as ^l Abuwald observes, *لاب* *laba* (for *لواب* *lawaba*) signifies, *to be thirsty, or dry*; and *لواب* the same that *عطش* *atash*, *thirst*, and *لاب* *lab*, the plural number from *لاية* *laia*, which is *الحرى* *al-hari* signifying *الارض التي احرقها الشمس وجفقت* *that is, ground which the sun hath burnt and dried by its long continuance on it*. And from this signification the inhabitants of such a country are called *لوبيم* *Lubim*, *Lybians*, as when it is said *הכושים והלובים* *the Ethiopians and the Lubims*, 2 Chron. 16. 8. so that the meaning of the words *בארץ תלאות* *beerets taluboth*, according to him is *في بلاد اللاب اي في الجافة العطش والبلاد الحارة* *in a land of thirst, i. e. in places of thirst, in hot and dry countries*. Much like to him R. Tanchum explains it by *ارض اللاب* *a land of Laab*, which he saith is *شدّة العطش* *vehemence of thirst*, or *الاراضي الجدية* *thirsty places*, *الجافة* *barren dry lands*; so that it will be all one with *צמאון אשר אין מים* *above Deut. 8. 15*. so that ours well render it, *the land of great drought, or droughts*; nor do they, as to the meaning, recede from it, who render it with respect to the effects of such drought,

^a *See Chald. Ex. 2. 24.* so some editions of the Vulg. have there, *liberavit*, Ant. in octavo 1582. ^b Forst. Lex. see Tarnov. ^c Oecol. ^d Jun. Trem. see Lively, Druf. ^e Cocc. ^f His words I put down more at large, because not printed, and because he seems to have led the way to others, as to Ab. Ezra and Kimchi who cites him for it in rad. *לאב*, and R. Tanchum and Abarb. and to him Bochart refers out of Kimchi.

as the Lxx, ἐν γῆ ἀσκήτως, and the printed Arab. في ارض غير مسكونة in an unhabited land. and the Syriack ܠܐ ܒܝܬܐ ܒܐܪܥܐ in a desolate land that is not inhabited. The Vulgar Latin, in terra solitudinis; the MS. Arabick في ارض القفار in a land of deserts, or desert land, i. e. where nothing grows, none dwells. The Tigurine, terra solitudinum; Pagnin, terra sitibunda; Interlin. in terra torridorum locorum; Munster, terra siti ardente; Castalio, in inaccessa terra. These all agree, as to the sense and notion of the word.

That in such a land where none could have found any thing whereby to have sustained life, and so not have possibly lived without a great miracle, God should so plentifully as he did, supply them, giving them bread from heaven, Manna and Quails, and causing water out of the rock to follow them, not leaving them, till he brought them into a land flowing with milk and honey, as it argues that he *knew* them in all the significations of kindness that that word is capable of, so certainly should it have obliged not only those of that generation, but all their posterity, these now spoken to, to have *known* him for their God, for the only God, and have steadfastly and obediently cleaved unto him. So Abarbinel makes the import of the words to be, as if he said, *since I brought thee forth of the iron furnace out of Egypt, and supplied your necessities in the wilderness forty years* קניתיך לעבר עולם ולא חוכל להחליפני כאחר *I purchased thee for a perpetual servant, and thou mayest not change me for another God.* Certainly this ought in all reason to have prevailed both on their fathers and them, in all their generations, to have made them ever mindfull of God, and faithfull in their covenant, and both sincere and zealous in obedience to him. But what contrary effects those, and all his favours, had on them, the next words declare.

V. 6. *According to their pasture so were they filled, they were filled, and their heart was exalted: therefore have they forgotten me.*

Those great benefits of God to them in the former words intimated, were so far from making and keeping them humble, faithfull and diligent in thankfull obedience to him, that they made them to themselves an occasion of growing insolent against him, and forgetfull of him, from whom they had all that they enjoyed. It may well be to the aggra-

vating of their sin in them, that they were from the beginning, even then when they were in the wilderness, before they came to the full possession of those good things which corrupted them, cautioned against it, viz. that when they enjoyed them, and had eaten, and were full, they should beware lest they should forget the Lord, which brought them forth out of the land of Egypt, from the house of bondage: but that they should fear the Lord their God, and should serve him, and swear by his name, and should not go after other gods, Deut. 6. 12, 13, 14. and again more at large ^m Deut. 8. 11, 12, &c. to which place respect may seem to be here had, where to the like caution is added a threat upon their disobedience, *It shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish, v. 19. because ye would not be obedient to the voice of the Lord your God.* Yet when God had made good unto them all his promises, and they had eaten and were full, how little either thankfulness to him for his benefits, or fear of his threats did prevail with them to keep them mindfull of him or obedient to him, appears through the whole history of them. How early they began so perversely to behave themselves appears out of what is recorded Ex. 35. that Aaron at their instance having made a molten calf, they said, *these be thy Gods, O Israel, which brought thee out of the land of Egypt,* and offered burnt-offerings and peace-offerings, and sat down to eat and to drink, and rose up to play, v. 6. So did they forget God, even then while they were immediately fed by hand from him in the wilderness, that land of great drought. How afterwards they behaved themselves, when they were by him brought into the promised land where they had plenty of all things, is ⁿ described by Moses even before hand, God having revealed it to him, as if they had already done, what he saw they would do, in words much agreeing with these here, *Jesurun waxed fat and kicked; thou art waxed fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the rock of his salvation,* and Deut. 32. 15. &c. *Of the rock that begat thee thou art unmindfull, and hast forgotten God that formed thee,* v. 18. This perverse humor, as if they had taken that for a command, which was spoken by way of prediction and caution, appeared predominant in them in all their generations; so that these words here might well be applied to them. But we shall not mention what their forefathers did, while they were all the twelve tribes one people; but

^m And see Deut. 31. from v. 16. to 20. ⁿ Deut. 31. 16.

look on them as more concerning the ten here more peculiarly spoken of, after they became a kingdom distinct from Judah, as shewing how they continued still so behaving themselves, *filling up the measure of their fathers, as if such rebellion were hereditary to them, and they ought to improve it, notwithstanding they had seen and heard how greatly God was displeased with their fathers for it, and he had all along testified against them by all the Prophets, and all the Seers, saying, *Turn ye from your evil ways &c. Notwithstanding they would not hear, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God, 2 Kings 17. 13, 14.* So that by him are here accused, not only their fathers, but themselves of the present wicked generation, who as in the present words, so in other places of this Prophet are taxed as guilty of what is here expressed, that forsaking and forgetting the Lord, they said, *I will go after my lovers that gave me bread and my water, my wool and my flaxe, mine oyle and my drinke, c. 2. 5. for she did not know that God gave her corn and wine and oyle, and multiplied her silver and gold, which they prepared for Baal, v. 8. that as they were increased, so they sinned against him, c. 4. 7. that they had forgotten their maker, and built temples to idols, c. 8. 14. that according to the multitude of their fruits they increased altars, according to the goodness of their land they made goodly images, c. 10. 1. that they were bent to backsliding from God, and though they (the Prophets) called them to the most high, none at all would exalt him, c. 11. 7. yet Ephraim said, I am become rich, c. 12. 8.* These expressions assert what is said here of them, that as they were filled with all plenty by the bounty of God, so their heart was exalted, they grew proud and insolent, and forgot God, who by his benefits had obliged them to know him, and acknowledge him for their God and none but him, and for their Saviour and none beside him.

As to the scope of the words, it is easily perceived, and by all agreed on, that it is to tax Israel for their proud, insolent, and unthankfull behaviour towards God. The words in the expression have that in them, which may seem not so easy to be rendred literally in other languages, and so occasion some little variety among interpreters; as particularly for the first words, *כמרעיהם וישבעו שבעו* *cemaratham vayisbau sabeu vayarom libbam*, which ours render, *according to their pasture so were they filled, they were filled, and their heart was exalted.* The Chaldee thus paraphraseth them, *כד ונתנון סבעו מסבע וראם לנהון* *when I had fed them, they were*

fed to satuity, and their heart was exalted. The LXX render, *καὶ τὰς νομὰς αὐτῶν, ὡς ἐνέπλησθον αὐτῶν πλίσσωνται, καὶ ὑψώθησαν αἱ καρδίαι αὐτῶν;* and the printed Arab. *كمرعهم وارتفعت قلوبهم* *according to their pastures and they were filled to satiety, and their hearts were exalted.* The Syriack *ܐܡܪܥܗܡ ܐܪܬܗܘܢ ܕܥܝܢܐ ܕܡܪܥܗܘܢ ܕܥܝܢܐ ܕܡܪܥܗܘܢ*

*and I fed them; and they filled their bellies, and their hearts were lifted up, or when they had filled their bellies, as the Latin Transliterator renders it, their heart was lifted up: the Vulgar Latin, juxta pascua sua adimpleti sunt, & saturati sunt, & levaverunt cor suum: the Downy English according to other copies reading, elevaverunt, for & levaverunt, render, according to their pastures they were filled, and were made full, they have lifted up their heart, without the copulative and, or any thing that may answer to the Hebrew ו ve. The MS. Arab. *عند رعيهم وعت ما شعبوا**

at their feeding, or when they were fed, they were filled, and when they were filled, their heart was lifted up. These more ancient translations, though they do not precisely agree with the letter of the Hebrew nor among themselves, yet give almost one meaning, as do likewise the more modern versions; as the Interlineary, which is more express according to the Hebrew words. *Juxta pascuum suum saturati sunt, saturati sunt, & elevatum est cor eorum, according to their pasture they were filled, they were filled, (or they were filled, I say) and their heart was lifted up; or as in other editions of Pagnin, saturati sunt inquam. Junius and Tremellius to give the meaning and force of that repetition of that verb, supply, simul ac, rendring, prout erant pascua eorum, saturati sunt, simul ac saturati sunt, elatus est animus eorum, according as their pastures were, they were filled, as soon as they were filled, their mind was lifted up.* The same word doth Castalio also in his rendring make use of, though in another place, viz. putting it in the beginning as the import of the first particle כ ce, and thus gives a perspicuous paraphrase, rather than a literal rendring of the words: *Qui simul ac pascu saturati sunt, saturati animum extulerunt, who as soon as they were filled with feeding, being full they lifted up their mind.* It may be observed in these and other of the versions mentioned, that there is no regard had of the conjunction ו ve, in the word *וישבעו* *vayisbau*, which would literally sound, *and they were filled:* and P. Rivet therefore notes of it, that,

* Matt. 23. 32. P Or, saith he, pro cau conversivo, for u that turns the future into the preter tense: so Trem. in sensu ipso redundat, ac tantum futurum in prateritum convertit.

videtur redundare. it seems to be superfluous, without any regard to be had of the signification of it, unless it be taken, pro nota similitudinis, for a note of similitude, and be rendred, sic, so; and so we see ours take it, rendring, *so were they filled*; and the Geneva English also, *as in their pastures, so were they filled*. Perhaps he might have better said for, sicut, as, and it be rendred, *as*, or *and as*, *they were filled*. So R. Tanchum seems to take it, expounding, *כִּי כִּאֲשֶׁר הָיְתָה לָהֶם מְרֵעָה הַטּוֹב כִּי כִּי*

when they were fed, so as that, or till, they were filled, by which he saith is metaphorically meant their enjoying of their worldly pleasures: and so Abarbinel, *This people did not kick against me, but by reason of the great good which I multiplied to them, כִּי כִּאֲשֶׁר הִנְחֵיתִי אוֹתָם אֶל מְרֵעָה הַטּוֹב כִּי כִּי שִׁשְׁבָּעוּ* &c. for *when I brought them into good pasture, so as that they were filled, (and that is that good and large land) they were filled, and their heart was lifted up, and they forgot me*. And in this way of explication, I think may well take place that distinction which Rivet notes some to observe between the same verb here repeated in the first and second place; namely that in the first place it denotes or respects, beneficium Dei, the bounty of God, who filled them, giving them that fruitfull land; but in the second place, ipsorum scelus quo affluentia illa bonorum abusi sunt ad luxuriam, *their wickedness in abusing that plenty of good things to luxury*, or that bad effect that that fulness had in them, who being glutted therewith, grew proud and insolent, as men in such condition, usually do, as if they were sufficient to themselves, and needed no dependance on God, nor were, nor need be, beholding to him, which is meant by their forgetting him; their pride, the usual effect of satiety, being caused by their fulness, and their forgetfulness and contempt of God by their pride. The illative כֵּן al-cen, therefore, shewing their forgetfulness of God to proceed as an effect from the pride of their heart, which was caused in them by saturity or being glutted with plenty, is quite omitted in the Vulgar Latin, though necessarily understood.

But what difference soever be in the several translations, as to the expressions, we find them all to concur in the same meaning, which is, as we said, a minding Israel of God's great favours to them, and taxing them of their great unthankfulness and perverse behaviour toward him, and to shew whence this proceeded in them. Under the Metaphorical term of *pasture*, with which they were filled, is expressed God's great bounty to them in giving them in that fat land of Canaan all

things richly to enjoy, which are more particularly expressed in the forecited Deut. 6. 10, 11. and c. 8. 7, 8, 9. and 12, 13. and by saying that *they were then filled, and their heart was exalted, and therefore they have forgotten him*, is shewed their unthankfulness and perverse behaviour to him, contrary to what those his great benefits should have obliged them to, and wrought in them. Their pride is there expressed likewise by *their heart being lifted up*, v. 14. v. 17. by their saying in their heart, *my power and the might of my hand hath given me this wealth*. Their forgetting of him there, v. 11. by *not keeping his commandments, and judgments, and his statutes*, and v. 19. b. *walking after other Gods, and serving them, and worshipping them*, in which kinds they were now manifestly guilty.

These their perverse manners God had long born with, expecting their amendment and repentance, to which he continually called them by his Prophets, which seeing his long suffering cannot bring them to, but they sin more and more, he will now no longer forbear: seeing they will not change their behaviour, he will change his: from a gracious father and benefactor, he will become an enemy, a severe judge and revenger, and executor of wrath to them. Which with what rigour he will do, he expresseth in the next following words, by comparisons taken from those fiercest creatures in dealing with such weaker ones, that are not able to resist them.

V. 7. *Therefore I will be unto them as a lion, as leopard by the way will I observe them.*

8. *I will meet them as a bear that is bereaved of her whelps, and will rent the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.*

Therefore I will be to them as a lion, &c. Therefore for such their ungratefull dealing will he be to them כִּי כִּאֲשֶׁר שַׁחַל cemo shachal, *as a lion*. This is the first similitude by which he expresseth how he will in fury deale with them, or, which is all one, all being from him, how the executioners of his wrath, should proceed against them, being by him delivered into their hand. וַאֲחִי vachi, *therefore I will be*, or as the Greek and Vulgar Latin, *and I will be*; the conjunction signifies indeed *and*, but is not amiss, as it is elsewhere used, by ours, and others, rendred as an illative, *therefore*: but besides this the verb also which is by them and ours rendred in the future, *I will be*,

^a *Least I be full and deny thee, Prov. 30. 9.*

is by many readd in the preterperfect tense, 'fui, or 'factus sum, 'extiti, *I have been*, or *am become*, which though the Grammar favour or seem to require, yet I think Tremellius well notes, that, *dubium tamen non est pœnas in futurum denuntiari, there is no doubt but that he denounceth against them future punishments*; which, to shew that he had certainly decreed to send on them, and to cut off all hope of longer delay from them, according to the usual language of this and all other Prophets, he speaks of as of what was already come, and their condition was already so altered, that we may say it was already begun, as by 'Tiglath-Pileser's invading them, 2 Kings 15.

The name *shacal* we had above. c. 5. 14. and there by ours rendred as here, *a lion*; by the Greek in both places, *πῆλιν*, *a panther*. So the Tigurin version, *panthera*. The Vulgar Latin in both places, *leona*, *a lioness*, though Jerom on the fifth chapter seems indifferently to take it for *a panther*, which Grotius thinks to be right. The Chaldee also in both places, *כליהא*, which the ordinary Latin translation renders, *leona*, *as a lioness*; Mercer, *leo*, *a lion*. It may indifferently be rendered by either gender. The MS. Arab. in both places *الشبل* *a lions whelp*, or *young lion*. The Interlineary in the first place hath, *panthera*, here *leo*; by Junius and Tremellius it is rendred c. 5. 14. *ferox leo*, *a fierce lion*, but here, *vetus leo*, *an old lion*. Bochart would have it signify, *a black lion*, but on no necessary ground. Cocceius in the first place renders it, *fera*, or *panthera*, *a wild beast*, or *panther*, but here, *bellua*.

There is, we see, some little difference between them in their interpretations of the word, but we need not be solicitous about it, but adhere to our own translation without further enquiry after the age, sexe or kind of the beast meant, it being manifest, and by all agreed on, that it denotes such a one in that kind, as is an emblem of fierceness and cruelty; as is that also in the second place, named *נמר* *namar*. Concerning this name there is no question made, but that it signifies *a leopard*, but in rendring the words adjoined, in which respect seems to be had to the usual custom of that beast, there is such difference, as is hardly reconcileable.

The words in the Hebrew are *על דרך אשור* *al derec ashur*, which ours render, *by the way I will observe them*; in which way of rendring the word *אשור* *ashur*, is looked on as

the future tense from the γ verb *שׁוּר* or *שׁוּר שׁוּר*, in which form it is found in the next verse *ואשורנו* *veashurenu*, by ours rendred, *and I have observed him*; as elsewhere also, viz. Num. 23. 9. *אשורנו* *I behold him*, and there c. 24. 17. *I shall behold him*; that verb signifying among other things, *to look on*, *to observe*, *to fixe on*, this word is as by ours, so by several others taken as formed from it, and hath that or other synonymous significations given it. So in the Interlineary, *observabo*; Junius and Tremellius, *contemplatus sum*. More anciently by the MS. Arab. *علي الطريق المع* *and as a leopard by the way will I glance, or cast, mine eye*. In this way R. Tanchum saith the meaning is *ارقب* *I will observe as a leopard by the way, which يتصدا watcheth to prey upon him that passeth by, and hath his eye upon him*. So Abarbinel saith it is from the same root, the same form and signification with *אשורנו* in Num. 24. 17. i. e. saith he, *אכיש על דרכם כמו שחל וכנמר להרגם* *I will look to, or on, their way, as a lion and as a leopard to slay them, because*, saith he, *כמו שהשחל והנמר בדרך, מבט וצופה להרע ולאכר כן אני אהיה* *as a lion and a leopard look about and spie in the way to kill and to destroy, so will I be to Israel*: so by R. Salomo to the same purpose, as to what is comprehended under that signification, it is rendred *ואשקוד* *ואארכ* *I will lie in wait and watch for*, viz. as that beast doth for passengers, in the way, as if he should say, *I will set on them as a lion, i. e. with open force*, and as a leopard, i. e. *ex insidiis, by lying secretly in wait*, as Drus. This sense seems confirmed by what is elsewhere readd, *a leopard shall watch over their cities*, Jer. 5. 6. viz. *lying in wait for such as come out of the cities*. In this doth he plainly give the same meaning, though not in the same tense, which the Chaldee Paraphrast here doth, who renders *כנמרה כמן על שבילא* *as a leopard that lies in wait by the way*.

The verb *שׁוּר* *thara* in the Arabick tongue, directly answering to *שׁוּר* γ in the Hebrew as to the root, hath a signification that would well agree to this place, and the custom of the beast mentioned, viz. *to assault*, or *set on with violence*. In this way the pronoun suffixe *ם* *m*, is understood, and by ours supplied, *them*. Others go another way, referring the word *אשור* *ashur* to another root, and of a different signification, to wit, to *אשר* *ashar*, which signifies, α *to go*, or *direct ones going to*;

^r Syr. Pag. Jun. Trem. ^t Tig. Munst. ^c Cocc. so the Chaldee, *my word hath been to them as tyc.* ^u Pifc. w Viz. by changing the last letter, from *שׁוּר* *ihachar*, to be black. ^x Though Castal. render it *tigris*, y Under that Abu Zacharia puts it. ^z Or *contemplabor*, Pifc. ^a Tig. *ad viam insidiabor*; so Ar. Mont. *Hebraice est, insidiabor*. ^b According to their usual custom of changing *שׁ* *sh*, into *ת* *th*. ^c As if it were *אשורם* *ashurem*, see Buxt. Vindic. against Cap. that objects the want of it. ^d *Recta incessit, gressum direxit*, Schind.

according as it is * used Prov. 4. 14. **אל האשר** **כדרך רעים** go not in the way of evil men, and Prov. 23. 19. **ואשר כדרך לך** & fac progredi, which ours render, and guide thy heart in the way. It is by some taken as a † participle, or an ‡ adjective, from this verb, and to have the notion of going, but they differ again among themselves, some making it an Epithet to the way, some to the beast spoken of. According to the first it will sound, as a leopard in a way that is much gone, or travelled in, a much frequented way where many pass, and so wherein he finds many to prey on, and doth much mischief. In this signification do several of the more learned Jews take it. Abuwalid so far prefers it, as to look on that of those who refer it in the former way to the root **שור** *sur*, to be an error, and therefore renders it, **علي طريق مسلولي** by a way that is much gone in; Aben Ezra also by **שילכו אשורי אדם** in which tread the steps of men. R. Tanchum also mentions it without passing his judgment between it and the former, and explains it, as a leopard **علي طريق مسلولي** in a way much gone in, doing much hurt by reason of the multitude of passengers in it. Among modern Interpreters Pagnin so taking it, renders, *juxta viam tritam*, or as Vatablus explains it, *contritam*, by a beaten way.

Others on the other hand deriving it from the same root and signification, take it for an Epithet of the leopard, that it might sound, as a leopard which traverseth the way, or goeth up and down in it seeking whom he may seize on, or ready and accustomed to, or in the way, going directly toward it, or right on it. So Kimchi, though he say the word may also be taken in the former signification of **שור** *sur*, כמו נמר שאשור יורדו על הדרך נכון כדרך &c. as a leopard that is accustomed and used to pass and go up and down in, or by, the way, being ready to seize, or prey on, what passeth by him in the way; so have I been, or will I be, to them, in that I have given, or will give, to their enemies power over them, and they had not, or shall not have, power to deliver themselves out of their hand, till they repented, or shall repent, and I have had, or shall have, mercy on them. This Mercer following, renders the word by, *directus*, or rather *grassans*, or *gradiens*, and explains by, *viam obfidens & huc illuc subinde oberrans, prætereuntesque observans, which besets the way and runs up and down hither and thither in it, and observes those that pass by*. Munster from the same theme to the same purpose renders it, *qui directus est ad*

viam, which is right. set on the way; and his note is that *asbur* is a participle from the verb *asbar*, signifying, *paratus & accinctus ad prædam, ready to seize on his prey*. Capito, sicut *pardus super viam qui incedit, as a leopard that goeth in the way*.

I have heard another opinion of a learned man, who would have it rendered, as a leopard, *erectus, erected, or raised up, or standing upright in the way*, so that **אשור** *asbur* should be the same with **ישר** *yasher*, which signifies, *right, straight, equal, upright*. But it being granted that these two roots of *asbar* and *yasher*, do in some things agree, as in the signification of *rectifying or directing, and setting straight*, yet beside that our word here is not justified by any other example for such use of it, I know not whether, *erect, or standing, or raised upright*, would be a fit Epithet for that beast, which is usually described to seize on his prey by * leaping: and I know not, seeing the word hath nothing in it to convince us of the genuine use of it in that signification, why it should be preferred before any other of the notions given us by others.

There is yet another rendring of the word, backed by as great authority as any of the former, which is by making **אשור** *asbur*, a proper name of a place or people, viz. *Assyria*, or the *Assyrians*, that the words may sound, as a leopard in the way of the *Assyrians*, or the way of, or to, *Assyria*. This take the LXX, rendring **αἰνὴ τῶν ἐν δὲ Ἀσσυρίᾳ**. The Syriack also, **ܟܠܝܣܐ** in *via Assyria*, i. e. *Assyria*: and the printed Arab. **في طريق المصليين** in the way of the *Mausilians*, (the chief city of *Assyria*, whereabouts the ancient *Nineveh* stood, being now in that country called *Mausal*.) The Vulgar Latin, *sicut pardus in via Assyriorum*, and more modern Interpreters also. ¹ Castalio follows it, rendring, *quasi tigris ad viam Assyriae*. Calvin also, though seeming to doubt whether he should follow this or another notion, puts in his text, *tanquam pardus in via Assir, vel aspiciam vel insidiabor, ut alii vertunt*. And Drusius also, in *via Assyria*, and so among others the Geneva English, in the way of *Asbur*, and that other English formerly in use with us, in the way to the *Assyrians*. That which is ^m objected against this rendring is, because the word **אשור** *asbur* is not here so written as it usually is, when it is a proper name, because then it useth to be written with a short vowel, *a*, viz. *patach*, under the first letter, and the second letter doubled with *dagesh*; whereas here the first letter hath a long vowel, *kamets*, or long *a*,

* These examples R. Tanchum gives, add Prov. 9. 6. † Kimchi **פעול**. ‡ Ab. Ezra **תואר**. ^h Asin rad. **אשור** and **שור**. ⁱ This word is not in the printed copies. ^k *Qui grassatur in via*, from Pagnin. * Bochart p. 788. ex Plin. ^l Yet not alone, as Capp. affirms him to do. ^m R. Salomo, and Abarb.

and the second letter is without a *dagesh*, or note of doubling. But this seems to others to be but a weak objection, and that as a proper name it may be written both ways, there being other examples of indifferently using a long vowel without *dagesh*, or a short vowel with it, in some other words.

If it be taken this way, the sense according to Mr. Lively may be, that when they should go to Assyria to seek for help, God would be against them in the way, according to what is said c. 5. 13, 14. *Then went Ephraim to the Assyrian, and sent to king Jareb, yet could he not help you, nor cure you of your wounds; for I will be unto Ephraim as a lion &c.* and c. 7. 11, 12. that when Ephraim should go to Assyria, he would spread his net upon them, and bring them down: and Jer. 2. 18, 19. *What hast thou thou to do in the way of Assyria? Thy own wickedness shall correct thee, and thy backsliding shall reprove thee.* Others understand it of what should befall them in their going ° captives into Assyria, so that the words according to both would sound, *I will be to them in the way of Assyria as a leopard*; they may otherwise sound, *I will be to them as a leopard that is in the way of Assyria*, viz. which lieth in wait for travellers in the way that goeth to Assyria; *via nempe ex Judea in Assyriam infesta erat ejusmodi feris*, saith ° Cappel¹, *because the way out of Judea into Assyria was infested with such wild beasts.* This way of taking the word for a proper name, is, if that objection from the vowels be removed, as it seems by Mr. Lively answer well to be, in the learned Bochart's opinion, percommoda & fortasse præferenda, very convenient and perhaps to be preferred; yet our last Translatours, we see, who had seen and considered that, choose and prefer another, and others take others.

The occasion of all the variety of renderings which we find, we see is from the form of the word אֲשׁוּר *ashur*, capable of variety of significations, which made it so doubtfull a case to the Author of the Hebrew Concordance, that he cites these very words in three several places to so many several meanings, as twice in the root אֲשַׁר *ashar*, where Buxtorf renders it in the first place, tritus ex incessu, *a beaten way worn by much going*; in the second, contemplatus sum, *I have observed*; then in the root אֲשֹׁר *ashur*, where he renders, contemplabor, *I will observe*, and if he had not purposely omitted proper names, I suppose we should have had it a fourth time. But I wonder why he did not reduce the second to the third. It makes for the way which ours follow, ° because it being placed with

other verbs of the form of the future tense, it is very agreeable that it should be so too. But which soever of these ways we take, the scope will still be the same, namely to express with what severity God would proceed against this sinfull people, and with what rigor and cruelty the executioners of his judgments should deal with them, which is farther also set forth in the next words, wherein he compares himself to an enraged bear.

The words are אֶכְנֶשֶׁם כְּדֹב שְׁכֹל ephgeshem cedob shaccul, *I will meet them as a bear bereaved of her whelps*, which rendering of the words seems to allude to the fierceness of that creature, heightened by such a circumstance, as doth more increase it. If nothing more had been said, but *as a bear*, that had denoted great cruelty, that beast being by nature fierce and pernicious, and apt to prey upon, as other creatures, so on men also, and by that means, if opportunity serve, to deprive mothers of their children and others of their near relations, and that is as much as some look on as here expressed. So R. Salomo, saying that שְׁכֹל *shaccul* is the same that שׁוֹכֵל *shocel*, viz. not, orbatus, bereaved, but, orbans, bereaving; for what is added in ours or like translations, *her whelps*, there is nothing in the Hebrew that expresseth it, that it should tie it to being bereaved of them. So R. Tanchum renders it, דָּב תְּכִיל דָּב תְּכִיל which he explains by خثير الافكال من كثرة افتراسة multum orbans quod multum diripiat, *much bereaving because of his much tearing*, or tearing many that he preys on. R. Levi also on 2 Sam. 17. 8. where the very same words occur to the same end of expressing fierceness and fury, so explains it by דָּב טֹרֵף a bear that teareth, which because of its much tearing is called שְׁכֹל *shaccul*, bereaving, לְהִיטוֹר כֹּשֶׁבֶל because he bereaveth others. Aben Ezra also saith, that it may be either according to some rendered שְׁכֹל שְׁכֹל a bear whose whelps are killed, or else actively, viz. that bereaveth, or killeth. In this way also the Syriack version seems to take it כְּדֹב בְּכֹל, much in breaking, which the Latin renders, *ut su rapax.*

That which seems to favour this exposition is the *dagesh* in the form of the word *shaccul*, which seems to denote both action and custom of doing, and because it is in the masculine gender, whereas if spoken peculiarly of a female, it should be in the feminine. Yet do others, taking, I suppose, *shaccul* more properly to signify, *the being deprived of their young ones*, whether in man or beast, and among beasts the sexe which is most affected

° Lively, and see Bux. Vind. p. 560. and 561. ° Quando scil. captivi abducentur in Assyriam, Per. à Fig. p. Crit. l. 4. p. 307. ° Per. à Fig. ° Adding that it denotes כָּל לְבוּשׁ שְׁכֹלִים וּמוֹכֵן לְשֹׁכֵל אֲנָשִׁים all clothed with bereavings, and ready to bereave men.

with such loss, being the female, and it being a thing taken as granted, that among bears the female is of greatest fierceness, and then more than ordinary when she is robbed of her young, and the expression here used being to set forth more than ordinary fury and cruelty, choose rather to understand it of a she bear, and to render it in a passive signification, as a bear that is bereaved of her whelps, accounting, it seems, that as the substantive דוב *dob*, is of the common gender, so the Epithet also, though in form a masculine, being joined to it, may be attributed to the female: for what else can we think them to mean, who so render it by *ursus orbatus*, in the masculine gender, than others do, more distinctly expressing their meaning by *ursa orbata*, or as the Vulgar Latin hath it, *ursa raptis catulis*, Englished in the Doway translation, as a bear her young being violently taken away. So it is manifest that Kimchi took it, while having explained *haccul* by such a bear שרינו בניו whose young are killed, and he is bereft and embittered in mind, so that if he light on man or beast, he will suddenly teare, gives a reason for it, which wholly concerns the female, viz. of the pains she is at in licking into form her unshapely whelps which she hath brought forth; and Bochart affirms of it, viz. of rendering it passively, that it is, vera interpretatio, a true interpretation of the place, and to be preferred before that of theirs, who render it actively, bereaving, both here, and where else it is found.

The LXX looking on the word in a larger meaning, as not signifying peculiarly the being bereft of young ones or the like, but being deprived of any thing necessary, or in want of it, render it, *ὡς ἀπὸ τοῦ ἵστρος*, which the Latin Translator renders, *ut ursa indigens cibo*; and the printed Arab. مثل الدب الجائع and the Latin thereof, *velut ursa fame astuans*, (I suppose he read, الجائعة) as a she bear that wants meat, or an hungry bear; in which case a bear is * noted (as other like creatures) to be likewise most fierce, and is called שוקק *shokk*, Prov. 28, 15. but 2. Sam. 17. 8. they render the same word that is here *הנעדר* *hane'eder*, deprived of whelps. It is manifest the words are to express God's severe dealing that he threatens toward them, by the usual dealing of that savage beast, enraged and provoked to the highest degree of fury, the dire effects of which are farther set forth in the next words, and I will rent the caul of their heart. סגור לבם

segor libbam, the word *segor* being from the root סגר *sagar*, to shut, to shut in, or inclose, seems to signify that skin, membrane or caul, which incloseth the heart, and is therefore called *pericordium*, or *claustrum cordis*, and *capsula* and *involutum cordis*, all from the same notion of *incomp-ssing*, or *in-closing*. R. Tanchum thus describes and explains it *حجاب قلبهم سمي كذلك لاحاطة بالقلب* *qalibhem smi kethlek lahatat ba-qalb* *وإغلاقه عليه من كل جهة* *the vaile* (or covering, the caul) of their heart, which is so named, because it incompasseth the heart, and shuts it in on every side; which according to Aristotle is, * *membrana pinguis & crassa, a fat and thick membrane*. The LXX render it, *συνκλεισθὲν ἡ καρδία αὐτῶν*, *conclusionem cordis eorum*, which the printed Arab. explains by, *حجاب* &c. *velum cordis eorum*. The Syriack *ܡܡܢܬܐ* *memnetha* which is Latined, *membranam cordis eorum*, ball still the same with ours. The Vulgar Latin in a more general expression, *interiora jecoris eorum*, and I will breake in sunder the inner parts of their liver, as in the Doway English, which though not so expressly literal, yet may seem well to give the meaning, in as much as the first word *segor*, may be taken * as well for what is included or shut in, as for that which includes it, and the name of heart, not only for the member properly so called, but all the inner parts of the body, the whole bowels, or the middle part of any thing, as the heart of earth, Matt. 12. 40. And so likewise by the liver are sometimes understood all other the inner parts of the body, as Ribera here observes.

Others do so render the words as to make the word *segor* an Epithet to, *libbam*, their heart. So Munster, *lacerabo obstinatum cor eorum*, I will tear their obstinate heart; and the Tigurine version, *pertinax cor eorum*, noting in the margin that the Hebrew is, *conclusum*, shut up, hoc est, obstinatum, pertinax, obstinate, perverse, and in this they do but follow some of the chief Jewish Interpreters; for so R. Salomo explains it, *את לבם הסגור מלהבין* *their heart which is so shut as that it cannot understand to return unto me*; so also Kimchi *לכם שהיה סגור ולא יבין אקדענו* *their heart that is shut and doth not understand, will I tear*. Abarbinel seems to mean the same thing, while he explains it by *טפשות לבם* *the foolishness of their heart*; except we shall render it, the fatness of their heart, as it may also signify, which perhaps will better agree

* See Bochart p. 814. † Munst. Pag. Tig. Jun. Trem. MS. Arab. *افاجهم كذب تكول*. ‡ Bochart p. 813.

§ So Bochart. p. 802. *ut ursa cibo indigens*. * Id. p. 815. † Which word is used also for the diaphragma.

‡ So the MS. Arab. renders it *علف قلبهم*. § Spigel. Anat. l. 9 c. 5. † And other more modern much to the same purpose, as, *clausuram cordis eorum*, Pag. *clausum*, Drus. *claustrum*, Cocc. *clausura*, Grot. *præcordia*, Jun. Trem. Grot. † *Claustrum pro re clausa* Ribera.

to this place, and a *fat heart* and a *foolish heart* ^d seeming in the Hebrew to signify the same thing. They seem all in this to follow the Chaldee Paraphrast, which hath רשע וחכירה לבחון and *I breake the wickedness of their heart, i. e. their wicked heart.* These rather respect the condition or qualification of their heart, than the place or posture of the heart in the body; which (though the other in respect to the persons spoken of may well be suggested to the understanding, as Kimchi himself seems to say, זה ררך משל *this is by way of comparison*) seems in this comparative speech ^e more properly to be understood, for setting forth that manner in which God will cause them to be handled, by the likening it to the dealing of such fierce beasts in tearing their prey open, and seizing on the very heart, which is most cruel, and most certainly destructive. Grotius thinks by this to be denoted the dispersion of the people, which together are as the body, of which the several persons are as the members. Whether we refer this action to the *bear* forementioned, or to the *lion* next mentioned, may seem indifferent; it may perhaps be common to them ^f both, and to other wild beasts also, so to do in their preying on men or other creatures; although by those that describe the natural history of them, it be more peculiarly attributed ^g to the lion, that he seems greedily to make way to the heart, as that which he especially delighteth to eat and to suck the blood of. So Kimchi here, שם ואוכלם &c. *for so a lion doth in his preying, he teares open the body to the very heart, and eats it, and drinks the blood thereof.* In comparing his judgments to the cruel dealing of which beasts, he farther subjoins, and there will I devour them like a lion.

שם ואוכלם *veocalem sham, and I will eat them there.* There. Where? שם בעריהם *there in their cities,* saith Kimchi, *I will consume them by the pestilence, and by the sword of the enemy, as a lion which teares without mercy.* Abarbinel also by *there,* understands, *their own country,* the former, he saith, is meant of what should be done to them in their captivity by their enemies, but מלבד זה הנה עוד כהיותם בארצם *besides this while they are yet in their own land,* he will send on them what he here saith. But others think this way to be understood of what shall be done unto them, in exilio, in their captivity. So Mercer and Petr. à Fig. in their own cities, or else, *ibi, there, i. e. in exilio, in captivity.* But I know not why we may not look on it, as having respect to the foremen-

tioned דרר *derec, way,* especially if it be referred to the way of Assyria, or however otherwise, there where he will observe them and meet them. ^h So Jerom, Lyra and others. Arias Montanus seems to refer it to their heart, comedam eos ibi in corde cordisque clausura, *there in their heart and the caul of their heart will I feed on them;* who likewise adds that there is an allusion to that custom of the lion, who having sucked out the blood of the heart and parts about it, leaves the other parts of the carcase to be eaten by wolves, jakales, foxes, dogs, and other like lesser beasts of prey.

I find, here, in Mr. Poole put by way of question, *quidam ibi pro tum?* why should not *there* be here put for *them,* or *moreover,* as elsewhere it is? I know not what may be said to the contrary, except the placing of the participle שם *sham,* which if it had been meant in that signification, should rather have been placed before the verb, which now it follows.

The word which we have here for a lion, is different from what we had before, that being שחל *shachal,* this לבית *labi;* that the Vulgar rendred by *leana,* this by *leo:* on the contrary ⁱ others look on this to signify a *she lion,* which is looked on as fiercer than the male, and so the Tigurine renders it *leana;* others taking it rather for a male, and an old ^k well grown lion; others, as the Chaldee, for a lions whelp, or young lion, and there being doubt about it, I think ours well chose to render it without distinction of sexe or age, a lion. The LXX with more liberty changing also the person in the verb καταφάγομεν αὐτὸς ἐν τῇ σκυλῇ, which the Latin renders, devorabunt eos ibi catuli sylvæ, *the whelps of the wood shall there devour them;* which makes ^l some to conjecture, that taking the prefixed particle *ce,* for a radical letter, they read כלבית *chal-baya,* in the Chaldee form, *dogs,* or else, כלב יער *the dog of the wood,* or כלבים *celabim, dogs.* But there seems no need of that, καταφάγοι signifying rather *whelps of lions* than of *dogs,* and their adding σκυλῇ, *of the wood,* being but for explication sake, and to shew what they meant, and so they only omit the particle of comparison כ *ce,* as also it is in the printed Arab. following them اشبال الغيضة *leunculi sylvæ, the little lions of the wood.* From their rendring also אוכלם *ocelem, I will devour them,* by καταφάγομεν, Cappellus thinks they read אכלום *acalum, they devoured them.* But neither of that is there any necessity, seeing what is spoken of God in the first per-

^d So they say, the fatness of the heart causeth הטפשות *foolishness,* as appears from Isaiah 6. 10. Buxt. Lex. Rabb. in טפש. ^e See Calvin. ^f Solet usus discernere usque ad cor ipsum, Vat. in fol. R. Steph. in other editions, *mos est leonum &c. Solent leones, &c. truces ferae - pericordium disjungere,* Trem. yet Jun. Trem. refer it to the bear. ^g See Bochart l. 3. c. 2. p. 740. ^h See Chr. à Cast. and Vat. in octavo and quarto. ⁱ See Bochart p. 719. ^k *Ymnianis leo,* Jun. Trem. ^l Capp. p. 221. ^m Schindl. in לבית.

son, was to be executed by such of his instruments as according to them are called *lions whelps*, and so they leaving out the particle of comparison whereby he likened himself to them, might change the verb, so as to apply it to them and their dealing; as doth also the Syriack *ܠܐܝܠܐܢܐ ܕܥܝܠܐܢܐ* & devorabit eos ibi leo, and a lion shall there devour them.

Those judgments which by these expressions are set forth, must needs be very severe. What in particular they were, it is not expressed. Kimchi we have seen to think thereby pointed out the pestilence, and the sword of the enemy. Abarbinel doth the like, saying to be meant, that while they are yet in their own land, he will send upon them the pestilence which shall consume them, and that *לביני* labi, a lion, is *רמו אל הרבר* a pointing out the pestilence, which shall seize on them there at home, before their captivity: so that raking in the next words also, and the beast of the field, or the wild beast, shall tear them, he thinks in the expression intimated three sorts of judgments, viz. *נלות דבר וחיה רעה* captivity, pestilence and evil beasts. By his saying, there will I devour them like a lion, Piscator thinks to be meant the evils or destruction that were brought upon them in that part of their land which Tiglath Pileser invaded and seized on. But Arias Montanus in another way by his saying, he will rent the ear of their heart, and devour, or feed on, them as a lion, thinks meant disquieting thoughts, and troubled minds, which he will give them, which shall gnaw on their very heart or the inner man, which punishment God himself will inflict on them as none but he can; and as for such as belongs to the outward man, he will leave to be executed by his other instruments, which he points to by saying, the wild beasts shall tear them. As for these last words it seems doubtfull how they ought to be taken, whether figuratively, as those before them or properly. For there are who by, the beast of the field, (as the words literally sound, as ours in the margin observe) or the wild beast, (as they put it in the text) will have to be understood their cruel enemies, the Assyrians. But others take the words in their proper signification, as denoting that as by his other judgments they should be wasted at home in their cities, so abroad they should be preyed upon by wild beasts, it being that which was in the Law threatned unto them upon their disobedience, that he would send wild beasts among them, which should rob them

of their children, and destroy their cattle, and make them few in number, and make their high ways desolate, Levit. 26. 22. and among his fore judgments he reckons, the evil beast which should bereave them, Ezek. 5. 17. the noisome beast, Ezek. 14. 21. and Calvin saith that, jam absque similitudine loquitur, now he speaks without a similitude, and Trem. seipsum declarat absque figura, that he declares himself without a figure: yet doth Mercer say, *malis allegoricis omnia dici*, that he thinks all the expressions, even this last also, to be spoken allegorically or figuratively; so that having named some kind of savage, cruel beasts, he should at last say in sum, whatsoever wild beasts there are, they shall tear them, i. e. omnis in eos sævitia ab hostibus per me excitationis exercebitur, all manner of cruelty shall be exercised on them by the enemies by me raised up.

These last words Junius and Tremellius couple to the former, ut immanis leo -- ut bestia agrestis diffindens eos, I have devoured them there as a great lion, as a wild beast tearing them; where Piscator also notes that, diffindet, shall tear, which is in the future, is to be rendred or understood as the preter, diffidit, hath torn, because the verbs before it are in the signification of that tense. So indeed he, and Jun. and Trem. take them all, but ours and others, I think better, in the future, I will be to them &c. and I will observe them &c. I will meet them &c. I will rent &c. I will devour &c. The punishments in them spoken of, may well comprehend all such as God had both already inflicted, and would farther inflict on them; but I suppose will not so conveniently be applied only to what was past, but rather to the judgments which were to come, spoken of as of things already done, both to shew (as we before said) the certainty of them, and likewise to testify to them, that when they came upon them, they were not things that came on them by chance, or only from the cruelty of their enemies, but by the predestination of God, who had before threatned to send them on them, if they should continue in their wicked courses as they did, that so they might know whether to look for the cause of them. Together, they are thereby warned not to look on God as a cruel and severe judge, who is willing to take occasion of punishing, but as one that delighteth in mercy, and therefore tells them before, what will be, if by their obstinacy in sinning they continue to provoke him, that they may by their repentance prevent his shewing himself such for necessary vindication of his justice; and withall it shews the irresistible power of

^m Threatned Deut. 28. 65. ⁿ Ar. Mont. Pisc. Chr. à Cast. Zanchi, Grotius. ^o Trem. ^p Mercer, River. ^q See Diodati. ^r Jerom. Pelican. ^s Non significant in Deo feritatem aliquam, cum feritas vitium suet, sed potentiam cui resisti non potest, Pet. à Fig.

him, and of his instruments, which he shall set on work to execute it. Besides the differences which we have already taken notice of between Interpreters, we may also take notice of the reading in the MS. Arab. which being

واقسمهم هناك واللبو ورجوش الصحرا
 sounds, and I will consume them there,
 and the lion and the beasts of the field shall tear
 them; except it should instead of اللبو be
 written كالبو or مثل اللبو as a lion.

V. 9. O Israel, thou hast destroyed thy self, but in me is thine help.

O Israel, thou hast destroyed thy self, &c. Israel hath been described as in a very ill condition, in God's great displeasure, and under danger of very heavy judgments by him threatened: In this verse is made manifest by what means they were brought to that condition. שחתך ישראל כי בי בעורך Shichetca Israel ci bi beezreca, which ours render, O Israel, thou hast destroyed thy self, &c. with which some others agree; perdidisti te, Israel, quoniam in me in auxilium tuum; and to the same sense the Vulgar Latin, perditio tua, Israel, tantum in me auxilium tuum, which the Doway render, perdition is thine, O Israel, only in me thy help, where some, it seems, for making the meaning clearer, add, "ex te: thy destruction is of thy self, O Israel; most that follow that translation understand it. It differs in words from ours, not in sense; it being all one to say, thou hast destroyed thy self, and to say, thy destruction is of thy self, both taking shichet, for a noun signifying destruction, and both making so plain a meaning, that the translation being taken to be right, it is by some "made use of, in the question concerning free will. But I suppose the translation is not so right and unquestionable, as that any thing in that or like kind can be built upon it. How שחתך shichetca can be rendered, the perdition is thine, or thou hast destroyed thy self, I do not well see. The word must either be taken for a noun signifying corruption or destruction, or a verb, to corrupt or destroy. If it be taken for a noun, the literal construction of שחתך shichetca, with the affixe joined to it, will be, perditio tua, thy destruction, Israel, as in * the Vulgar it is, which to make so sound, as usually it is understood, the destruction is thine, i. e. of, or from, thy self, and to be equivalent to what ours expresses it by,

thou hast destroyed thy self, though the Latin as we have it, may well beare yet I suppose cannot be said to be agreeable to the use of the Hebrew tongue, that the noun with its affixe joined to it, thy destruction, should be so interpreted, the destruction is thine, as ordinarily it is, or as also Castalio, altering the place of the words, takes it, reading, tua est perniciēs, Israelita, cum meum tibi subvenire, thine is the destruction, O Israelite, whereas it belongs to me to help thee; so making it a perfect clause by it self, whereas thy destruction, O Israel, leaves the sense imperfect, requiring something to be assigned, of which it may be said, this is thy destruction, except we should render it, it's thy destruction, O Israel, and understand it for, the destruction is from thee, otherwise after shichetca, will seem to be understood לך or מנך or כך to thee, or of, or in, thy self. Yet this way appear ours in the last translation to follow, and therein they have among the Jews R. Sal. agreeing with them חכלך thou hast destroyed thy self, because thou hast rebelled against me, against thy help; and so Abarb. for the first words, though he render the last, because thy help hath always been in me. Others many look on it rather as a verb, and then it will sound, perdidit te, Israel, it hath destroyed thee, O Israel, but then to make the meaning must something be understood and supplied, which shall be said to have corrupted or destroyed them, and in assigning this is there much difference betwixt Expōsitors. Kimchi saith העני the calf, above spoken of. This Pagnin seems to have thought so right and so necessary to be understood, that in y some editions he puts it into the text, reading, Vituli quos fecisti fuerant causa perditionis tuæ, sed in me auxilium tuum, the calves which thou hast made have been the cause of thy destruction, but in me is thy help. Ellipsi nimis remota, by a too far-fetch'd Ellipsis, as Pareus speaks. Others, Rex tuus, thy king hath destroyed thee. So Junius and Tremellius, as looking on him in the next verse mentioned to be here understood by way of anticipation, but as the same Pareus, anticipationē coacta, by a forced anticipation. * Others make all that was before spoken of to be the nominative case to the verb here, viz. what hath been said of thy sins, that hath destroyed thee: agreeable to which is that of Munster, perdidit te iniquitas tua, sed &c. with which our ancient English translation agrees, O Israel, thine iniquities have destroyed thee, but in me only is thy help. Tremellius otherwise, gathering from the follow-

* Capito. so Abarb. saith שחתך וחכלך אתה thou hast destroyed and corrupted thy self. " Quidam legunt, perditio tua ex te, sed illud ex te, neque est in Hebr. neque in contextu Hieron. subaudiunt tamen facile potest, Per. à Fig. w See Pareus in locum. * And so in the Tig. and Castal. rendered as a noun, perditio; so Grot. rendering, depressio tua. y See Interlin. of Plantin. in marg. and Rivet and Cocc. z Cited by Pareus and Rivet.

ing words the meaning of these, perdidit te alieni auxilii fiducia, *whereas thy help hath been in me, the trust in foreign help hath destroyed thee.*

Calvin seems to think that Israel himself might be taken for the nominative case, and not, as usually taken, for the vocative, viz. *Israel hath destroyed thee*, which would redound to as much as to say, *Israel seipsum perdidit, Israel hath destroyed himself*, with change of person in the words, but not in the meaning. Not far from this for the meaning is that by Mr. Poole cited as out of the Dutch notes, by understanding Ephraim, the people all along here by the Prophet spoken to and of, *O Israel, Ephraim hath destroyed thee*, viz. by king Jeroboam and his doings. Drusus doubts what should be understood, *fatietasne thy being full?* spoken of v. 6. or *cor tuum?* *thy heart?* or whether it might not be rendered, *corruptus es, Israel*, sed in me quod in auxilio tuo? *art thou corrupted, O Israel?* making the sense, *that which may be for help to thee, is to be sought, or expected, in, or from, me; thou oughtest not utterly to despair.* The Geneva English read, *O Israel, one hath destroyed thee, but &c.* adding their note, *thy destruction is certain, and my benefits towards thee declare, that it cometh not of me, therefore thine own malice, idolatry and vain confidence in men must needs be the cause thereof.* There being no nominative expressed in the text, but the words put indefinitely, they thought not fit to name any, but at large to understand it of any, saying, *one*, i. e. some or other, in which they seem to follow that explication of Calvin, as if the words left them to * seek, who or what had destroyed them. *Dem ergo hic neque Israellem nominat, neque certum authorem exitii designat, sed ostendit tamen Israellem esse perditum, & exitii causam alibi querendam esse quam in se, i. e. God therefore here neither names Israel, nor expresseth any certain author of their destruction, but shows yet Israel to be destroyed, and the cause of their destruction to be to be sought for elsewhere than in himself.*

With this last concurs the opinion of Lud. de Dieu, as that the word seems impersonally taken, that so it may sound, *perdidit te, Israel, nempe perditior, i. e. perditio tibi allata est, O Israel, he hath destroyed thee, O Israel, i. e. some destroyer, that is, destruction is brought on thee, O Israel.* Such variety between expositors is there in supplying the nominative case in the first clause of the verse, & in the following words also, while some render the particle *כי* *ci*, which joins the two clauses, by, tantummodo, only; others, as ours, by, sed, but; others by, cum, whereas; others by, quia, because: in that also that whereas the

preposition *ב* *b*, is twice expressed in the latter clause, as in *כי* *bi*, and *בעזרעא* *beezreca*, some, as the Vulgar, ours and others, looking on it as superfluous for making the meaning, in the second place quite omit the rendering of it; others in both places render by, *in*, as *ours* in the margin, *in me in thy help*, as Jun. and Trem. also, who for making the sense complete, add here a supply, understanding, *thou shouldstst subsist*, viz. *quum in me in auxilio tuo staturus esses, whenas in me in thy help, i. e. qui sum auxilium tuum, in or by, me who am thy help thou mightestst subsist*; or as *c* others, *est salus, there is help*. Others render it by, *contra, against*; *against me, against thy help*, and then they also add as a supply, *rebellast, thou hast rebelled*. *c* Otherwise yet, some retaining the signification of *in*, because, *non confusus es, thou trustest not, or, non conversus es, wert not converted.* All these seem to make a good meaning. If it be asked which among them all may seem most agreeable to the words. I think there is none of them so necessarily and so undoubtedly agreeing to them, but that it may be excepted against by others, and that there is place for another which may be more expressly answering to them, without need of any supply or wresting any of the words, and in that regard be preferred before any of them; and such I think to be that which is by some learned Jews suggested to us, which is, *It, or this, hath destroyed thee O Israel, because in me is, or was, thy help*: this we have from R. Tanchum thus explaining the words *אמא*

אפסדכי קוניי פי עונדכי *O Israel, my being in, or for, thy help hath corrupted, or destroyed, thee; or this hath corrupted, or destroyed, thee, that I was in thy help, or at hand to help thee, that is, saith he, אנאלך עלי אנ ענאיתי* *דאמא בך איזא הוא הזי אפסדכי ענ אנ* *thy relying on this, that my providence over thee for good, which thou hitherto foundest) should be perpetually continued to thee, hath corrupted thee, that thou wouldst not return to me by repentance, and leave thy rebellions, or wicked ways.* It appears that he taketh *שחית* *schicheth*, the first word, as we have seen most do, for a verb; the second preposition *ב* *be*, in *בעזרעא* *beezreca*, in thy help, he observes to be *f* redundant, the meaning being complete if it were only *ezreca*, thy help, or else that *כי* *bi* *beezreca* should sound the same that *כי* *אני* *כי* *אני* *because I am, or was, in, or for, thy help.* The same exposition is by R. Nissim also, cited by Abarbinel, given, who as he

* Quere nunc quisnam te perdidit. Jun. Trem. b And see Druf. c See Pare. d R. Sal. Pare. e Pare. f L. de Dieu gives other examples in which *כי* is put, although the nominative case only be meant; and see Nold. Concord. yet would the meaning be the same if we should express it thus, *because in me is for thy help, or in that which is for thy help.*

relates his words, expounds it שמה ששחת לישראל הוא השכם שהשם יחנך יהיה &c. *that that which corrupted, or destroyed, Israel, was their thought;* or *thinking, that God would be continually in, or for, their help, in as much as he had brought them out of Egypt, and continually pardoned their iniquities;* so that according to him the words found שחת לך המושבה הזאת שחמיר *this thought hath corrupted thee, or been corruption to thee; or thy destruction (if we take it for a noun) is this thought, that I have been continually in, or for thy help.* And of this interpretation, though he had before himself given another, he saith והנה באמת פירוש נכון *and this is truly a right, or convenient, interpretation.* And so truly it seems to be above any other that we meet with, more punctually agreeable to the words, no way adding to, or detracting from, them, which literally found, *because in me (is, or was) in, (i. e. for) thy help.* I find it not, I confess, followed by any in their expositions, yet in their renderings some of them, while they would follow the letter, are forced to come neer it. Calvin, though in his exposition he go otherwise, yet in the text puts it, *perdidit te, Israel, quia in me auxilium tuum.* The Interlineary though more precisely rendering the words as they are in the Hebrew, *corruptela tua, Israel, quia in me in auxilio tuo, thy corruption, O Israel, (is,) because in me in thy help,* will be the same according to what we observed of the use of the preposition ב in, that as L. de Dieu observes, it doth often serve but to the nominative case, or by making it to sound, *for,* and making it up as Abarbinel doth, כִּי בִי הִכָּה וְהִנְכוּרָה *because in me is strength and power for thy help,* the Vulgar may easily be reduced to it by changing, *tantummodo, only,* into, *quia, because,* and ours by reading *because,* instead of *but.* The MS. Arabick seems so to take it,

افسدك يا اسرائيل الذي بي كانت *it hath corrupted thee, O Israel, that, or because, in me was, or hath been, thy help.*

The LXX here seem somewhat wide from the words, rendering, ἡ Ἰσραὴλ, τίς συνδύσει, *O Israel, who shall help thy corruption?* This rendering of theirs makes some to think, that instead of בִּי bi, in me, they did read, מִי mi, quis? *who?* which if it should be granted, yet would not that make the words to agree; for there would no account so be given of the word כִּי ci. We may rather think, that they reading the words as they are, took

liberty of giving for the meaning, what they conceived them to import, or what they thought would necessarily be inferred from them, viz. that they having corrupted themselves through presumption on God's help and providence, and so deprived themselves of the benefits thereof, should not be able to find any other to help them; which by putting it by way of question, they strongly assert, as it is in the following verse also done. The Chaldee Paraphrast also here takes such liberty to himself, as not much to help us in the literal rendring of the words, he thus giving for the meaning, *when ye, O house of Israel, corrupt your works, the people, or other nations, bear rule over you; but when you return to my law, my word is, or hath been, for your help.* The Syriack with change of persons

ܠܝܫܪܐܝܝܠ ܡܢ ܕܡܝܢ ܐܝܢܝܐ ܠܝܫܪܐܝܝܠ ܡܢ ܕܡܝܢ ܐܝܢܝܐ *perdidi te, O Israel, quis auxiliabitur tibi? I have destroyed thee, O Israel, who should, or shall, help thee?* they may as well as the Greek be thought to have readd מִי mi, *who?* But neither do I think that this conjecture ought to prevaile with us against the ordinary, and I suppose, the unquestionable reading, according to which that interpretation, which in the last place we gave, confirmed by the authority of those two Jewish Rabbins, I doubt not, will on due consideration be looked on as most plain and genuine: and the words so understood, agree with what is said v. 6. and give us thus to conceive of the present condition of Israel, that they having hitherto found God on all occasions ready at hand to help them, had, presuming on his continual protection, corrupted their manners, forsaken him and his worship, and so provoked him to forsake them, and to withdraw his assistance from them, and so laid themselves open to destruction, to those heavy judgments which he had now threatned against them, from which they could not be able to deliver themselves, nor could find any able to deliver them, which is in the next verse plainly declared. That other interpretation which Jerom saith these words to be capable of, viz. *dispercas Israel &c. perish O Israel &c.* seems not to sound well.

V. 10. *I will be thy king: where is any other that may save thee in all thy cities? and thy judges; of whom thou saidst, Give me a king and princes?*

I will be thy king: where is any other that may save thee in all thy cities? &c. Our an-

So must الذي here be necessarily rendred, though otherwise it be a pronoun signifying *that,* or *which.* And so the printed Arab. في فسادك *in thy corruption:* in Cyril *thy dispersion.*

Trem. Cappel.

cienter publickly authorized English translation hath, *I am: where is thy king now that should help thee in all thy cities?* So also that from Geneva as to the distinction of the words, only leaving out that particle *now*, who for explaining their meaning give also this note, *I am all one*, James I. 17. Several other rendrings also of the first word אֵי *ehi*, are there from others, who take it to be a verb of the future tense from הָיָה *hayah*, *to be*, the same that fully written would be אֵי־הָיָה *ehyeh*; some joining it with the following word מַלְכָּךְ *malceca*, *thy king*, so to make a clause with it, as ours do; or else to be a distinct clause by it self, and that other word to be referred to what follows it. Calvin so taking it, as our ancients English, distinguisheth it from the following words thus, *Ero: Rex tuus ubi?* &c. explaining it also by, *Maneo semper idem, & constanter paratus sum me ostendere beneficium erga homines, I remain always the same, and am constantly ready to shew my self beneficial to men*, referring to the same place of James I. 17. Pagnin in that way also, for explication sake, puts in the text it self, *Ero in perpetuum, I will be for ever*, sed rex tuus nunc servet te, *but let thy king now save thee*; which is much the same with Kimchies explication, אֲנִי אֵי־הָיָה קִים לְעוֹלָם *I will be firm for ever, but thy king where is he?* &c. In the same manner seems R. Salomo also to distinguish the words explaining it, אֵי עוֹמֵד מִנֵּה לִרְאוֹת אֵיפָא מַלְכָּךְ &c. *I will remain, or stand, on the other side, or aloof, to see where thy king is, that I may see what will be thy latter end; where is he that shall save thee* &c. ¹ Others rendring it so also as to signify, *I will be*, yet not to be joined with the following word, *malceca*, *thy king*, supply another word from the preceding verses, viz. *ero*, inquam, *leo*, *I will*, *I say*, *be as a lion*, as he had threatened to be to them, *as a lion, a leopard, a bear*.

These all take, we see, the first word for a verb; but others many, of good authority do not so, but only for a word of interrogation. So the LXX πῶς βασιλεὺς, so the Chaldee אַן מַלְכָּךְ כֵּן *where is now thy king, that he may save thee?* the Syriack in the like meaning אֲנִי מַלְכָּךְ, so the Vulgar Latin, *ubi est rex tuus?* which makes some to conjecture, that instead of אֵי *ehi*, they did read אֵי־הָיָה *ehyeh*, which signifies interrogatively, *where?* and that faith Cappellus is a better reading than we now have. But what need is there for him, or any, to say so? Why is it not sufficient rather to note hence, that אֵי *ehi* signifies the same that elsewhere אֵי־הָיָה *ehyeh* ordinarily doth? Sure these authorities

that we have of those ancient Interpreters, may be sufficient for it of themselves. Yet may we add others of Jews, as well as Christians. Abuwalid, Ebn Jannahi that chief Grammarian among the Jews, and R. Tanchum often cited, positively affirm that אֵי *ehi*, whether by transposition of letters from אֵי־הָיָה *ehyeh*, or otherwise, is the same in signification with it both here and v. 13. Amongst Christians, Drusius prefers it before any other, and thinks it confirmed by the word אֵפָא *epo* being joined to it, which is usually joined with אֵי־הָיָה *ehyeh*, and adds Emphasis to the interrogation, making it to sound, *ubi nunc?* or, *ubi jam? where now?* Mercer is likewise for that rendring of the Ancients, and censures the rendring of it by, *ero*, saying of it, *friget, that it is a cold interpretation*. Cocceius also rendring it, *ubi est rex tuus, ubinam?* faith, *non potest verti, ero rex tuus, that it cannot be rendred, I will be thy king, quia epo ubinam nihil sit ad rem, seeing then there would be no place for epo, now*, and it would be said, *I will save thee*, not, *let him save thee*, nor would there be any good dependance or connexion of the words, *and thy judges*; withall the words, which are a commination, would be turned into a promise. As for that rendring of some who render, *sum*, *rex tuus ubi?* *I am, where is thy king?* it is, he sharply faith, *phraseologia insolens & inepta, an unusual and inconvenient expression*.

These authorities, I suppose, are sufficient to prove that here is no necessity of feigning a various reading, because the LXX and Vulgar Latin render that by *where*, which others render by *I will be*, or *I am*. As to the matter or passing judgment betwixt such rendrings, that way by making it a particle of interrogation hath, we see, as great authorities as well may be; yet Tremellius having considered it, judges it a better way, and more agreeable to the distinction of the words, which the accent in the Hebrew requires, to render, *ero rex tuus, I will be thy king*, and so to look on the following words as importing, *where are those whom thou wilt oppose against me, that they may protect and save thee?* as if he did here assert his right of dominion over the Israelites, though they had fallen off from their obedience to his law, so that he derides as well the folly, as the wickedness of their confidence, in that they opposed the power of their Idols and confederates against all the threats of God; as if he should say, 'Although they have cast off the yoke, although they have given themselves up to other Gods, and addicted themselves to the service of men, yet shall they know that they are under my hand and power, none shall take away the right of my

* So Munst. ego ero firmus. ¹ Pare.

'kingly power, which I acquired by re-
'deeming Israel. Capito is much of the same
opinion. *Because they rejected the Lord that he
should not rule over them*, he asserts his kingdom,
sum. vel. ero, *I am, or will be, thy king*; nam
huiusmodi verba absoluntur à tempore, for
such words are indifferent as to any time. The
same way of rendring we see that our last
Translatours choose and prefer, and we may
take them either in that sense mentioned, or
else so as to mean, *if thou wouldst return unto
me, I would, or will, be thy king and savior,
otherwise, where is now any other to save thee?*
let him appear. A different interpretation
from any of these which we have seen, the
MS. Arab. hath, who rendring

هنا حتى يغيثك في كل بلدانك
این حکماک و c. *I will be thy king, here, that
he may help thee in all thy cities, or countries,
and where are thy judges of which thou saidst
اجعل علي set over me, or I will set over me,
a king and princes, thus in a note gives his
قوله انا ملوکך یرید به این meaning
الذي كان يقول لك انا اكون ملوکک
by what he saith, I will be thy king, he means,
where is he that said to thee, I will be thy
king.*

This great difference is here concerning the
first word of this verse, that being any way
settled, the scope of the following is plainer,
and such as will agree with any of the mean-
ings given to that, as being to declare the
helpless and perplexed condition that Israel
had now brought themselves to, whether they
thought still to find help from God, whom
they had rebelled against and forsaken, or
from any other, they were in both vain. God
will not continue to help them, no other can.
Both are intimated in the manner of the ex-
pression; that he will no longer help them,
by his sending them to others; that others
cannot, by his deriding their vain trust on
them, whether it be rendred as it is by the
Vulgar, *where is thy king? now especially let
him save thee in all thy cities*; or as by others,
where is thy king now, that he may save thee? &c.
or to the like purpose; or as by ours, *where
is any other that may save thee in all thy cities?*
the sense of all will be as we said, that he
having withdrawn his help from them, as he
manifestly intimates he will do, and distresses
every where in all their cities having befallen
them, or being like to befall them, there is no
other in whom they might place their confi-
dence, whether King or Judges, or any
Rulers or Magistrates, that under that name

may be comprehended; which he describes
by saying, *of whom thou saidst, give me a king
and princes.*

Here may seem respect to be had to the
Israelites asking of old a King, 1 Sam. 8. 5.
where the Elders of Israel being gathered to-
gether, say unto Samuel, *Make us a king to
judge us like all the nations*, by which desire of
theirs God saith, they did not reject Samuel,
but him that he should not reign over them
v. 7. and so bent were they on this, that
though Samuel urged all arguments he could
to dissuade them from it, nevertheless they re-
fused to obey his voice, and said, *Nay but we
will have a king over us, that we also may be like
other nations, and that our king may judge us,
and go out before us, and fight our battels*,
v. 19, 20. And v. 22. it is said that the Lord
had Samuel hearken unto their voice, and
make them a king: and so he did, and ever
after they had a king; at first one over the
whole twelve tribes, and after the rent in Re-
hoboams time two, one over two tribes, an-
other over the other ten, and so was it with
them at that time when this was spoken.
What they expected from their king, ap-
pears from their own words, viz. that he
should judge them, and go out before them,
and fight their battels, which and whatsoever
else they could expect from him, will be com-
prehended under the words here used of
saving them in all their cities; but how vain
they were in this expectation, God having
withdrawn his help from them and their king,
appears by putting it to the question, *where
is he that may save thee, either king or judge,
of whom thou saidst, give me a king and princes?*
which question plainly includes a denial of
power in any of them to do it, and is a de-
riding of the vain confidence of the people in
trusting on any of them for safety. In the hi-
story above cited there is mention only of
a king, not of judges and princes, which are
here joined with him; but this shews that in
their petition were implied princes and judges,
with other like officers of state and govern-
ment, by which the kings of other nations
to whom they desired to be like, did at home
rule their people, and at home or abroad wage
their wars: they had now all these, yet can
none of them, or all together, save them. It
was that which, when upon their instance God
had at first granted them a king, Samuel told
them, that if they would fear the Lord, & serve
him, and obey his voice, and not rebel against
the commandment of the Lord, then should
both they and their king continue following the
Lord &c. 1 Sam. 12. 14. but if they should

^m J. H. Urf. seems to take much the like meaning, *Ero rex tuus, ille: quum jam tot annis vi & ferro intrusisti,*
postea ut populum haberet obsequentem. nihil non molitus, pactus, pollicitus est; ubi ille? viz. their last king Hosea.

ⁿ Jun. Trem. render it *vindictas*, Pisc. per *judices intelliguntur hic, ipsi reges*; and see Druf.

rebel against the commandment of the Lord, and do wickedly, *then the hand of the Lord should be against them, and they should be consumed both they and their king*, v. 15, and 25. And this is the condition that now for their wickedness is like to befall them and their king, all events and success of things, which concern them both, being wholly disposed of by God, and neither by any power in their king or themselves to be hindered, which the next words give us further to consider.

V. 11. *I gave thee a king in mine anger, and took him away in my wrath.*

The words in the Hebrew are *אֶת־לֶךְ מֶלֶךְ אֶת־נָאֵם לְעַמִּי כְעֵבְרָתִי* *Etten leca melec beappi veekkach beebrati*, in which *him*, which ours put in after *took*, is not expressed but supplied, as looking on the word *king*, expressed after the first verb, to be necessarily understood also after the second. But here is farther observable, that the verbs in the Hebrew are of the future tense, so that they would literally sound, *I will give*, and *I will take*; and accordingly they are by some rendred, as by the Vulgar Latin, *dabo*, and *auferam*: and then sound as if they were spoken of a thing that was to be done, a king that was yet to be given; which cannot properly be taken of any king of their own nation, which had already been given them. Drusius thinks it may be meant of the king of Assyria, whom in his anger he would make to have dominion over them. But this is by others excepted against, in as much as the following words, that he would *take him away in his wrath*, cannot agree to him, seeing the taking away of him would not have been a sign of wrath toward Israel, but a thing most acceptable to them; unless the first that was to be given being understood of the king of Assyria, the second that was to be taken away should be understood of Hosea the present king of Israel.

* Others that the notion of the future tense may be retained to the verbs, look on the words, though referring to an history of things long since in part past, yet so ordered, as if they had been then spoken, when those things were all yet to be done, and to be as it were what then God answered or resolved, when they said, *give me a king or princes*, viz. *P* as if at that time he had said, *I will give thee a king in mine anger, and will take him away in*

my wrath; both which they take to have been fulfilled in Saul. That God gave him in anger is manifest by what hath been already mentioned of the story, and that they were made sensible of it, appears by what is farther recorded of those unusual storms of thunder and rain in the day of their wheat harvest: even for that end, as Samuel tells them, it was that they might perceive and see, that their wickedness was great, which they had done in the sight of the Lord in asking them a king, 1 Sam. 12. 17, 18. which they could not but at the sight thereof acknowledge, as they did v. 19, all the people said unto Samuel, *pray for thy servants unto the Lord thy God that we die not, for we have added unto all our sins this evil to aske us a king*: and that he took him away in his wrath, the history of his destruction makes likewise evident, which is in the c. 31. 7. of the same book, where it is likewise said after the description of his sad death, *that when the men of Israel saw that the men of Israel fled before the Philistines, and that Saul and his sons were dead, they forsook the cities and fled, and the Philistines came and dwelt in them*. So far was it from what they promised to themselves, that their king and princes should defend them in all their cities. Nor was it therefore likely that those that they now had, should do more for them. This way of exposition of the verb by the future tense doth Ribera commend and prefer before any others, although he do not understand the word only of Saul, but the first concerning the giving of a king, of him, and the following which concerns the taking away a king, of other kings, and particularly of the last, Hosea, who was then king when they were carried captives: although he say, that it may be understood of other following kings as well as of Saul. As if God should say, that they having been urgent on him to give them a king, it should repent them of their request, in as much as in those times, when they had most need of the help of kings, he would give them such ill ones, which should be pernicious to them, and such as he would quickly take away, as Zacharia, Shallum, Menachem, and others, as appears in the history 2 K. 15. In the future likewise doth the MS. Arab. render the verbs *اولي عليك ملك بغضب واسبي برغمي* *I will set over thee a king in anger, and I take, or carry captive, in my wrath*. So Castalio, *regem tibi & iratus dabo, & saviens auferam*. But others think it more agreeable to the place and meaning to render them, according to

* Riv. * Ar. Mont. P Jerom reports it as from Jews, *Ex tempore quo dicebas, da mihi regem & principes, ego tibi respondebam per Sam. quod daturus tibi essem regem in furere meo, & ablaturus in indignatione mea.* ⁹ He adds a note that he renders *אֶת־נָאֵם* *I will take*, by *אָסַבִּי* as taking it to be in the same signification as in *וַיִּקְחוּ אֶת־כָּל־* *רכוש סדם* and they took, i.e. took away all the goods of Sodom, Gen. 14. 11.

that promiscuous use of tenses which is usual, at least the first verb, in some preter tense, *I gave*; for they that agree in that, do not as to the second so fully accord; some rendring that also in the preter tense, *I took away*; others in the future, *I will take away*; and some render both in the present tense, do, *I give*, and, recipio, *I do take*.

Among those that render both in a preter tense are the LXX, *καὶ ἔδωκα σου βασιλέα ἐν ὀργῇ μου, καὶ ἔλαβον ἐν τῇ θυμῷ μου*, and *I gave thee a king in mine anger, and had (him,) in my wrath*, or as other copies, *ἀνέλαβον*, which may be rendred, *† sustinui*, patienter tuli, *I suffered*, or *patiently did bear*; which would make another sense than is usually given of the word *אָקַח* *ekkach*, which signifying in general *to take*, is here usually understood of *taking away*; as if it were meant, that as God gave them a king in anger, so he did also suffer him to continue only in anger and wrath, and for evil to them. But Jerom notes that generally Interpreters did yet here render it by *abstuli*, which is the same by which most do also render the Hebrew, *ekkach*, though, as we said, signifying generally *to take*, yet as the MS. Arab. notes, used also for *taking away*, as Gen. 14. 11. Amongst those also that put both in the preter tense is the Chaldee, *מִנִּיתִי עָלָי מַלְכָּא בְּרוּחִי וְאַעֲרִיתִי בְּחַמְתִּי* *I did set over thee a king in mine anger, and removed, or took away, [him] in my wrath*; the Syriack likewise *ܐܬܬܝܬܝܢ ܠܝ ܡܠܟܐ ܒܚܝܬܝܢܐ* to the very same meaning. The printed Arab. also which follows the Greek, instead of *καὶ ἔλαβον*, hath *قَبَضَ*, which the Latin renders, *& prehendi eum in furore meo*, of which word of his, I think, we may note that as it signifies *to lay hold on*, so perhaps it may denote *to take away by death*, in as much as that word *قَبَضَ* *kobeda*, in the passive voice, signifies *to be dead, taken hold on, or taken away by death*.

The same way of rendring both verbs by a preter tense follow also divers modern Interpreters, as Pagnin, the Tigurine and Munster, Calvin and our English, both ancienter and new. According to these if it be demanded what king is said to have been given in anger, who to have been taken away in wrath, if it be said that it was Saul, according to what hath been said of him in that former way of Arias Montanus, it may seem to hold of him; he was long before this was spoken both given and taken away, and in both were signs of God's anger and displeasure: yet doth not this satisfy all, and there is difference about it. *†* Others therefore understanding the first of

Saul, as given in anger, in the second place understand Zedechiah the last king of the Jews as taken away in wrath. Against this may be, and is, objected, that however the first may be well understood of Saul, who was king over the whole twelve tribes, yet the second cannot be properly meant of Zedechiah, who was king only of the two tribes, Judah and Benjamin, seeing what is here spoken concerns particularly the ten tribes of Israel, which objection likewise lies against understanding in the last place Josiah, whom *†* some also name: and therefore others look as understood Jeroboam the first, whom God gave in displeasure *†* against Solomon, and he also may be said to have been taken away in wrath, his family being destroyed, as Abarbinel notes, and Hoseah the last king of them. But against this likewise may be excepted, if the word be rendred in the preter tense, because when this was spoken Hoseah was not yet taken away: which objection may be solved by saying, that the preter tense, according to the frequent use of Prophetick language, is put for the future, to denote the certainty of the thing to come, as sure as if it were already done; or else by taking, *abstuli*, *I took away*, to denote as much as, *†* *auferre decrevi*, *I have determined to take away*; or indeed by rendring it as in the Hebrew it literally sounds, by the future, *auferam*, *I will take him away*.

All such scruples are avoided by another way which others take, *viz.* by not looking on the words to respect only such or such a particular king, but the whole succession of the kings of the ten tribes, and the condition that Israel was in through the often change of them, and the unsettledness of their kingdom under them, and the certain destruction which by that means they should ere long be brought to; so that it should appear, that as their kingdom was given in God's anger against Solomon, so it should be taken away in *†* greater anger against them for their continuing in Idolatry and other wicked courses, according to that threat from God above cited. This meaning Grotius thus expresseth, *dedi jam sapius, id est, iratus peccatis vestris, sivi vos per seditiones ac caedes mutare reges pro libitu*, i. e. *I gave thee a king, i. e. I have often given, i. e. being angry for your sins I suffered you by sedition and slaughters to change your kings as you listed, and I will take away, viz. per Assyrios, by the Assyrians, who should take away their last king, and put an end to their kingdom*. This meaning Junius and Tremellius giving, render (as we said) the verb in the present tense, *do tibi regem*, *I give thee a king in mine anger, & recipio eum, and take him away in my wrath*, adding their

† Nobilius. *†* *יש מפרשים*, there be who so interpret it, saith Kimchi. *†* Dr. Stokes. *†* 1 K. 11. 9. &c. w Brenn. *†* So the word *עָבַר* is looked on to denote, such as, *medium transit*, Drus. &c.

note, Jam vides ut reges tibi paulo momento obtrudam & detrudam arbitrato meo propter indignationem meam, thou already seest how I set up kings over thee and put them down at my pleasure through my wrath, for in those times, mutationes fuerunt quamplurimæ regum in Israele, there were very many changes of kings in Israel, as appears 2 Kings c. 15. and c. 17. So that it is not ill by ^y some explained, dare vobis soleo, I use to give to you, and take away from you, a king in mine anger. Which way soever of these the words be understood, and of what kings soever among them, the thing inferred is still plain, that Israel having rebelled against God and forsaken him, do in vain either expect that he should continue to help or defend them; or rely on any other for help and defence. They seem to rely on this, that God having given them a king, he had by this obliged himself to protect then their king, and they might confide in him for safety, as given them for that end by God; but he sheweth them that this was no assurance to them of defence, his giving them first a king was no token of his favour to them, but a thing though extorted from him by their instance, yet accompanied with his displeasure. He had promised indeed by the mouth of Samuel, that notwithstanding their folly in that their first request, he would, if they should faithfully for the future serve and obey him, make their king a blessing to them, 1 Sam. 12. 13, 14. but withall threatned, that if they shou'd still do wickedly, they should be consumed both they and their king, c. 16. 25. so that it should appear that his first gift was accompanied with displeasure, and his taking it away, with greater, leaving them open to the assaults of their enemies without any to save them. From this scope of the words we should not recede, as neither from the propriety of them, if we should read or understand, I can give thee a king in mine anger, and take him away in my wrath, and so will it warn them that they are vain in thinking the power of their king shall save them, when God will withdraw his help from them and their king. This effect of God's wrath, why Israel now grown to the height of wickedness by their long continuing in Idolatry, should expect to have made good against them, the next words declare.

V. 12. *The iniquity of Ephraim is bound up: his sin is hid.*

Usually such things as are bound up or tied together, and hid or laid up in some safe

or secret place, are not neglected or forgotten, but therefore laid aside that they may be, when occasion shall serve or require, forthcoming and produced. God therefore in these terms expressing his dealing with Israel as to their sins, manifestly declares that though his judgments threatned to them for their sins do not presently seize on them, yet this ought not to make them grow secure, as if he were not regardfull of their doings, or did not see iniquity in them. However he seem to connive at them, or bear with them for a while, yet their iniquity is well known to him, and not forgotten by him; it is as a thing bound up and kept close with him, which he will in due time discover and bring to light, and by his punishments inflicted on them for it, make known and evident, that he did all along know it. The folly of men (such as that of Israel is intimated to have now been) in thinking that ² because sentence is not executed speedily against their evil works, they may securely run on in doing evil, as if God were either pleased with their doings, or did not ³ see or take notice of them, and what will be the ill consequents thereon, is well expressed Psalm 50. 21. *These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thine eyes.* The expressions here used, may be illustrated by the like Deut. 32. 34, 35. *Is not this laid up in store with me, and sealed up among my treasures? to me belongeth vengeance and recompence, their foot shall slide in due time &c.* and Job 14. 17. *my transgression is sealed up in a bag, and thou sewest up mine iniquities.* The meaning of the verse in this way is perspicuously given by the Chaldee Paraphrast גנייון חובי כיר אפרים נטירין לאתפרעה כל חוביהון the sins of Ephraim are laid up, or ^b treasured up, they are kept that vengeance may be executed, or that I may take vengeance, on all their sins. To the same purpose do other of the Jews expound it; so Aben Ezra by צרר tsarur, is bound up, saith to be meant הוה כלבי לא אשכחנו הוה כלבי לא אשכחנו It is in my heart, I will not forget it, or him, as they have forgotten me, v. 6. So Kimchi also שמור הוא אצלי &c. It is kept with, or by, me, as a thing that is kept in a bag, according to that expression in Job forecited, and by the iniquities and sins, he saith is meant, the iniquity of the calves, which they committed in worshipping them. The MS. Arab. renders it by a word of the same root with the Hebrew מצורר נדב ארם מזכורה ^c خطية the iniquity of Ephraim is bound up, his sin is hid in remembrance; for as צרר tsarur,

^y Tarnov. ² Eccl. 8. 11. ^a Ps. 73. 11. ^b The same word is in the Chaldee used Deut. 32. 34. compare Rom. 2. 5. and James 5. 3. ^c Madheuration, so I take it to be, though in the Hebrew characters it might seem to be מדרורה madheuration.

in Hebrew, so also is *סָרַר* *tsarar*, or *סָרָר* *sarra*, in Arabick, to knit, or bind up, as any thing in a purse or bag; as also in Syriack, *ܣܪܪ* *tsar*, whence the Syriack Interpreter also here putteth *ܣܪܪ* *tsarir*. R. Tanchum rendring it by *סָרַר* explaineth it by a convenient word *מִבְּרָר* *mohassal*, which will import both what is gathered together, and also what remaineth, or what is produced and made present, or manifest. He would have *סָרַר* *tsarur*, here to be of the same notion which the root hath Prov. 30. 4. *מִי צָרַר מִיָּם כְּשִׁמְלָה* which ours render, *who hath bound the waters in a garment?* The same meaning do both the Vulgar Latin and Jerom's Commentary, with most other of the Latin and other modern Expositors, give; the Vulgar rendring, *colligata est iniquitas Ephraim, absconditum peccatum ejus*, to which our translation word for word agrees, and others though differing in words, do in meaning most of them agree; as whether they render the first word by, *ligata, obsignata*, or *constricta*; or as Junius and Tremellius, *servatur in fasciculo*, or the like. They manifestly concur both in the signification of the words, and in the import of them, that it is to ascertain, that though their sins be yet unpunished, and therefore seem to them to be not taken notice of by God, or forgotten, yet the matter is far otherwise: he knows them, and remembers them all, and will after his long forbearance in due time bring on them what they have deserved.

They likewise agree as to the person by whom their sins were bound up and reserved, in memory, viz. that it is God: and this as it is the most obvious and by most embraced meaning of the words, so seems the most genuine, yet are there who choose another. The occasion is not from any dubiousness or difference in the signification of the words which are expressed, but from a different supply or assignation of the person to whom they are to be applied, and by or with whom the iniquity and sin of Ephraim are bound up and hid, which is not expressed. He according to the former way (as we have seen) is God; according to these, Ephraim himself: which difference in assigning the person will also necessarily cause a different meaning of the words. According to the first they will import a concealing of their sins by God, so as not at present to take notice of them, but yet keeping them in mind, so as afterwards to take account of them. According to the second, an hiding them so as to hope that they shall not at all be taken notice of. The meaning therefore in this way by them given, is, that

Ephraim wraps up and conceales his iniquity, and hides his sin, so flattering himself that no iniquity should be found in him, c. 12. 8. wherein how he deceives himself, the next verse will shew, wherein is declared how it will at last necessarily be brought to light. This way among the Jews Abarbinel, though having mentioned the former, prefers, and among Christians, Rupertus, and Arias Montanus. Not far from these seems to be the interpretation of Castalio, *Ephramitæ arctum crimen, intimum peccatum est, the fault of the Ephramite is close [joined to him,] his sin very inward*; only that whereas they express his concealing or keeping close of it, he seems to express withall his love and affectionate adhering to it.

At a farther distance yet from what we follow, seems to be the rendring of the LXX, who according to the reading in most copies, render the word *סָרַר* *tsarur*, by *συσσώβη*, which is by Nobilius rendred, *conglobatio, a gathering round, or in a round, together*, and so may answer to the noun *tsaror*, as it is taken for, *fasciculus, a bundle*, or the like, rather than to the participle, *tsarur, bound up in such a bundle*. But those copies then differ among themselves, some reading (as the London Polyglot following the Roman copy) *συσσώβη* in the accusative case; others *συσσώβη* in the nominative. If it be put in the accusative case, some verb must be understood, which must as so govern it, and without some such understood cannot begin a sentence, as in that edition it is made to do; and therefore Cyril so reading it, makes it not to begin this, but to end the preceding verse, and to be governed of *ἔργον*, viz. thus, *ἀλλ' ἐν ὀργῇ καὶ θυμῷ σου ἐργάσῃ*, which the Latin Translator of him renders, *Sed in ira dedi principem, & habui in furore meo congregationem iniquitatis, but in anger I gave a prince, or governor, and had in my fury a, or the, congregation of iniquity*. Others, that it may the better begin a verse, read it in the nominative case, *συσσώβη*, so as to sound, *a gathering together, or knot of iniquity is Ephraim*, as if they were *for* their abounding in it so termed, as much as to say, as Theodoret explains it, *ὅτι ὁ Ephraim συσσωβήσκει ἀδικίας &c. that Ephraim heaps up iniquity, and continually increaseth it, following ill counsel*: and by their sins being hid, he thinks meant, that sin is wholly fixed in him. Or what if it may sound, *there is a bundle, or gathering together, of the iniquity of Ephraim?* So would it be much in sense the same as to say, *the iniquity of Ephraim is knit and bound together in a bundle*. Some copies instead of it read *συναγωγὴ*; the ancient Latin version of it, *congregatio*, may accord

with either. The printed Arabick, which as hath been more than once observed, follows in these books the Greek, seems to have read here otherwise than any of the known ordinarily copies do, expressing a preposition which is in none of them extant, while what they read *συμφων*, or *συμφωνω*, he renders *بِتَصْرِفِهِ فِي الظُّلْمِ* which the Latin Translator renders, *propter sceleratam vite rationem*, leaving out the affixe, *ejus*; we may render it, *for his exercising himself in injustice, or iniquity*, i. e. his wicked or injurious conversation. He seems to distinguish the words as Cyril above cited doth, and to refer these words to what was before said of the king, *وقبضته بغضبي* and *I took him in mine anger*, viz. because of his wicked conversation, and then will follow as a distinct clause *اَفَرَدِمَ عَفْوًا* *Ephraims sin is hid*, or else they may, being severed from the former, but not so plainly, make one clause with it, *because of his wicked conversation Ephraims sin is hid*.

This variety of reading in the Greek makes a confusion, and leaves it doubtfull what they meant; but we need not be solicitous about it, having from the versions which more exactly follow the Hebrew, a much more perspicuous meaning, especially from the first way which we have seen, according to which we have a plain passage from this verse to the next, and an evident connexion between them. If the iniquity of Ephraim be bound up^f with God, not neglected nor^e remitted; if their sin be hid, and reserved, and treasured up against the day of wrath Rom. 2. 5. it cannot but be expected, that in that day, in the time b God appointed for the revelation of his righteous judgment, who will render to every one according to his deeds, they should be laid open, and the punishment which was not inflicted for them singly, be inflicted for them all together in a severer manner and measure, The certainty of which punishment, and the nature of it, is in the next words declared. Much the same connexion will be also between the two verses, in the second way of expounding this first, which we saw to understand the words of Ephraims own hiding and concealing his sins: their folly therein shall be manifested by such punishments, whereby what they thought to keep secret, shall one day to their greater shame and sorrow be necessarily discovered.

V. 13. *The sorrows of a travailing woman shall come upon him, he is an*

unwise son, for he should not stay long in the place of breaking forth of children.

The sorrows of a travailing woman shall come upon him, &c. In these words is described the punishment by which the continued sins of Ephraim, though for a while winked at by God, and by himself, as he thinks, kept secret, shall be manifested, and his folly in not seeking to prevent that punishment, or without delay to free himself from it by timely repentance, declared. The first is set forth by comparing it to, or calling it, *the sorrows of a travailing woman*, or *woman in travail*, which argues it sudden, unavoidable, and great or grievous. Such are confessedly the pains of a woman in travail, and they are often therefore used to express by comparison to them any such great calamities or afflictions, which suddenly and unawares seize on any, so as they cannot avoid or escape them, nor be well able to endure them. So, often in the Old Testament, as Jer. 4. 31. c. 30. 6. c. 49. 24. and c. 50. 43. Mic. 4. 9, 10. Pf. 48. 6. and in the New also, as the 1 Thess. 5. 3.

The second, to wit, their folly in their not seeking speedily to deliver themselves from such grievous things as they had made themselves liable to, by removing the causes thereof by undelaid repentance, is described by comparing them to *an unwise son*, a silly child, which *staieth long in the place of the breaking forth of children*. Should we suppose a child in the womb capable of understanding what concerned his welfare, and able to contribute to it, he would be thought very foolish, if he should voluntarily, when he is come to the birth, stick in the passage, to the endangering both of himself and his mother. It is so with them, they should have so much understanding as to consider what is for their good, and seeing there is no other way for safety to them, get out of their sins, the cause of such miseries as are on them or threatned to them, by repentance, compared to a birth, and the difficulties of it. Their delaying to use that means, shews them to be very foolish, (so *not wise*, seems to denote, most contrary to it,) as simple as a poor child, that strives not to get out of the straits of the womb; yea worse is their folly, as being voluntary and contracted, whereas that of the poor child is natural and necessary. Or we may say by, *he should not stay*, to be meant, ^h that if he did seriously repent, he should quickly be delivered from the straits in which he is. The word *should*, by ours used seems to leave it ambi-

^f Apud me, Pag. ^e Ligata peccata dicuntur quæ non remissa in pœnam retinentur, as Matt. 16. 19. River. Druf.

guous, but it is plainest to understand it as, *would, i. e. ought not to stay, or would not choose to stay*, as our other English translations render it, *else would he not stand still at the time of birth of children*, as the B. Bible, or *at the time, even at the breaking forth of the children*, as the Geneva English; for it seems to lay the fault in this, that they did choose so to stay: and well may our later translation rendring it by *should not stay*, be taken in the same meaning as such as in Latin render it, *staret, or stetitset*, all shewing their great folly in the delay of their repentance. This is the interpretation of the words, and the exposition of them, according to our translation, and such others who follow the first way of exposition of the former verse, and render this as ours do, or others who agree with them in the scope, though perhaps something differing in their expressions.

There seems to be here for setting forth the state and condition of Ephraim, a double comparison of them. First, to a mother, or woman in travail; secondly to a child coming forth of the womb: for the making of which more plain, some look on the whole common wealth, or people of Israel compared to a mother, the single persons to a son or child. By naming them a son, Aben Ezra and Kimchi think denoted their posterity *הדורות הבאים* the generations to come, that they should continue in their fathers folly, or that they, though they saw what great evils had befallen their fathers for their sins, would not yet grow wise, nor consider that their fathers had by their iniquity been brought into affliction, nor did turn from their doings, but did evil as they had done; whereas if they had been wise, they would not (or should not) for so much as one hour have remained in such straits: for as soon as they had returned to the Lord, they should have been delivered from them, or, they would speedily therefore have turned to him, and been like a sprightly child, which quickly without delay gets out of the womb, and so have been freed. To this purpose Kimchi.

This exposition which we have given, agrees well with our translation of the words, which seems to be very proper and agreeable to the original Hebrew: yet are there who otherwise render the words, and therefore also suggest something different expositions, of which because of the authority of the Authors, it may seem necessary to take notice, that we may see what grounds there are for such differences. As to the first words they do well all agree, viz. *חבלי יולדת* cheble yoledet, the sorrows of a travailing woman, only that the LXX render, *ὡς μαρτύρια*, and so the

printed Arabick *مثل التي تلد* and so the Syriack also *as of her that bringeth forth*, or is in child bearing, with the addition of the particle of likeness, *as*. But then as to the following words, wherein the Hebrew is *הוא בן לא חכם* hu ben lo chacam, he is a son not wise, or an unwise son. The LXX render *ὅτι οὐ σοφός ἐστι* quia non sapiens, and the printed Arab. *هذا ابنك العاقل* this (is) thy wise son, * omitting the negative particle *lo*. The way to make this agree with the Hebrew and others is, either by reading it by way of interrogation to Israel, *is this thy wise son?* as Theodoret will have it; or else by way of Irony, *this is thy wise son*, as Cyril: so that the meaning will be, that he is certainly unwise. Then the following words *כי עת לא יעבור במשכן בנימין* ci et lo yaamod bemishkan beniamin, by ours rendered, *for he should not stay long (or a time, marg.) in the place of breaking forth of children*, they render, *שכן * וְכֵן יִהְיֶה* or as other copies, *שכן כֵּן וְכֵן יִהְיֶה* in our text *tenen*, where the newer Latin, *quia non subsistet*, but the ancient Latin, *quia nunc non sustinebit, because he shall not, or now he shall not, subsist, or endure in, the breaking forth of children*. So the printed Arab.

من اجل انه لا يقوم في انكسار الاولاد quia non stabit in contritione filiorum, because he shall not stand in the breaking of children, omitting *nunc*, now, or ought which should answer to the Hebrew *עַתָּה*, a time, rendered by ours in the text, *long*. By this unwise son, whom they so think ironically called wise, Cyril thinks to be meant Hosea, their last king, whom they thought wise, who by breaking faith with Shalmaneser king of Assyria, and seeking help from the king of Egypt, brought upon them such destruction under which neither they, nor he himself, could stand.

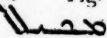
The Vulgar Latin rendring the first of these words more expressly according to the Hebrew, *ipse filius non sapiens*; in the latter agrees with the Greek, *nunc enim non stabit in contritione filiorum*, for now he shall not stand in the contrition (travailing, or breaking) of children; which I think will be plainer than what the Doway hath, *for now he shall not stand the confractio of the children*, which at the first hearing, as the Greek likewise, doth seem to give this meaning, as by some after Hierom explained, *cum filii ejus, i. e. ejus populus conterentur & occidentur ab hostibus, non stabit, i. e. non poterit ferre, when his children, i. e. his people, shall be broken and slain by the enemy, he shall not stand, or he shall not be able to endure it; or, non poterit re-*

* Per. à Fig. Zanchi, Rivet. * Yet Druf. conjectures they rendered it *et not*, which was corrupted into *Cæthine*, which seems more probable than to say with Cappell. that instead of *לֹא* in the Hebrew *non*, they did read *לָּ* tibi, to thee, or thine. * So Polyg. Lond. from the Roman copy. * Druf. * Ribera.

sistere adversariis, shall not be able to resist his enemies. With this much seems to agree for the sense the MS. Arab. طلق النفسا يجي عليه هو ابن ليسه حكيم فان يجية زمان الذي لا يثبت في مشبر الزمان the sorrows of a travailing woman shall come upon him, he is as an unwise son, for the time shall come on him, when he shall not stand firm in the birth place of children: and among the more modern, that of Castalio, Eum parientis dolores invadent, filius est insipiens, sed erit cum non manebit in angustia parienti, the sorrows of a woman in child-birth shall come upon him, he is an unwise son, but there shall be a time, when he shall not endure in the distress of bringing forth, i. e. as in a note he explains it, such anguish as is of her that bringeth forth, cum foetus est in uteri faucibus, when the child is in the straits of the womb. But as to the letter of the Vulgar, there are observable in it some differences from what ours and most other modern Translators give in their renderings; as first, that whereas the Hebrew word עת eth, signifies time, indefinitely, but as the scope seems to require, some, as ours, render it long; others, tanto tempore, so long a time; others, diu, long; others taking in the signification of the negative לא lo, not, which is joined with the verb יעמוד ya'omod, shall, or should stand, minimo tempore, or, tempore parvo stetit, he would have staid a very short time; others, tempore opportuno, a convenient time, i. e. when it is convenient for him to go forth; others, ad tempus, or per tempus, or tempore, as ours in the margin, a time, or, horam, for an hour, all to the same purpose: all seeming to look on עת eth, as a noun, with a supply of a preposition, and understanding an adjective expressing the quantity thereof, that (as the Greek of some copies) renders it by, nunc, now, which being the proper signification of עתה atah, causeth some to think, that they did so read here, viz. not עת eth, but at, or עתה atah. But there seems no necessity of so thinking, the noun עת eth, may be rendered, at this time, or at that time, which will be equivalent to now, as denoting the time then instant. We cannot say therefore that they did read one for the other, but we may say that they took one to signify the same with the other, as Tremellius saith. Secondly whereas what others render, staret, or stetit, or maneret, he should, or would stand, or have stood; as of what should have been done by him for preventing evil or freeing himself from it, he renders in the indicative

mood, non stabit, shall not stand, as denoting what condition he should certainly be in, and not be able to free himself from it. By both he is upbraided with folly, who would not prevent that which he was not, or should not be, able to stand under.

Thirdly in that he renders במשבר בנים bemishbar banim, which ours render by, the place of the breaking forth of children, and others expound the womb, or the mouth of the womb, or the like, by, in contritione filiorum, concerning which, I think, need no contention to be made: the noun being from the root שבר shabar, which signifies to break, may signify either what happens, or the place where, or time when, it happens. From that root we have the noun משבר of two forms, mashbar and mishbar, though well agreeing in signification, in both the notion of breaking being conspicuous, however they be rendered. The first occurs 2 Kings 19. 3. where we read באו בנים עד משבר bau banim ad mashbar, where ours render, the children are come to the birth, but the word literally, as in the Interlin. rendered, sounds, ad rupturam uteri, to the breach of the womb; though by some expounded الفلج الكرسي التي ولد عليها المرأة fella p. r. turientis, the chaire on which a woman brings forth; or as Abuwalid مسقط الولد على الأرض the place where the child falls on the ground at its coming forth, so called also in Arab. مشبر, and in Chaldee מתבר. The second form mishbar, we have as here, so in several other places, in which it is usually translated waves, as so called from their breaking and daing one against the other, or for their breaking of ships &c. but here it appears to be otherwise taken, by its being restrained by the word בנים banim, children: it must be somewhat pertaining to them or their condition, and is therefore so translated by ours and others, as to denote that place wherein the child is in straits and danger being bruised and crushed, or that place which is broken for and by the coming forth of the child. Pagnin for that respect rendering it, vulva filiorum, as thinking it more particularly to express the word than the more general term of contritione, which the Vulgar useth, is sharply censured by Ribera, who will not allow the word mishbar so to signify, though he allow mashbar so to do, but to be better rendered by contritio, as that is frequently taken in that Latin translation for some violent and great calamity. But he is again by others censured for this, and the way of Pagnin and other mo-

^m Jun. Trem. ⁿ Tig. ^o Trem. ^p Capp. ^q Cedr. ^r Munster. ^s Interlin. Druf. ^t Capito. ^u As also the Syr. ^v  now. ^w Druf. Capp. ^x See Tremel. ^y As likewise Is. 37. 3. ^z R. Tanchum. ^a Tarnov.

dern translations justified. They seem well to prevent such quarrels, who do by that reading in the Vulgar look on the same to be meant, which is by the others more particularly, as to the thing, expressed: as Grotius, who by, *est filius non sapiens*, understands, *quasi scetus sibi non consulens, neque ex utero erumpens*; and, *nunc enim non stabit in contritione filiorum*, explains by, *alioqui non tam diu staret in loco unde erumpunt filii*, and by this allegory looks on as signified, that Ephraim was not wise, in that he so long deferred to repent, and to free himself from calamities. And in the same manner may we understand those others who agree with the Vulgar, as the Greek and Arabick which we have seen, and the Syriack

لا يعمد صغلا جلتا

which the Latin renders, *jam vero non manebit in doloribus filiorum*, now shall he not remain, or endure, in the sorrows of children, which seems plainly to mean, in such as of child-birth, or when children are born, or as they are in at their birth.

Ribera himself, after he hath found fault with the later translation. ^b yet thinks it not amiss that it also should be taken in with that of the Vulgar, one necessarily seeming to infer the other, *He is an unwise child for staying a long time, or at all, in the mouth of the womb, or in the place of the breaking forth of children*; for he cannot stay long there without great pain and danger both to the womb that bare him, & to himself; There, is no time for delay or long staying: which according to ^c another learned Interpreter is the most literal rendring of the words, *כי עת לא יעמד כמשכר בנים*, *quia tempus est ut non maneat in ore matris filiorum*, that the whole may sound, *the sorrows of a travailing woman shall come upon him: he is an unwise son, for now it is a time that he should not stay in the mouth of the womb of children, or where children come forth, as giving to understand, that, though now in such a dangerous condition, he did yet make stay or delay to free himself out of it, and by that shewed himself very unwise, as a simple child, sticking by the way when he should come forth out of his mother's womb. In these ways of rendring the words, we have in this verse in comparative expressions set forth the great miseries denounced to Ephraim, likened to the sorrows of a woman in travail, and the foolishness of the peoples behaviour in such their condition, likened to that of a child by his long stay in the womb endangering both his mother and himself. So the words seem plainly to make foolish or unwise an Epithet to son. So do likewise they take it to be, who render, *non stat in tempore*, i. e. faith Drusus, *cum tempus est*.*

He doth not stand in the place of breaking forth &c. by which, I suppose, they meant, *doth not, or will not, turn to repentance, while it is yet time*, though differing something from the others in meaning

Yet do some of note, in applying the terms of the comparison, seem to refer all for which they are taxed, to the mother, the woman in travail. So Ar. Mont. who connecting these words with the preceding, thus gives the meaning, that Ephraim hitherto had sought to smother and conceal his sins, yea and did deny them, saying that in all his labours they should find no iniquity; but here is foretold that it shall come to pass, that such evils should seize on him as should cause him even against his will to confess his iniquity, and that which he had so studiously suppressed, and so impudently denied, should be discovered, as it happens sometimes to foolish maids, which having in their fathers house been dishonest and become with child, when they are by their father or friends taxed of it do deny it and forswear it; but time discovereth all, when their pangs of child-birth come upon them, which they are not able to put from them. So Ephraim endeavouring to hide their sin, then when it had been more wisdom to have confessed it, yea less shameful to have laid it open to him, who could have pardoned it, when calamities shall come upon them, shall confess to their enemies, that they are for their own ill doings brought into these miseries, and so witness their own shame to them, giving glory to God through their impatience under their sorrows, as those of bringing forth; that so the words, *now he shall not stand in the contrition of children*, may sound, *non perferet neque dissimulabit dolorem, he shall not beare nor dissemble the sorrow*.

This notion of his seems not much disagreeable to that of Abarbinel among the Jews, who makes the words likewise to be an answer to what they above said, that in all their labours they should not find iniquity in them, that though they covered their iniquity, their condition was like the condition of a maid, which committing whoredom in her fathers house, and being with child, yet should say, I have done no iniquity, in that when the pangs of child-birth come upon her, if she be wise, she will keep a bridle in her mouth, and endure the pangs, and not cause her voice to be heard abroad; but if she be foolish, cries out, so that her whoredom will be made manifest. So the children of Ephraim cover their sin, and say, in all my labours they shall not find iniquity in me. The sorrows of a travailing woman shall come upon him, to wit,

^b Quamvis si quis hanc interpretationem simul cum nostra recipiat, non admodum repugnari. ^c L. de Dieu. captivity

captivity and the distresses thereof, and then under his punishment he shall confess and cry out of his sins, and his iniquities shall be revealed, because he is an unwise son, and shall not stand any time in the place of the breaking forth of children, without having his condition revealed, whereas it were better that he should say, the Lord is righteous, for I have rebelled against his mouth. If he were a wise son, he would return unto the Lord in private, without great noise, and making his sin publicly known; but because he is an unwise son, he maketh it openly known &c. In this at least they agree, in that they make what is by the last words described, still to belong to the carriage of the mother, not of the child, in which they also both agree with the Chaldee Paraphrast, which thus expoundeth the verses, *Tribulation and trouble shall come upon him, as pangs of a travailing woman; he is a son that is grown great, and is not wise to know my fear, now will I bring distress upon him, as that of a woman which sitteth on the seat of child-bearing [the midwives chaire,] and hath not strength to bring forth.* All these, we see, do understand the last words as declaring what is proper to the mother not to the child, and so in our ancienter English translation we have a note to the same purpose, where the words being rendred, *an undiscreeit son is he, else would he not stand still at the time of birth of children,* it is in the margin noted, *as a woman not labouring at the birth of the child; so the people if they do not repent, when God punisheth for sins, are occasion of their own destruction.* But in the Geneva English on the contrary is the doing of what is said, or rather the omitting to do what should be done, attributed (as it is more generally and seeming more agreeable to the words) to the child, this note being given on the words rendred, *else would he not stand still at the time, even at the breaking forth of the children, viz. but he would come out of the womb, i. e. out of the danger wherein he is, and not tarry to be stifled.* This variety in applying the words in this place, makes it liable to that remark which is set on it, that it is ^a *an obscure place*, which we shall have further reason to say, when we look on what different interpretations are yet given.

Two in that kind are given by R. Tanchum, in the first he takes the particle *כי ci*, rendred, *for*, to be in the signification of *מן men, from*, so making the sense to be *מער אשר לא בער במשבר בניו* *from the time that he yet stood not in the place of the breaking forth of children*, that is, that folly was natural to him before he came from that place, i. e. even before he was born, or as Abuwalid expresseth

the same *في وقت سقوطهم في المثير* *at the time of their falling into the place of birth*, which perhaps will be ever since that they were first a people; and so would this expression agree with that Isaiah 48. 8. *thou wast called a transgressor from the womb*, folly came into the world with him, he was as it were born and brought forth with it. In his second way he would have that particle *כי ci*, either to be redundant in the signification, or else to signify the same that *ב be*, and so the meaning to be *נער לא יעמיר במשבר בניו* *in the time that he standeth not in the place of breaking forth of children*, to which he thinks punishment to be compared, as he said, *the sorrows of a travailing woman shall come on him*; and so the sense to be, that as long as hurt and calamity were taken off from him, he did not consider that God's providence was the cause of it, by reason of his foolishness, because he was an unwise son, as if he should say they had no wisdom but what affliction taught them, nor were longer wise than under that.

^c Another exposition of a modern Author thus makes the meaning, he is now indeed an unwise son, standing, in ruptura uteri, *in the breach of the womb*, sed tempore praestituto angustiis liberabitur, *but in the appointed time he shall be delivered from those straits*, and so he thinks what is said would well cohere with what follows.

Among all these different interpretations we may well adhere to what our own translation gives, according to which and all the rest, Ephraim appears to be now in a dangerous estate, no less than death and destruction hanging over his head, from which by what means alone he shall or may be freed, the next words shew, which are,

V. 14. *I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.*

I will ransom them from the power (or the hand, marg.) of the grave: I will redeem them from death: O death, I will be thy plagues, &c. The former words of this verse, though as to the signification of them singly in themselves there be no question or difference, are according as they take them, to be referred to the preceding or following, by divers differently rendred; as by some, *I would have ransomed them, I would have redeemed them*, viz. conditionally if they had repented; by others as if the verbs

^a *Hebraeae obscura*, Merc. ^c Brenn.

were in the preter tense; *I have hitherto ransomed them, I have redeemed them*, as if the following words were a threat that he would no longer do so, seeing they were so obdurate in their rebellion, but gave them over to the power of death and the grave. By *others they are readd interrogatively, much to the same purpose, *should I still ransom them? should I redeem them?* No: O death, seize with thy plagues on them; O grave, destroy them, &c. But sure the verbs **אפרם** *ephdem*, and **אנאלם** *egalem*, both futures, do most properly signify, as they are by ours rendred, *I will ransom them &c.* Though if the sense did require, they might in the other or like ways be rendred, yet here, I suppose, they are no other way to be taken, as so making the true and best sense. That, contrary to the opinion and authority of divers others, we so think, we have good reason backed by unquestionable authority for it, which is that of St. Paul, who citing the following words, gives such a meaning of them as seems to make that which we give of these, necessary. Those words are by him cited in this manner, 1 Cor. 15. 55. *O death, where is thy sting? O grave, (or hell, marg.) where is thy victory?* which at first hearing seem indeed so differing from those translations which are usually by others given of these here, that some are bold even to doubt whether St. Paul did cite these or no, and others think he did only allude to them. But I do suppose that he did intend them, and literally quote them, and therefore look on the meaning of them by him given, to be the only true meaning, and such as being granted so to be, shews in what sense these that precede them are necessarily to be taken, and therefore without going to give account of what others say in exposition of them, think the most expedient way of finding the true meaning of the whole verse to be to shew that St. Paul did so intend that part of it which he cites, and gave such a translation of it as gives the perfect sense thereof, and directs us to understand the meaning of the rest.

For I must needs say with Jerom, that considering how St. Paul hath interpreted and applied these words, nos aliter interpretari nec possumus nec audemus, *we neither can nor dare interpret them otherwise.* The only thing then we have to do, is to search how St. Pauls words there in Greek do agree with these here in the Hebrew, which upon due consideration we shall find them so well and perspicuously to do, as that if we doubt how we may find them nicely to answer word to

word according to the ordinarily now known use of the words, yet we cannot deny that in the scope they exactly agree. In this inquiry we shall among others make use of some, as to the signification of the words, who in the application of them do far differ from the Apostle, viz. some of the more learned Jews. As for the first word **חַי** *chi*, rendred by ours and many others, *I will be*, as taking it for a verb, it is by the Apostle taken as a particle of interrogation, rendred, *where is?* So also by the LXX, and the Syriack, and the printed Arab. and among modern Interpreters, in the Tigurin version also, and Jun. Trem. and those two learned Jews, the chief Grammarian Abuwalid, and R. Tanchum, contend that it ought so to be here taken, as likewise above v. 10. as we have seen. As for the next word **דְּבָרִיךָ** *debareca*, by our, and others rendred, *thy plagues*, it is by the Apostle rendred **κέντρον**, *thy sting*; which word is likewise in the LXX, but so placed last in order, as if it should answer rather to the following word **קַטְבֶּכָּךָ** *korbecca*, by ours rendred, *thy destruction*, which also perhaps might be shewed to signify something like **κέντρον**, as we shall after see. But I rather enquire how the Hebrew words and the Apostles, as they lie in order, may be adjusted together. **דְּבָרִיךָ** *debareca* therefore we may look on as the plural form either from **דָּבָר** *dabar*, which signifies more generally a word, thing, or matter in any kind, good or bad; or from **דָּבַר** *deber*, which more particularly signifies, pestis, a plague, quasi *res perdens*, as a destructive, or hurtfull thing, the root having also * that notion of destroying. It being ambiguous to which it should be referred, some incline to the one, some to the other, as ours (with many others) to the latter, rendring it, *thy plagues*. R. Tanchum renders it by **أسبابك** *thy causes*, or *instruments*. That this more general word should in St. Paul be in a more particular notion, in respect to the thing spoken of, viz. that whereby death did wound or inflict hurt or destruction, restrained and rendred **κέντρον**, as it signifies a goad, a sting, a spur, or such hurtfull instrument, cannot but seem well agreeable to the signification of the word, though in it self otherwise of greater latitude: and that in this way the word was anciently used and understood, as the matter spoken of required, I think we may have reason to think, if we look into the use of the Arabick tongue, in which among the significations of this root, as that of death and destruction, also the word

* Abarb. † Buxt. The MS. Arab. renders it **للتَّحْرِيقِ مِنَ حَتَمِ الْهَلَاكِ**, making the whole verse to sound, *From the hand of the grave I will redeem them, and from death I will free them; I will be a plague to death, and destruction to the grave*, using **חַי** for **שָׂחֹק** *steol*. * Abuwalid observes it so to have in Hebrew, as likewise **دبر** in Arab. the notion of **هلك** *to perish*, or *be destroyed*, and **الدُّبَار** *to be the same that* **الهلاك** &c. دائرة

of affinity hath right to do it, doth redeem, according to the law of Moses of redeeming possessions, who or what is to be redeemed. That as the words have these more particular significations, so that they are also used to signify more generally *to free and deliver*, there is no doubt; yet it is not amiss to take notice of their being sometimes so restrained, in as much as in the fulfilling of this promise we shall find the utmost of what may be required by them in that kind and their proper notion, to have been made good. The next words being an insultation over those enemies; from whose power the promise saith they shall be freed, as if it were then already fulfilled when promised, shews the certainty of it in God's determination, which also is in the last words confirmed by his asserting the unchangableness of that his determination.

The persons concerned in the promise being not particularly expressed, but indefinitely only designed by the affixe of the third person plural, *them*, gives to enquire who they are. That it should be understood of the Jews, the two tribes, as ^o some would have it, and their redemption from the Babylonish captivity, there is nothing in the text to make it probable. They have not been here spoken of, but the ten tribes (or Ephraim) distinct from them, nor was what is by the words properly signified, fulfilled in that restoration of theirs: they were not redeemed from death and hell so properly called, although if other things did accord, it might perhaps be said, that by those words metaphorically taken, might be signified their deliverance from those evils which they suffered in captivity as bad as death and the grave it self. Secondly neither, though the ten tribes have been here spoken of in the preceding words, can these seem properly to be restrained to them. If we should say with some, that they were made good by the return of some of them, who joined themselves to the Jews, when they were restored from their captivity, they were too few and inconsiderable for the fixing on them, or what was done in or to them, the completion of so illustrious a prophecy, neither was it fulfilled in or to them as to the thing promised, according to the proper signification of the words. They were not freed from death and the grave, so as to make any new distinction between them and others subject to mortality. Surely the words seem to require a benefit of greater extent than to reach only to such a parcel of men, and of greater excellency than any such temporal deliverance as was wrought for them, that we may think thereby this promise to have been made good, and the prophecy to have had a full completion. What ransom then, what

redemption from death and the grave or hell can we find of such nature, of so large extent, and of so great vertue and efficacy, as to obtain and confer so great, such new and extraordinary benefits as are here described, but only that by our Saviour Jesus Christ given & wrought, by which all that can by these words taken in their proper and strictest sense be required, was fully made good? As for the extent of it, that is not limited either to Jews or Israelites, the two or ten tribes, but together with them reached forth to all sorts of men. That it should be here promised in the midst of threats to Ephraim in particular, and where they alone have been spoken of, is no marvel, no interruption according to the usual method of God in the Prophets, amidst the severest threatnings of judgment to the impenitent, to insert gracious promises of mercy to those that heare his voice and turn to him; neither yet that while he is speaking to Israel, he should make & publish to them such an Evangelical promise as should concern all nations, seeing that to them his ancient peculiar, the good tidings of the Gospel were ^p first to be preached, before they were to the Gentiles: as Christ himself came in person to the Jews, and among them wrought that deliverance which concerned all mankind, and sent his Apostles in the first place to go and preach the Gospel of the kingdom of heaven to the lost sheep of the house of Israel, Matt. 10. 6. yet then were they to go to all the world, and preach the Gospel to every creature, Mark 16. 15. the redemption by him wrought being a common benefit to all of all nations that should believe, v. 16. and all of them therefore do we look on as here comprehended as well as Israel according to the flesh, though they were then spoken to by the Prophet mouth to mouth, as all partakers of the benefit here promised, *viz.* that he will *ransom them from the power of the grave, or hell, and redeem them from death.* In applying of the words to this work of his, they will all (as we said) be taken in their proper significations.

As first, that of *ransoming*: that he did to the utmost that the word can import, by buying them with ^a a price, a full and deare price, *not of corruptible things as silver and gold, but with the precious blood of Christ*, 1 Pet. 1. 18, 19. whether we understand the person here speaking, *I will ransom*, of God the Father, that fore-ordained and gave him so to be, or of Christ himself that gave himself a ransom for all, both being true and the same thing to say.

Secondly, that word rendred *redeeming*, was also effected in its strict signification by

our [†] גֹּאֵל *Gael*, who taking our nature upon him for that very end, became our near kinsman, who had the most right of redemption, for which cause he is not ashamed to call us brethren, Heb. 1. 11. and children, v. 13. That likewise from which he is said to ransom and redeem, the grave and death, will be in this way taken in a more proper signification, and not only a metaphorical for great evils and grievous calamities, but for what they more literally signify. The first enemy that he saith he will ransom them from is, שְׁאוֹל *sheol*, by ours rendred, the grave, the common receptacle of the dead, and that it is often so taken there is no doubt, and as well known also that it is otherwise taken for hell the place of the damned; and Abarbinel thinks it may here be well understood of this שְׁאוֹל מוֹת עַל הַנּוֹפְנִית וְשְׁאוֹל עַל עוֹשׂ נִיהָם *perhaps*, saith he, by maveth he calleth the death of the body, and by sheol the torments of hell. That of them or that place it should be meant, is made more than probable, in as much as the grave is not otherwise much formidable, than as it is a passage to that, or a temporary receptacle for those bodies whose souls are there tormented, till they in due time raised, shall be joined again to them to partake of those torments.

If it be taken in the first meaning, by *ransoming from the grave*, will be a freeing of the bodies of the ransomed ones in due time from that by a joyfull resurrection; not as if they should not at all see it or enter into it, but that they should not utterly be destroyed by it, nor for ever be detained in it, but in due time be loosed from the bands of it, and restored to a better life, the grave being forced to give up its dead which were deposited in it: and for assurance of this truth seem the following words cited by St. Paul, namely as a proof of a blessed resurrection from the grave to an endless life, to which by vertue of the ransom of Christs meritorious death and victorious resurrection, they had both right and assurance given them, and therefore it is not said simply, *I will ransom them from the grave*, but *from the power, or hand, of the grave*, whereby it detained them. If it be taken in the second way for the place of torment, then will it be understood, that he will so ransom them from the power, from the sting and torments thereof, that they shall never seize on them: it hath no plagues, no sting to prevaile on them, whose sins are by Christ taken away.

To the same purpose in the next clause is what he saith, *I will redeem them from death*, as it may be taken either for temporal or

eternal death. Of the first it cannot be meant, so as that by vertue of his redemption they should be freed from ever tasting of death, according to the sentence of the Lord over all flesh, Ecclus. 41. 3. but so as that they shall not need to fear that sentence; for it shall not be for destruction to them, but a putting off what is mortal, that they may be clothed with immortality; a sleeping or resting for a while, that they may rise to everlasting life: and as for the second death, they are so set free from it, as that they shall not be *hurt* by it, it shall have no power over them. So that it may be said of death also however taken, that it is by vertue of redemption from sin by Christ wrought, *swallowed up in victory*, according to what St. Paul puts before these words, *depriv'd of its destructive force and power*. * So was God in Christ reconciling and redeeming the world to himself, sending him in the flesh, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage, Heb. 2. 14, 15.

Of this extensive benefit of ransom and redemption for all mankind, as many as should lay hold of it, and not only of Israel according to the flesh, are we thus by St. Paul directed to understand these words, as a promise a faithfull promise, such as hell and death cannot disannul; they are challenged and insulted over, as having no power left to do it, *O death where are thy plagues, or where is thy sting? O grave, or hell, where are thy destructions, or conquering power, or victory?* and God himself will not reverse or alter it; so saith he in the last words, *repentance shall be hid from mine eyes*.

The word נָחַם *nocham*, rendred *repentance*, is by the Vulgar rendred, *consolation, consolation, or comfort*, as by divers other ancient Interpreters; as the LXX ἑλεος, the Syriack ܠܥܠܡ, both Arabick versions الرحمة. That the word may signify either of these is plain from the use of the root and other forms from it, but that of *repentance* seems here the much more proper, and they that take the other in any strict or proper signification, take the words in another meaning than we do, viz. as a * commination or threat of evil, and not for a comfortable promise of good, as we take them to be; and so in our way the meaning of the expression will be, that God will never repent him of this determination of ransoming and redeeming them, he will certainly make it good, לֹא אֲנַחֵם מוֹת לְעוֹלָם *I will never repent of this*, or

[†] As he is called Job 19. 25. [†] There shall no torment touch them, Wisd. 3. 1. [†] Rev. 2. 11. [†] Ibid. c. 20. 6. [†] 2 Cor. 5. 10. * Among which seem the English of Geneva, whose note is, *Because they will not turn to me, I will not change my purpose*; yet do they render the word, *repentance*. y Abarbinel.

alter my purpose concerning this for ever. Castalio seems to bring the word rendred consolation, to much the same meaning, by explaining the text, which he renders, solatio carebunt oculi mei, *mine eyes shall want comfort*, by, non dormiam quin hoc fecero, *I will not sleep (I will not suffer mine eyes to take rest or refreshment) till I do this*, speaking after the manner of men. So are these words according to the ordinary distinction (which ours follow) made a part of this verse and the conclusion of it, though ^a some others would make them the beginning of a new one, and to have respect to the following words.

This exposition which we have given of this verse, seems to me (for the reasons given) the most genuine among all we meet with; yet if any had rather read those words without an interrogation, which St. Paul doth with one, as ours do, the meaning will be much the same, one inferring the other. If death, and the grave or hell be spoiled of their arms and of their predominant power of doing hurt and mischief, they may well be triumphed over; if they be insulted and triumphed over, it declares that they are so spoiled by some that hath conquered them, and inflicted on them that which they were wont to inflict on others, and hath swallowed them up in perpetual victory, so that they shall never be able again to recover their power, without permission from him who hath so overcome them, which he promisseth that he will never yeeld to them. This being here foretold by the Prophet that it should be done, and by the Apostle declared to have been fully done by Christ our redeemer, we have great reason, yea it is our duty to join with the Apostle in a grateful acknowledgment of this great benefit, *Thanks be to God who giveth us the victory through our Lord Jesus Christ*.

Such interpretations and expressions as leade another way, I think do leade us from the scope of the words, and shall not therefore insist or enlarge on them. It is observed by ^a some, that by the Jewish Doctors these words also are expounded as a prophecy of what should be done by Christ, but what they say, doth not conduce to the literal explication of the words, which is our business.

V. 15. *Though he be fruitfull among his brethren, an east-wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.*

^b *Though he be fruitfull among his brethren, an east-wind shall come, &c.* Of this verse also have we among Interpreters very different rendrings and expositions, and consequently great difference as to the connexion and the scope of the words by them given. According to our translation, which seems here very proper and apposite and agreeable to the words in the original, after that gracious declaration of God's irreversible purpose of that great redemption by Christ to be wrought for all sorts of men that should lay hold on it, as well of other nations as of Israel according to the flesh, and not to be hindred by the present Israels rebellions in the preceding verse, inserted after foregoing threats to them for their wicked behaviour, that this may not yet make them securely to run on in sinning, as if by vertue of that his determination they should be secured from such present temporal judgments as they had provoked him to denounce against them, he returns again to farther threats against them, as concerning their present estate. *נִחַם ה' כִּי הוּא*, though he, i. e. Ephraim before spoken to and of, be fruitfull among his brethren, according as his name imports Gen. 41. 52. and it was foretold by Jacob that he should Gen. 48. 19. and he upon that is grown proud and insolent, see c. 10. 10. yet, or therefore, shall an east-wind come, the wind of the Lord &c. i. e. an enemy, the Assyrian sent by the Lord, who for his cruelty and the desolation which he shall cause, may be compared to a blasting impetuous east-wind, an extraordinary wind, and therefore also termed, the wind of the Lord, (as things extraordinary are usually so called, things of God, or the Lord,) which should come up from the ^c wilderness, i. e. such as not let by any thing, shall blow with full force, that drieth up the springs and fountains, and blasteth such plants or things as grow and are nourished by the waters thereof; and he shall cut off their multitude, and spoil them of their most desirable things, and put an end to their prosperity. The expressions though comparative, are to this sense easily applicable, Ephraim being likened, in regard of his past or present prosperous condition, to a fruitfull flourishing tree, and God's judgements and instruments thereof to such a noxious wind which shall have such effects on them, as such a wind hath on such a tree. The last words, he shall spoil the treasure of all pleasant vessels, being not ^d so properly applicable to the wind it self, discovers all to be meant of an enemy, compared to such a boisterous wind, and withall ^e noxious in those countries; and by its being said to come up from the wilderness, is usually

^a Cyril, Ribera. ^a Raimund. Pugio Fid. 483, and 489. Galatin. l. 8. i. 21. ^b The Geneva, *Though he grew up &c.* ^c Jerem. 11. 12. ^d Calvin, Zanchi. ^e *Pestifer in illis locis*. Grot.

to this way these first words express that crime in Ephraim, for which the punishment in the following is threatened to him, viz. because he divided between brethren, and made them separate themselves from the two tribes, with whom they should have lived in brotherly love and concord under one king of the house of David, on whom God had settled the right of the kingdom, and with whom they should have assembled in one temple at Jerusalem for God's worship there, but now had put up another king to themselves, another worship at Bethel and Dan, whence followed continual feud and discord between them, therefore shall it be so to them as follows.

Secondly, as to the word **אָחִים** *achim*, rendred *brethren*, there are who take it to signify far otherwise, viz. *green places*, where green grass or sedge groweth, from the singular **אָח** *achu*, which elsewhere in the Scripture so signifies, as Gen. 41. 2, and 18. there by ours rendred *a meadow*, and Job 8. 11. there by them rendred *a flagge*, whence here the Tigurine version taking it, as so renders, quoniam ipse inter vireta florebit, because he shall flourish among the places of green grass; but this by ^a others is excepted against, because it should then, they say, rather have been **אָחָוִים** *achavim*, which Kimchi in his roots observes to be the regular plural of that noun, and that they have the Grammar on their side, who take it to be from **אָח** *ach*, a brother. Yet do others of the Hebrew Grammarians take it in this sense also, as R. Salomo, who thinks it so taken well to agree with the following words, wherein blasting by the east-wind is threatened. Aben Ezra also saith it is from **אָח** *achu*, and so do others also of good note, as Abuwalid and R. Tanchum, who do not only, as Aben Ezra and the Tigurine version differ from the usual version as to the signification of this word alone, but of it and the forementioned, viz. of *achim* and *yaphri*, rendring the first by *sedge* or *green flags* or *grass*; and **יָפְרִי** *yaphri*, by *to be*, or *behave himself as*, a wild *asse*. Some of their words, because not printed, I shall interpret or put down. As for **אָחִים** *achim*, Abuwalid saith that it is the plural from **אָח** *achu*, though in forming it the last radical *u* be left out; it is he saith **اسم نبات يرتعا** *the name of a plant that is fed on* by beasts, by some interpreted in Arabick **قَرط** *kert*, or **دَيس** *dais*, and that it signifies either such plants or herbs or the place where they grow. R. Tanchum agrees with him in giving here the same signification of it as to the word **יָפְרִי** *yaphri*, they both likewise agree that it is from the notion of **פֶּרָא** *pera*, a wild *ass*, and signifies, as

Abuwalid speaks, **يتشبه بهن الصنف** *that he is like to this kind*. R. Tanchum likewise saith that they go wide which render it here by **يَنْمُو** *to grow*, or *be fruitfull*, as if it were the same with **יָפְרִי** with an *h* in the end, which doth so signify, because it is manifest that the last radical letter in this word is **א** *a*, from which root there is no form found, which hath that signification, and therefore that it is better to deduce it from the notion **פֶּרָא לְמֹד** *in פֶּרָא* to which Israel is compared above c. 6. 9. signifying the same that **الغرا** *alphara*, in the Arabick, i. e. **لحمار الوحش** *a wild ass*, so that the signification of it is **يرتعا** *be feeds thereon with this kind of beasts and is like to them*, and that this is **مثال لتعوضهم بخصب البساتين وكثرة الخيرات وتيسيرهم وبطرحهم بذلك** *a comparison by which is expressed their enjoying themselves in the fruitfulness of their country and the abundance of the good things thereof, and their liberty of running up and down at their pleasure, and wantonly, or insolently, behaving themselves, by reason thereof: and so then their following words he looks on, as in like comparative expressions declared, what shall be the issue of such behaviour, while he notes out the coming of such enemies upon them as shall deprive them of their country and lay it waste: which enemies, having compared them themselves to a wild ass, and their prosperity to a free feeding on green herbs and the plenty of things produced by the earth, he compares to a parching wind coming out of the desert, which drieth up the rivers, so that the herbs are destroyed, and the fruitfulness of the earth taken away.*

In this way we see, as in those all before mention'd, whether the former words be taken as a description of the prosperity of their condition, or of their security and insolent behaviour therein, the latter are still a threat to them of such judgements, as shall deprive them of all that prosperity wherein they trusted, or on which they grew proud and insolent. And this way of exposition seems obvious and perspicuous, yet are there others, who take other ways far different as from this, so among themselves, in so much that one seems not without good reason, considering them, to note that this is, locus intricatissimus interpretum dissensionibus, a most intricate place through the disagreements of interpreters, which are caused not so much by any difference between them concerning the signification of the single words, as by that of such constructions as they give of them, and their

different applying of them to persons or things, and some taking them to denote evil, others to promise good to them.

Cyril joining the first words with those that, with others, end the foregoing verse, which he would have readd interrogatively, *is any way of consolation tid from mine eyes?* takes הוּ hu, he, in, he shall divide, or separate, between brethren, (as the LXX whom he follows render,) to be meant of Christ, who faith of himself, *Think not that I am come to send peace on the earth, I came not to send peace but a sword; for I came to set a man at variance against his father &c.* Matt. 10. 34, 35. and Luke 12. 52. and then קדים kadim, the east-wind the wind of the Lord, which they render καὶ πνεῦμα, a burning wind, he explains by הַמִּזְמוֹת, the south-wind, which the Hebrew faith יָבוֹ yabo, shall come מִמִּדְבָּר עֹלֶה mimidbar oleh, coming up from the wilderness, and they render with a different construction, the Lord shall bring from the wilderness, אֶת אֹרֶן, upon him, as if, as ^p some conjecture, for oleh, they readd עֲלֵיהֶם alehem; by reason of which it is said, *his springs shall become drie, and his fountain shall be dried up,* but he renders, *and shall drie up his veins,* and that he shall spoil the the treasure of all pleasant vessels, which they render אֹרֶן אֶתְנֵן וְכָל הַיָּפְיָוִט אֶתְנֵן &c. he shall drie up his land and all his desirable vessels, as if according to the conjecture of ^a some, instead of אֶרֶץ ofter, treasure, they had readd אֶרֶץ arets, land: By this wind, I say, which shall do these things, he thinks meant Christ, and him upon, or against, whom he shall work those effects, to be death, which Christ shall spoil of its power, and drie up all its springs and veins, by which he faith he means, τὰς τῆς ἀπωλείας ὁδοὺς, its ways of destruction, and so by its desirable vessels, τὰς πονηρίας καὶ ἀντικειμένης συναισθήσεως, evil powers contrary to men &c.

Theodoret seems to understand by him that shall divide brethren, their captivity, by which they should be carried away without hope of return; and by the wind mentioned, Cyrus who should destroy the kingdom of the Assyrians, and free the Israelites, he being a figure of Christ. Jerom faith hell is it that is said 'shall divide between brethren, and that, *quicquid dividit inter fratres, infernus appellandus est;* and the east-wind to be Christ, who coming out of the desert of mankind, or the barren womb of the virgin, should drie up the veins or springs of death, and the fountains thereof which are sins, and deliver the fairs from hell.

^f Others by him that shall increase among his brethren, following that other rendring of ya-

phri, take Christ to be spoken of by God the Father, and by his multiplying to be meant the multiplication of believers in the latter days, when there shall be, unum ovile & unus pastor, one sheepfold and one shepherd, and in the following words to be foretold the conflagration of this world, by the wilderness to be understood this world, by the east-wind the burning of it, and by all pleasant and desirable vessels all the desirable good things thereof.

Mr. Lively as to the first words, if they be rendred, *because he shall divide among brethren,* which he faith he cannot disapprove, thinks them to give this meaning, that God would put a difference between Judah and Israel, saving those, and destroying these, according to what he said above c. 1. 7. *I will no more have mercy upon the house of Israel, but I will utterly take them away; but I will have mercy upon the house of Judah, and I will save them by the Lord their God &c.* By the east-wind he thinks the Assyrian to be meant, it being a comparison elsewhere used to express an enemy, as Ezek. 19. 12. *and the east-wind dried up her fruit;* by the wilderness, that part of Arabia deserta, which lay east of Judah, between Babylon and Judea. Pareus looks on the words as all promising good, as it may be also rendred, *certe Ephraim crescet inter fratres, Ephraim shall certainly grow, or be fruitfull, among his brethren,* by which he will have denoted the fructification of the Church, in respect of its many spiritual gifts, and in respect of its enlargement and wide spreading over the world. Secondly, by the wind, the Spirit of the Lord (coming from the east, according to that expression. ἀνατολή ἐξ ὀρίων, Luke 1. 78.) and that the wind of the Lord, i. e. a most vehement or strong wind, (as he is likened Acts 2. 1. to a rushing mighty wind) which shall be the cause of his fructifying, so that all the following words he will have to be a Periphrasis of the ministry of the Gospel, and the efficacy thereof, by which Christ as with a vehement wind shall move and cleanse the hearts of men, and here to be a promise of great plenty of grace and the efficacy of the Holy Spirit to the Church of Christ, on which follows another part of the good promise, of final victory to it by or through Christ, in the words, *he shall spoil the treasure all pleasant vessels,* which is a figurative expression or sign of a total victory; is shall be fulfilled when Christ that stronger ^{ie}, who spoils the house of that armed man, and taketh away his armour, and divideth his spoils, shall tread Satan under their feet, and the last enemy, even death it self, shall be destroyed, and so he thinks that these words are, *egregia pictura*

^p Tremell. ^a Trem. Cappel. ^f So Menoch. ^f Vatab. edit. 4^{to}. and 8^{vo}. but Rivet wonders that he should be pleased with this conceit.

totius Evangelii. This exposition of his Rivet saith he cannot assent to, in as much as the terms here used do sound, in *deteriorem partem*, or import something of ill, as what is said, that thereby his spring shall become drie, and his fountain be dried up, which imports sterility, not fruitfulness; yet even this doth the learned L. de Dicu interpret also for good, understanding by the spring or fountain mentioned, such as were in the wilderness, such by which some desert places were made 'more barren, and that God here promiseth that with his wind he would drie up such springs of the desert of his people, and then he, i. e. Ephraim, should *spoil the treasures of all pleasant vessels*, i. e. *discescet alienis spoliis*, should grow rich with the spoils of other people.

Junius and Tremellius looking on the scope of the whole as a part of that promise for good, which he had before made of delivering them from death, yet taking the latter words for a description of evil, give a different construction, both in their interpretation and exposition of the whole, thus, *Nam ipse inter fratres fructificabit, postquam veniente Euro, vento Jehovah a deserto ascendente, exaruerit scaturigo ejus, & exsiccatus fuerit fons ejus, illo diripiente thesaurum omnium instrumentorum desiderabilium, postquam desolata fuerit Schomeron &c.* i. e. for (they rendering *ei*, by nam, as it is also taken) he shall be fruitfull among the, or his, brethren, after that by the East wind (by which they take to be noted the Assyrians) coming, by the wind of the Lord coming up from the wilderness, his spring shall become drie, and his fountain be dried up, he, (i. e. say they, the Assyrian) spoiling, or taking away, the treasure of all desirable utensils; and taking in also the next verse, after that Samaria shall have become desolate, because she hath rebelled against God, and they have fallen by the sword, and their little ones have been dashed in pieces, and their women with child ript up: not any of these things, though they have befallen them, shall hinder the making good of God's promise, he will cause by vertue thereof, that after his threats for their sins executed, they shall again flourish and be fruitfull. This interpretation of theirs Rivet approves, as confirmed by what also follows c. 14. v. 5, and 7. explaining among the other terms which we have seen, that which he saith, among the brethren, to be, that in the time of Christ, when these things are to be fulfilled, many Israelites according to the flesh shall be joined to the other Israelites, as true believers are called, & are, all brethren. Tarnovius and Glassius something differently, viz. *כי הוא* Quia hoc &c. This being so as hath been said, he their redeemer shall make him to be fruitfull,

joining to him by the preaching of the Gospel many brethren, which shall bring forth much fruit in the Church. Let there come by the decree of God a vehement east wind, the wind of the Lord from the wilderness, and thereby let his spring become drie, and his fountain dried up, i. e. though all these evils come upon this afflicted people, yet notwithstanding this he shall at last become a conqueror, and spoil the treasure of all pleasant vessels, which words import, quod Ecclesia verbo Dei convertens gentes in finibus &c. ipsa dicitur, & quacunque lucratur Deo devoteat, viz. the Churches growing rich upon the conversion of the nations, and her devoting to God what she gains.

These expositions I have recited, as in respect to the authority of those from whom they are, so that I might give an account of the words and such meanings as they are thought capable of; yet do I not choose to follow any of the latter, some of which make the words very obscure instead of explaining them, but think it best to adhere to the first, as most plain and agreeable to the words without any wresting of them. Those translations which we joined with our own, as concurring with them in the scope, do altogether give us for "the import of the whole verse, (to summe up what we said before,) that though Israel had hitherto greatly flourished and enjoyed great prosperity, yet they should not grow secure thereon, and think it should, however they behaved themselves, be continued to them. For, because they did thereon grow proud and insolent, and rebelliously behaved themselves towards God, he would send against them such instruments and executioners of his justly provoked justice, as should spoil them of all they gloried in, all conducing to the flourishing of their temporal estate, and bring on them such destruction as is in the next verse described.

V. 16. *Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ript up.*

Samaria shall become desolate, for she hath rebelled against her God, &c. This verse is according to our translation and several others, subjoined to the preceding, so as to be in the same chapter with it; by many others, so severed from it, as to begin a new distinct chapter: the difference between them arising, as they either thought the words best referred to the foregoing as by them understood, or the following. Pareus in defence of the latter

* Compare 2 Kings 2. 19. - 21. " See Calvin, Trem. Mercer, Oecol. Zanchi, Grotius, Stokes.

opinion and of his own exposition of the preceding words, faith of it, *Hic versus cohaeret cum sequentibus, nec recte avellitur, this verse coheres with the following, neither is rightly parted from them; for, faith he, it pertains not to the preceding promise, (as he takes it to be,) but to the following exhortation to repentance. Rivet on the contrary preferring the former, faith, Here is commonly made the beginning of the fourteenth chapter, sed non bene divellitur hic versus à præcedentibus, cum quibus à recentioribus Interpretibus merito conjungitur, but with this verse is not well severed from the preceding, with which by the latter Interpreters it is deservedly joined; and this way our Translators have chose to follow.*

As for the words we look on them as a farther threat of evil to the Israelites: They represent to us a lively scene of such grievous calamities as should befall them, with the reason why. Samaria the head city, on the ill or well fare of which the happiness or unhappiness of the whole kingdom did depend, so that what is spoken of that and the inhabitants thereof, may well be looked on as concerning the whole nation, תַּשְׁחֵם תַּשְׁחֵם shall be desolate. In this notion is * this word elsewhere used in the Scripture, and in it here (with some latitude) more generally taken. So the LXX render it, ὁ οὐρανὸς καὶ ἡ γῆ; the printed Arab. *قهرلك* shall perish; the MS. Arab. *ستواين ستواين* shall be destroyed. R. Tanch. explains it by more words of like signification, תַּכְרַב וְתַכְלָא וְתַחֲוֹשׁ, i. e. in Arab. letters, *تخر وتخل وتحوش*, all importing desolation, and being laid wast. The Vulgar Latin puts the imperative mood for the future tense, percat Samaria, let Samaria perish, and most modern Interpreters take it in the same notion of desolation.

But there is another usual notion of the theme אָשָׁם *asham*, and such forms as are from it, viz. to sin, to be guilty, and so made or found; and this doth the Chaldee here take, תַּחֲבֹב שְׁמִרֹן which the usual Latin renders, peccati rea est, is guilty of sin; Mercer, rea peragetur, shall be condemned as guilty; Pet. à Fig. peccavit, hath sinned; Grotius, rea est, is guilty, gravium peccatorum, of grievous sins: the ancient Syriack also *ܬܬܝܚܝܒ* tethchayab, shall be guilty; and among more modern Interpreters, the Tigutine version, deliquit Samaria; and Castalio, crimen commisit Samaria; R. Salomo explains it תַּחֲבֹב הַגִּלָּה *her sin shall be laid open*. In this sense it is manifest it may well be spoken of that sinful city, the nursery of Idolatry and rebellion against God; and Grotius

faith, mentioning the Chaldee, forsan rectius, perhaps righter than the other way: yet considering the following words, wherein is described what shall be done by the enemy in and to her, tending to her utter desolation, I suppose ours do well join with those who take the other signification, and render shall become desolate.

The reason why she shall be brought to this pass, is added כִּי מִרְתָּה בָּאלֹהֶיהָ *because she hath rebelled against her God*. מִרְתָּה *maretah*, she hath rebelled, that is the proper and known signification of the word מָרָה *marah*, so by R. Tanchum explained by خالف, and by the Author of the MS. Arab. by عصي which in Arabick signifies, to rebel. The Chaldee takes it in this signification, because she hath rebelled against the word of her God; and the LXX agreeably to this notion render, ἡ ἀντίστασις ἀπὸς τοῦ θεοῦ αὐτῆς, which the printed Arabick expresseth *لأنها عادت الله* because she hath resisted, or opposed herself against, her God. The same follow most of modern Interpreters, rendring it as ours do, by what may found, hath rebelled, or been rebellious; but the Vulgar Latin something differently, taking the verb in another notion, quoniam concitavit ad amaritudinem Deum suum, because she hath stirred up her God to bitterness, as the Doway Translators english it. And so the Syriack, *ܩܘܕ ܝܥܫܝܪܐܝܬ ܕܥܡܐܝܐ* quod exasperaverit Deum suum, because she hath exasperated her God; and so several of the modern Interpreters rendring it by, exacerbavit, hath embittered, or bitterly angered, or provoked, &c. some learned men say that that is the verbal translation, so taking the word as if it were from מָרָה *marar*, which signifies, to be bitter, from whence we have above the word תַּמְרֹרִים, where it is said c. 12. 14. Ephraim provoked him to anger, tamrurim, most bitterly. But sure if we look on the form of the verb, which must be ^b from מָרָה *marah*, and the force of the preposition ב *be*, joined in construction to it, and prefixed to the noun governed of it, which ours well render against, we cannot but think the more literal interpretation to be, hath rebelled; though they are as to the thing almost coincident, his being provoked bitterly, arguing rebellion in them, and their rebellion necessarily provoking him, and the roots and forms of the verbs being of very nigh affinity.

It is not amiss observed by some, that the pronoun *her*, in *her God*, hath a great Emphasis. It greatly aggravates their wickedness, that they should rebel against, and provoke him who was their God from the land of Egypt, as above v. 14. and had by so great benefits

See also Ar. Mont. * Ezek. 6. 6. † Symm. otherwise, ὁ οὐρανὸς καὶ ἡ γῆ, shall repent. ‡ Calvin, Tig. Munst. Stokes. § Trem. River. ‖ So Grot. quasi à מָרָה, melius alii מָרָה, quia rebellavit. ‡ Trem. River.

engaged them to his service. Yet the MS. Arabick takes it another way, rendring, *لأنها عصت بعبودات because she hath rebelled by, or with, Idols.* True, it is therein was her rebellion seen, viz. in forsaking and disobeying God to follow Idols, and serve them contrary to his command; but here the word *באלוהיה belobeha*, seems to denote the true God against whom she rebelled, and not the false one whom she served. Her rebelling against him hath so exasperated him, as to cause him to denounce to her that doom which he here doth, as in the preceding words under the general term of *desolation*, so in those particulars, which she shall suffer from those barbarous enemies, into whose hand he will give them up, tending thereto, expressed in the following words, *They shall fall by the sword, their infants shall be dashed in pieces, and their women with child shall be ripped up.* The first of these words expresses a great calamity, the following aggravate it in the highest degree. That the valiant men of a people, who should defend them, should fall by the sword of the conquering enemy, must needs be a great weakening, and tending to their destruction, but a loss that may in time be repaired, if their children be suffered to grow up in their stead: but when all hopes of that shall be prevented by the cruel policy of the barbarous enemy, by dashing in pieces their new born infants, and preventing the birth of others by ripping up the wombs of their mothers before they come to that maturity, what shall follow on this, but mere desolation? These are expressions sure which argue, as the utmost inhumanity in those who act them, and a desire of clearly rooting out a people whom they so deal with, so, as to those who are so dealt with, the most miserable condition that any people can be brought to.

That such cruelty was sometimes exercised by barbarous conquerors appears, as from what is by * some cited out of other Authors,

so by other places of Scripture, as above c. 10. 14. mentioning that much the like was done at Beth Arbel by Shalman, and the 2 Kings 51. 16. where it is recorded that at Tiphtha and the coasts thereof, Menahem ripped up all the women that were with child. In the same book c. 8. 12. Elifha tells Hazael, that among the evils that he would do to Israel, should be, that *their young men he would slay with the sword, and he would dash their children, and rip up their women that were with child:* and that the Babylonians did much the like at the taking of Jerusalem, appears from Psalm 137. 9. where, that they might be rewarded as they had served Jerusalem, he saith that their children ought to be taken and dashed against the stones; and Amos 1:13. that *the children of Amon ripped up the women with child of Gilead, that they might enlarge their border.* Though it be not expressly set down in the history of the Bible, that at the taking of Samaria such savage cruelty was exercised by the Assyrians, yet that it is here foretold that it should be, is a convincing argument that it was so, or would certainly have been so, if not by their repentance prevented and averted, and of their repentance we do not read. Surely this threatened to them by him, who was not wont to faile of his word, ought to have driven them speedily, if they had any care of themselves, or their posterity, or country, to that which was the only means to have wrought on him to repent of the evil which he had denounced; yet * without breach of his word, or altering his purpose. If they do not use this means for averting the evil threatened, that the fault is in their perverseness, and not in God's unappeasableness or failing of mercy, appears by his calling upon them to use this means, subjoined in the next words, v. 1. of the next chapter, which the distinction made by them that divide the chapters, doth not hinder us from looking on as part of one continued sermon with these and the preceding.

* *והריתיו יבקעו* *vehariothau yebukkau*, though the noun be the feminine gender and the verb passive the masculine, yet both being exprested and the sense plain, we are not to stand on nicety of Grammar: see Ab. Ezra, Enallage generis, Druf. * Lively out of Horace, Gror. out of Homer. † See Joel 2. 14. Jonah 3. 9, 10. ‡ See Jer. 28. 8, 9. Ezek. 33. 14. &c.

CHAPTER XIV.

VERSE I. *O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.*

HAVING denounced in the foregoing chapters heavy judgments against Israel for their Idolatry and other sins, he now shews the only way they have to prevent or escape the being utterly destroyed by those judgments, which is with speed to return to God by repentance, and exhorts them to take it. From those evils which are already befallen them, or hang over their heads ready to befall them, against which they cannot stand, there is none that can deliver them but God alone, & the only way to obtain his help, is by timely repenting of those sins, which have brought those evils upon them, and forsaking them, and returning to him, whom by following them they had forsaken, and caused to withdraw his help from them. The exhortation proceeds on these things supposed and necessarily granted, that sin sets men in a way contrary to God and at a distance from him, that it brings on men unavoidable evils and misery; that none but God can deliver them from those evils; that there is no way to bring men back neere unto God, and reestate them in his favour, that so he may rescue them from those evils, but speedy returning by sincere repentance to him, and that that is a sure way having God's promise, and by himself directed to.

Therefore, *O Israel, return unto the Lord thy God, &c.* The words singly taken are very Emphatical for the urging these things, every one almost, as well as the reason subjoined, containing some pressing argument for moving them to the thing exhorted to. *O Israel;* This very name putting them in mind of such great kindnesses and privileges, as God had bestowed on their father Jacob at his first giving him that name, and which he had together with that name entailed on them and made good to them, could not but mind them of the great obligations that lay on them faithfully to adhere to him, and not to have let go their hold on him at all, but seeing they had done so, again to turn and take hold on him a new, and more carefully for the future to cleave to him: which if they shall

endeavour for to do, the same name founded in their cares by him vouchsafing yet to call them by it, gives them confidence, that he will suffer them yet to prevail with him, and accept of them.

But this name is of ambiguous use, sometimes comprehending the whole twelve tribes, to which it was from their common father derived; otherwhiles attributed to the ten tribes after the separation between them and Judah as distinct from them, in which way it is in this Prophet usually taken, as in c. 1. v. 6, 7. where they are so distinguished by God from Judah, and afterwards likewise c. 4. 15. and c. 11. 12. and so promiscuously called either Israel or Ephraim: yea they being in God's account not all Israel which are of Israel, Rom. 9. 6. but the Israel of God whose hearts were right with him. It may seem therefore questionable who are the persons here called upon by that name to repent, and which have gracious promises made to them in the following words. For if it be meant of all the ten tribes, who were then usually so called, and were in the foregoing words spoken of, both this exhortation and the following promises, may seem (if we may so speak) vain, and such as would take ^h no effect, in as much as there hath been before pronounced against them an irrevocable sentence of destruction, as on men past all hope. This objection R. Salomon seems to have thought of, and therefore for taking it away explains it, *O Israel, שְׁבִי אֶרֶץ יְהוּדָה פֶּן יִקְרָה אֶתְּכֶם כְּשׁוֹמְרוֹן* which art in the land of Judah, least it happen unto you as unto Samaria. In which words of his, if by those in the land of Judah he mean the kingdom of Judah, as ⁱ some think, it seems not much to the purpose, in as much as the Prophet was here peculiarly speaking to those of the ten tribes, and besides it is not probable, though Judah were also of Israel, that he should so call them as distinct from those other tribes, who were then more ordinarily so called, and as distinct from Judah; but if he mean such of them as had betaken themselves unto the land of Judah for safety or other reasons, and were not perhaps so wholly and pertinaciously given up to Idolatry as the rest, then it is much the same which ^k some among

^h Rom. 9. 6. ⁱ J. H. Urfin. ^k Calvin, Trem. Zanchi, River, Dane.

Christians say for answer to the same objection, viz. that though the exhortation be given as to Israel of the ten tribes in general, yet in it God had respect particularly to such, who, though the generality of the people were wholly given up to wickedness, and in a desperate remediless condition, and they also too much carried away with the multitude, yet had some fear of God in their hearts, warning them to bethink themselves and turn unto God, that they might not perish with the rest; for though they could not prevent that general destruction threatened to the whole wicked kingdom, yet they should so save themselves, and things should be turned for good to them, and they find final deliverance.

^m Others seem to look on the words as spoken to or concerning those that had escaped with their lives that destruction in the preceding words described, and set before their eyes as present, because certain to come, and were carried captives into banishment, to excite them, even now after such evils come on their nation for their sins, to use those means by which they might yet regain God's favour, and find the good effects of it, such as Lyra thinks should be made good to them, not in the times of Hezekiah, nor the return from Babylon, which he censures as a Jewish opinion, "but at the coming of Christ, by his calling them into his Church and Kingdom. Jerom saith, *Pereunte Samaria &c. when Samaria is destroyed, their men, infants, and women with child being slain, dashed in pieces, and ripped up, totus Israel ad poenitentiam provocatur, all Israel is excited to repentance, ut qui infirmatus est sine corrui in iniquitatibus suis, revertatur ad medicum, & recipiat sanitatem, vel stare incipiat qui corruerat &c. that he which is become weak or hath fallen by his iniquities, may return to the physician and receive again health, or he that was fallen may begin to stand.* Surely all Israel did not make use of this counsel given them, and therefore no wonder that the threatened destruction fell on them generally, and it ought deservedly to be imputed to themselves who did not make use of means of escaping, not to God for not affording them. Those among them who made use thereof, no doubt, did enjoy the benefit thereof, so as, and when, God saw to be most for the glory both of his justice and mercy, and for good to them.

Whoever we look on to be the persons, the Israel here spoken to, the rule or duty prescribed to them is certainly such, as none that

had grace to make use of it, ever failed of reaping benefit by it, and is such by which alone not only they at present spoken to were then to find relief, but whosoever shall at any time be in like case to them, viz. having provoked God's displeasure against themselves and his judgments, may hope to find a way to escape. What that is the following words express, *return unto the Lord thy God.*

שובה Shubah, *return.* This word implies that the way they now went on in, was a wrong way, which led them from the place or station which they should have kept in. To God they should have kept close, the sinfull ways that they take have led them clean contrary to him; while they go on in them, they turn their backs to him, and cause him to turn away his face from them: as they will therefore draw neer unto him, or desire that he should draw neer unto them, they must *return*, viz. by repentance, which is from this word therefore called **חשובה** a *returning*. To whom must they return? **עַד יְהוָה אֱלֹהֶיךָ** *to the Lord thy God*, saith he. Their going after, or looking after, others, was their fault, which did lead them away contrary to him, and provoked his displeasure against them. To him only, if they will walk in a right way, must they direct their steps; and to him if they do direct them and return, shall they find him as alone able, so also willing to do them good. So do the names, by which he is here described, import, which are **יְהוָה אֱלֹהֶיךָ** *Jehovah* (or as the Jews and many others read, *Adonai*) *Eloheca*. ° The first of which is rendred by the LXX here as elsewhere ordinarily *κύριον*, by the Vulgar Latin, *dominum*; by the Syriack, **ܕܢܝܢ**; by the printed Arabick **الرب**, all as by ours, *the Lord*: by the MS. Arabick joining both words together, **رب العالمين** *the Lord of the worlds*. It is a name proper only to the one true God, never communicated, or communicable, to any other. The second, though of right belonging only to him, as being he who alone is to be worshipped, which ° seemeth the signification of that name, yet by those who chose to themselves other objects of worship and Idols, is communicated to those false gods also. But it is by the affixe, *ad*, joined to it, *thy God*, appropriated and limited to him alone, who had been always their God, who had vouched them for his people, and whom they had vouched for their God, and so were alone among all nations, his, by a peculiar interest, as he among all that were called gods,

¹ Pareus. ^m Druſ. Grot. and ſee Trem. *poſt funeſtum regni excidium abiectos in triſtes captivitates & exilii tenebras ſua luce direxit in ſalutis viam &c.* and ſee Rivet. ⁿ *Ad tempus Chriſti hæc referenda.* Lyra; *Chriſti tempore maxime apparuit viſ Divinæ miſericordiæ.* ° Of which ſee above p. 358. &c. ^p **אלה** we may ſuppoſe ſignified of old in Hebrew **אל** doth in Arabick, viz. *to worſhip*.

was theirs. His being so described represents him as only able, so also willing to relieve them in the ill condition in which they were: as being יהוה the Lord of all power and might, Ruler & Governour of all things, he is able to punish and able to forgive, to save and to destroy; as *their God*, vouchsafing to acknowledge them in that peculiar interest to himself, as to call himself yet *their God*, though they have rebelled against him, he shews that he hath yet a favour for them, and good will towards them, so that he will also yet accept of them, and receive them upon their return to him. In the words it is observable that he saith יהוה עז ad *Jehovah*, making the verb to be construed with that preposition *ad*, which ours render simply *to*, as the LXX ας, the Vulgar Latin *ad*, both the Arabicks الى, all the same; and R. Tanchum observes that it is sometimes construed with עז *ad*, sometimes with אל *el*, (as in the next verse and elsewhere,) as if it were indifferent as to the signification, both signifying *to*. It is also construed with ב *be*, as above c. 12 v. 6. which, as Kimchi there observes, may be taken in the signification of the preposition ל *le*, with which it is also often construed, and so be rendered still *to*; with על *al*, also in the same sense, as 2 Chron. 30. 9.

But there are who here look upon this preposition עז *ad*, in this place, as having greater Emphasis in it than *so*, and not to import barely *to*, but *quite*, or *home*, *unto*, and it is to that purpose and to that intent by [†] some rendered, usque *ad*, *quite to*. [†] requiring that they should not only turn back and look toward the Lord with a partial and imperfect repentance, but not leave off till they were come quite home to him by a total and sincere repentance and amendment. This is by [†] some censured as too nice and not solid, and that it is as much as the words require that it be rendered, *to*; but perhaps their censure is too harsh. As for the thing there is no question, viz. that that repentance which shall be acceptable must be total and sincere and constant; and why this word may not be so taken, both in this and some other places, as to require such conditions in their returning, [†] I know not. The ancient Jews seem to have looked on the word here, as having such Emphasis in it, while on it they ground that saying of theirs here by [†] Kimchi cited, גדולה תשובה שמנעת עז כסא הכבוד *great is repentance which bringeth men home, or quite up, to the throne of glory.*

Besides this signification of *unto*, the particule עז *ad* hath also another of, *donec*, or, *dum*, *while*, or *whilst* that, on which is grounded also another interpretation of an ancient Doctor here cited by R. Salomo, as if the words should sound, *return, O Israel while thy God is yet יהוה the Lord*. The ground of which seems to be, that the name יהוה *Jehovah*, should denote *mercy*, and the other אלהים *judgment*; so that it would import, while God appears yet in his property of mercy, before he manifest himself in his property of judgment, and so call upon them to make speed in returning to him. But this, I suppose, is a nicety without good grounds for it. That this is required of those that will return unto the Lord so as to be accepted, and either prevent or remove such evils, as are otherwise necessarily consequents of sin, viz. not to delay their repentance, but to make hast, and ^{*} to seek the Lord while he may be found, is a thing not to be doubted, and which the Scripture elsewhere warns to be careful of; but that it should be the proper import of these words here, or they ought to be so interpreted as these would have it, is not easily to be granted: that will rather be inferred from the next words, which give a reason, that makes it necessary that they should return unto the Lord, from the ill condition that they are brought to by reason of their departing from him, *for* (saith he) *thou hast fallen by thine iniquity*. The influence of which words on the former exhortation to shew how necessary it is for them to hearken to it, Kimchi doth perspicuously express, thus joining them in his explication, and inferring one from the other. *Because thou seest that thou hast fallen by thine iniquity, therefore it becometh thee to return unto the Lord, because there is nothing that can raise thee up from thy fall, but thy repentance, or returning unto him*: so Aben Ezra also looks on it as understood וְאֵין מִי יִקְמָךְ רַק ה' *and there is none that can raise thee up but God alone.*

There is some little difference among Interpreters in rendering the signification of the words, which makes yet no great difference in the meaning. The first particule כִּי *ci*, which ours with most others render, *for*, or *because*, or somewhat equivalent, as *jun.* and *Trem.* *quando*, *when*, or *wherein*; others observe may be rendered by *although*, [†] ut *cornueres*, or, [†] *quamvis*, or, [†] *etfi*, *although thou hast fallen*, which would then make the words, instead of a reason why they should return, to

[†] So Kimchi, עז *ad*, אל *el* is as *el*. [†] Interlin. Mercer; *plane ad illum redi, non autem aliquatenus &c.*

[†] Aben Ezra seems to take it so to have, השם *by little and little quite so the Lord.* [†] By Abarb. also out of the Talmud in Yoma c. 8. [†] Isaiah 55. 6. and 11. 32. 6. [†] Trem. [†] Dr. Stokes. [†] Tarn. from Luther.

[†] Occol. *perfecte, non desistens donec Deum contingas.*

[†] Druf. *subtilius quam par est. Non solida opinio. Rivet.*

[†] By Abarb. also out of the Talmud in Yoma c. 8. [†] Isaiah 55. 6. and 11. 32. 6. [†] Trem. [†] Dr. Stokes. [†] Tarn. from Luther.

be an encouragement to them in it, and that they should not despair of finding acceptance with God, who still was their God, on their repentance, though they had grievously offended him, and had fallen by their iniquity.

The word כשלת *casalta*, by ours rendered *thou hast fallen*, is by others rendered, *thou hast stumbled*, which seems the primary signification of the word, and is by ours elsewhere given it: so the Syriack *ܥܫܬܟܠܬ* *ethsekelt*, as the Chaldee also *ܥܫܬܟܠܬ*; and the MS. Arab. *عسلت*, and so might in Latin be rendered, *impegnisti*: the LXX render *indecimus*, and the printed Arab. *انت أصبحت أضعف* *art become weak*. That either of these significations may well enough agree to it, appears by the use and interpretations of it in other places of Scripture; which foever of them be taken in this place, the other will be understood with it, they all concurring in that which is here intended, viz. the description of that ill condition which Israel had brought themselves into by their sins. Having stumbled at the stumbling blocks of their Idols and other iniquities consequent thereon, they had dangerously fallen, fallen from God, his ways and favour, and from their former station and dignity, and into great miseries and calamities, by which means they were so weakened, as that they had no strength in themselves to raise and recover themselves. This he saith is befallen them by their iniquity. That word is בעונך *beavoneca*, which some render, *in thy iniquity*; so the Vulgar Latin, so the Chaldee, so the LXX *in tuis delictis tuis*. In thine iniquities, will be the same in sense with *per*, *or propter*, as others render by *through*, or *because of*. Thus setting before their eyes their condition, that they may be sensible of it, and declaring the cause thereof, he useth certainly the most pressing argument that can be to move them, as they have any love of themselves and care of their own good, to use all possible means for their own recovery, w^{ch} being only that which he had called them to, viz. *turning to the Lord*, it may be justly expected that they should resolve so to do, and enquire how they might so do it, as to be accepted. Concerning this therefore, as desirous of their good, he informs them in the next words.

V. 2. *Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.*

Take with you words, and turn unto the Lord, &c. That they may make their way to the

Lord, and regain favour with him he doth not bid them to bring bullocks out of their herds, nor he goats or rams out of their folds, nor gold nor silver, nor any thing whereby their wealth might be diminished, for profusely lavishing which on their Idols they are above taxed, c. 2. 8. and 13. c. 3. 4. c. 10. 1. c. 12. 11. No: his favour is purchased at a cheaper rate, by approaching to him with an oblation which is at hand to all, and to which the poorest among them may contribute as liberally as the rich, viz. offering up of words, of words only, which though in mens esteem of lighter value, yet if rightly ordered, are more highly esteem'd by him than the fattest sacrifices and richest donaries, and such without which no sacrifice could ever be accepted, but which without other sacrifices could by themselves prevail. For the right ordering and due offering of which, they are in these words by the Prophet instructed, קחו עמכם דברים *kechu immacem debarim*, *take with you words &c.* * Our ancienter translation hath, *take these words with you*; as if this were a form prescribed to them: *these or the like*, saith Kimchi, כדברים האלה וכיוצא בהם, as if they were, if not a necessary form, yet a pattern to be followed which is confirmed by what he subjoins, *and say to him*. They are said to take with them words, saith Mr. Lively, qui docentur quæ locuturi sunt, *which are taught what they shall say*, who have words put into their mouths which they shall speak, that they do not speak what shall not be accepted. So Christ prescribed a form of prayer, saying, *when ye pray, say*, Luke 11. 2. or, *after this manner pray ye*, Matt. 6. 9. so for the High Priests benediction of the people was prescribed a set form of words, Num. 6. 22. Such words as shall please God, are to be framed according to his directions. But there is another thing which this expression necessarily suggests, viz. that the words which they will use, and hope to find acceptance by, be not rash, vain, inconsiderate words, which are only a labour of the lips and tongue without concurrence of the heart and understanding, duly first weighing and considering them; but such as proceed *من باطن*, as R. Tanchum, *from what is spoken first in the inner man*, viz. taken up into the heart, and by that dictated to the tongue, and according to the sincere intention of that within set right with God, uttered with the mouth. This is shewed by his subjoining the words יהוה אלו ישבו *veshubu el Jehovah*, and *turn unto the Lord*, i. e. saith Kimchi, either ככל לבבכם ולא כשפתים בלדך *with your whole heart and not your lips alone*, or

^b Drusius. ^c Pagnin. ^d Jun. Trem. ^e In that called the Bishops Bible.

עליו שיתוודה לפניו *after ye shall be converted confess before him.* Both these are requisite, that they may put up their words in acceptable manner to the Lord, that their whole heart dictate to their mouth, and sincerely go along with it in uttering thereof, and that their heart be turned from wickedness, and set right with the Lord; till it be so with them, their words will not be such as shall be accepted. Then, when they are thus composed, and there is truth and reality in their words, and they are accompanied with sincere purpose of heart for amendment of their lives, let them bring or take them with them words, and say unto the Lord, even such words as follow. The Chaldee calls them *מחשבות דחטאות* words of confession.

* they are indeed such as contain all parts of a sincere penitent's address to God, confession, supplication for remission of sins, for obtaining favour and grace from God, profession of thankfulness, promise of faithfull adhering to God, and of sole dependance on him, with acknowledgment of the all-sufficiency and sole sufficiency of his power and mercy for relieving those who are in distress, and have none to help them, as will appear in taking them in order. They were fallen by their iniquities, before they can rise again and stand upright, those stumbling blocks must be taken out of the way: they not being of themselves able to remove them, must turn to God, with whom is power alone and mercy to do it, and say unto him, *take away all iniquity &c.* Divers of the Jews would have them so to sound, and for that end, whereas the words in the original thus lie in order, *על כל חטא* col all, tissa, take, or thou shalt take, (for it is the future tense, and so by several rendred *tolles*,) or *take away* avon, iniquity; they take the order of the words to be inverted, and to sound as if it were in the most ordinary way of construction in the Hebrew, col avon tissa, *all iniquity take away*; but in the Vulgar Latin, *omnem aufer iniquitatem*, answers to the words as they lay in the Hebrew text, and make the same meaning that ours give, and to which in our language would answer both in order and meaning, *wholly take away iniquity*. The MS. Arabick also to the same meaning, *كل ذنب تغفر* all iniquity pardon. According to this rendring they are a manifest request to God for taking away their iniquities, including a confession that they are guilty of many. Did they not, or were they not to, acknowledge themselves so to be, they would not be bid to desire that all should be taken

away. It will be much the same if it be rendred *לכל חטא* as Kimchi saith it may be also rendred, *pardon iniquity to [us]* all, or *מכל* (as others) *take away from us* all, so understanding a preposition prefixed to *כל* col, all; to which agrees likewise that rendring which Drusius thinks the words may beare, *omnium tollas iniquitatem, take away the iniquity of us all* acknowledging all to be guilty. These interpretations which these other Jews give, Abarbinel having seen, seems not so well to like them, but to prefer another, making the words to sound, *כל אשר חשנו לנו הוא העון לא חשנו* i. e. *all which thou shalt take away, or pardon to us, is iniquity, not error*, so understanding the word *אשר* after, which, & taking *עון* avon, to signify iniquity, or greater transgressions, as opposed to *טגה* thogeg, sins of error, or incogitancy, as if they should think or say with themselves, our errors have no need of asking remission for them, for *who can understand his errors?* but iniquity *כחונתו וכרעתו* viz. *such as is done with intention and with knowledge*, *אשר נבקש מלפניך שחש* that we aske of thee, that thou wilt take away, or pardon. But sure it will not be safe in asking pardon for sins, to make such distinction, as if they could keep any on their own score; there are none of so little danger, that they should not desire to be freed from that also, and not be put themselves to answer for them. Contrary certainly to the Psalmists meaning doth he cite his words, who by, *who can understand his errors?* doth not mean that for those he desired not pardon, but thought they were many, and perhaps not taken notice of by himself, yet that God would cleanse him from them among his secret sins.

A later writer approves of his way in understanding and supplying *אשר* after, which, but not of his rendring *חטא* tissa, in the notion of *pardoning*, or *taking away*, which he would himself have taken in the larger or simpler signification of *taking*, or *receiving*, and the words to be rendred, *quicquid accipis, pravitas est, whatsoever thou receivest from us, is wickedness*, and so to be not a form of petition for pardon of sins, but only a confession of sins, acknowledging that God can receive from them nothing that is good, that there is nothing in them by which they may deserve his favour, that their love doth not prevent his, and that they cannot confer ought to their own salvation, nor offer up any sacrifice of a sweet favour acceptable to him for obtaining peace with him. To this and like purpose he, but though (as we before said) here is included a confession,

* *Hac per brevem formulam totam resipiscencie doctrinam expressit, & quomodo ad usum referenda esset simul docuit &c.* Tremellius. *مقوله* Abewalid, R. Tanchum; *הפוך* Ab. Ezra, Kimchi. *ל* Miclal Yophi in marg.
 † Psalm 19. ‡ Cocceius.

yet we look on the words as a form of petition, as others in the first place mentioned, do, and think the word **נָשָׂא** *nissa*, to be rather taken as elsewhere, for *taking away*, than *receiving*. Mean while he agrees with all before mentioned in taking it to be one of the words which they are to utter in their address to God, and a part of it, and so doth the Chaldee Paraphrast also, rendering, **קריב קריב** *qarib qarib* it is ready, or easy to thee to forgive sins &c. but the LXX using a more paraphrastical liberty, look not on it as so, viz. a part of what they are bid to say in their address, but rather as a reason why they should address themselves to God, and a declaration of what good they might find thereby, rendering, **ἀνυπερβύτου** *anupērboutou* say to him, that ye may not receive iniquity; and the Syriack also by the like liberty

סלכסו דסו יסכסו דסו יסכסו דסו יסכסו *salasou dso yasalasou dso yasalasou dso yasalasou* and say to him, that he remit to you your iniquity: except we shall say that they meant, the first, that they should use to him such words, wherein they should beg that he would not impute to them iniquity; and the second, such wherein they should beg, that he would pardon to them their iniquity. But we need not insist on these or any other rendering than what ours here, with so many other both ancient and modern, give us, which we look on as most consonant to the Hebrew, making it a form of request by them to be put up to God, that he would pardon to them, or take away from them, all iniquity. The taking away of which may denote, the pardoning or not imputing it, the destroying or taking away its power and dominion, that it rule not in them, by giving grace to resist it, or the removing such evils as it had brought on them, the punishment as well as the guilt being under the name of iniquity comprehended.

In all these ways must that be taken away before it can be well with them and they see good: this therefore are they in the first place to desire, and then with confidence in the next place to petition for grace and favour; having said this, then say **טוב וקח** *vekach tob*, which ours render, and receive us graciously. So they put in the text, which is a very good sense, taking the word **טוב** *tob*, which signifies good, or gracious, adverbially; or else understanding the preposition **ב** *b*, or **ל** *l* to be prefixed before it, as if it were **בטוב** *betob*, or **לטוב** *letob* with good, or for good, and supplying the note of the persons, *us*, which will be equivalent to, receive us graciously; or if with others we understand instead of *us*, prece-

tionem nostram, *our prayer*, much to the same purpose, receive this *our prayer* graciously. But the words taken without any supply, as they are in the original, most obviously founding, and take, or receive, good, divers do so render them; and by the good which they think that they pray God to receive from them, some understand these their *good performances*, their *confession, repentance, prayers, and promises*; or as Kimchi, **דבר טוב או לב טוב** *devar tob ou lev tob* good words or a good heart. R. Joseph in Aben Ezra **מיעוט מעשים טובים** *me'ot me'asim tobim* a little of good works. Abarbanel **קח במקומו איזה מזה שעשינו** *qach במקומו איזה מזה שעשינו* and take in lieu thereof (viz. of our sins) any good or any commandment that we have done, going, I suppose, on that loose rule of theirs, that God gave so many commandments to them, that by doing any of them they might be saved. Others the good, that their iniquities being taken away, they having received remission of their sins and grace from God, should endeavour and be enabled to do. R. Tanchum excepts against this way of exposition, because God the giver of all good to men, cannot receive good or profit from men, and thinks it therefore more convenient not to be taken for part of their words to God, but for the words of God, promising on their repentance good to them (by a Parenthesis interposed,) as if he should say, say thou, take away all iniquity, (and so shalt thou receive good, then proceed, and say) so will we render &c. Of this opinion seem likewise the LXX to have been, who agreeably to what we have seen from them in the first words, render these, **ἀγαθά** *agatha* and ye may receive good things; likewise the printed Arabick **وتأخذون صلاحاً** *ut tādhan salāḥan*, the Syriack also **קח טוב** *qach tob* and receive ye good things; as likewise R. Tanchum thinks **קח טוב** *qach tob*, take thou god, to be for **קח** *qechu*, take ye. But this causeth somewhat an harsh breach in the sense, all occasion of which, though **טוב** *tob*, be rendered as a noun, good, will be taken away, if the verb **קח** *qach* be rendered as in the margin of our Bibles by *give*. And that it may so signify as well to give, as to take or receive, may be proved from the like use of the same word Psalm 68. 18. where **לקחת מתנות** *laqachta matanot*, which is usually rendered, thou hast received gifts for men; the Apostle in Eph. 4. 8. reacheth us to render by *ἑδωκεν δωματα*, he gave gifts, as it is likewise by the Syriack interpreter in that place of the Psalm rendered, **קח טוב** *qach tob* and thou

* It may be conjectured that they did read **כל** *non*, for **כל** *omne*. * They take no notice at all of **כל** *all*.

* See Druf. m So the Arab. MS. **منها فعل الخير** *minha fa'ala al-khair*. * R. Salomo. * Aben Ezra, and so Vatab.

p Ikkarim l. 3. c. 29.

gaveſt gifts to men. So would it be, *give good*, i. e. *confer all good*, ſpiritual and temporal good and bleſſings as ſhall be good for us. Some ſeem willing here to take in both ſignifications, rendring, *acceptum confer bonum*, beſtow good taken out of thine own ſtore of grace and goodneſs. They can have no good but what he muſt firſt give them, that they may be able to do good, it muſt be from him; all good that they can enjoy, muſt be alſo from him, and this their requeſt will kindly follow on the former, that being granted may give them aſſured confidence of aſking this. and undoubted hopes of receiving it. All their iniquity being by God taken away, no good thing ſhall God aſſuredly deny to them, or ſuffer to be wanting to them, which may conduce either to their temporal or ſpiritual welfare, *ان لا مانع لكم منها بعد ذلك* there being now no impediment after that, which may hinder you from receiving it, left, as R. Tanchum ſpeaks.

Being thus inſtructed how to make their addreſs unto God in petitions for things altogether neceſſary to be obtained, that they may recover their fall which they have received, and ſtand right with God, viz. remiſſion of of their ſins and God's favour, they are in the next place directed to what they ſhall profeſs to render to God upon their requeſts obtained, in the next words, *ſo will we render the calves of our lips*. So do ours tranſlate the words *נְשַׁלְמֵהּ פִּרְיֵי שִׁפְתֵינוּ* *neſhallemah parim ſhephatenu*, which in nicety of Grammar would rather ſound, *and we will render calves*, or *young bullocks*, as the word denotes, *our lips*, the word being put in appoſition, whereas, *of our lips*, as if one were governed of the other, ſhould rather be *פִּרְיֵי שִׁפְתֵינוּ* *pave ſhephatenu*: it being as it is, others for making out the conſtruction, render, *vitulos labiis noſtris*, *calves with our lips*, as if the prepoſition *ב* be, in, or with, were to be underſtood, and *ſhephatenu*, were for as much as *בִּשְׁפָתֵינוּ* *biſhephatenu*. And ſo R. Tanchum takes it to be, not approving what he ſaith ſome others ſay that it ſhould mean, *we will render young bullocks the free will offering of our lips*, or *thoſe which we have vowed with our lips*, i. e. *we will pay that, to which we have by vow obliged our ſelves*. This he thinks doth not well agree with what was before ſaid, *take with you words*. He ſo explaining it as he doth, would have the meaning to be, *we will render in words, prayers and ſupplications in lieu of ſacrifices*, ſo ſhewing that right ordered words, with ſincerity of intentions, are better than ſacrifices with rebellion, according to what is ſaid, *behold to obey is better*

than ſacrifice. But we ſhall not inſiſt on the difference betwixt theſe mentioned interpretations, they will concur in the meaning, which is not amiſs given in the MS. Arabick *ونوفى بدل تقربى البقر باقرار شفاتي* *we will render inſtead of offering ſacrifices the confeſſion of our lips*.

But there is a greater difference between our rendring and ſome other ancient verſions. The LXX inſtead of what ours, the Vulgar Latin and others render, *the calves of our lips*, have, *καρπὸν χειλέων ἡμῶν*, and *we will render the fruit of our lips*, (ſo the printed Arabick following them, *ونكافى ثمرة* *faſſi ſermonis ſimilitudine*, ſaith Jerom, *deceived by the likenes between פִּרְיֵי parim*, which ſignifies calves, or bullocks, and *perim*, fruits, or rather פִּרְיֵי *peri*, in the ſingular number, fruit, as other readings in Jerom have: whence it is conjectured, that they did ſo read it, and not as now is readd, *parim*. The ſame ſignification is alſo taken by the Syriack, who yet otherwiſe differing in the rendring of the other words from them, reads,

ונופחם פריהם *and he ſhall repay you the fruits of your lips*. The ſame ſeems likewiſe confirmed by the Apoſtle Heb. 13. 15. thus exhorting, *by him therefore let us offer the ſacrifice of praiſe to God continually*, that is, *καρπὸν χειλέων*, the fruit of (our) lips, giving thanks to his name. As to the ſcope of the matter, it would be indifferent which of theſe were readd, whether calves or fruits, both being capable of being figuratively uſed, to expreſs the ſame thing, and that hereby intended, viz. the ſacrifice of praiſe offered to God by the miniſtry of lips, *δευλογούντων τῷ θεῷ ὑμῶν αὐτῶν*, giving thanks, or confeſſing, to his name. But becauſe the admitting this conjecture would argue a difference in the Hebrew copies that they uſed from thoſe that we now have, which is not without neceſſary grounds to be admitted, I think it may be ſaid that the Seventies rendring the word by *καρπὸν*, fruit, doth not neceſſarily argue that they did read otherwiſe than is now readd *פִּרְיֵי parim*, and looked on as properly ſignifying calves or bullocks. The reconciling of their tranſlation with that of others muſt rather be ſought from the uſe of the word *καρπὸς* in them, and what they meant by it here, and how they might think it to agree with *parim* for the meaning, than by thence inferring that they differently did read that word. For this end I conceive (what I have elſewhere ſaid) that *καρπὸς* here is by the Greek taken in the ſame notion that *καρπώματα* or *καρπώσις* is by them elſewhere uſed, viz. for a whole

¶ Jun. Trem. Druf. and ſee Pare. ¶ Trem. Cappell. ¶ Porta Moſis c. 4. p. 10.

burnt offering, which usually was a bullock, and such, according to what the Rabbins tell us, were some of them called קין למוֹכָה the καρπός, or summer fruit of the altar: so were such free will offerings, they say, called; because they were to the altar as summer fruits to a table after a banquet. If they had respect to that, we may think that they did choose so to render it for giving the meaning, though not the literal signification of the word, and the Arabick might literally express that word which they found in them in its commonly known signification, and so the Syriack also here, though what they put in the singular number, he puts in the plural. What ever doubt may be made of them, it is manifest the Chaldee did read as it is still read, *parim*, which he paraphraseth, and let the words of our mouth be (or the words of our mouth shall be) accepted before thee כְּחֹרִין as bulls, for well pleasing on thine altar. But what ever rendring of the word be taken, the scope of the expression will (as we said) still be the same, viz. a profession of offering the greatest thanks to him that their lips, the interpreters of their gratefull hearts, can utter; which thankfulness, wherein it must also farther shew it self, the following words declare, viz. in a constant adhering to him, and a sole dependance on him, not giving that honour, in whole or in part, to any other, but disclaiming and renouncing all trust in them: they must also profess as in the next verse.

V. 3. *Asshur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.*

Asshur shall not save us, we will not ride upon horses, neither &c. They were before minded that they had fallen by their iniquity, and shewed that the only way for recovering themselves, was by returning unto the Lord by repentance and acknowledgment of their sins, and begging pardon of them; which having in the first place instructed them in general to sue for, for the taking away of them all as all pernicious, he here descends to a more particular designation of some, which had been mere stumbling blocks and cause of offence to them, by themselves cast in their own way, which they are necessarily to remove out of their way, that they may with acceptance be able to turn unto the Lord, and recover their standing; and those are, confidence in such vain things as they had sought to, and put their trust in hitherto, with neglect of God, to the deceiving themselves, and provoking

of him, which they are here taught to renounce and disclaim, which things what they were we shall see in going over the words in order. The first thing that they are to acknowledge themselves guilty in, and now renounce, is confidence in the Assyrians for help and safety in these words, *Asshur shall not save us*. That name may be taken either for the king or people of Assyria, or rather for both. For their seeking to them, and relying on them for help, they are above in this our Prophet taxed, as c. 5. v. 13. That *when Ephraim saw his sickness, he went to the Assyrians, and sent to king Jareb*; again c. 7. 11. *like a silly dove without heart they called to Egypt, and went to Assyria*; and c. 8. v. 9. *for going up to Assyria to hire lovers*; and c. 12. 1. *for that they made a covenant with the Assyrians*.

Asshur was then it seems the most potent king and people, and such as they thought should be able to protect them against all other enemies. But how vain they were in such hope, appears by the forecited c. 5. 13. yet, saith he, *he could not save them*. What the proud Assyrian said of the Egyptian, that *he was as a staff of a broken reed, whereon if a man leane, it will go into his hand and pierce it*, Isaiah 36. 6. the Assyrian himself was truly to Ephraim, and did not only not support him, but was every way instrumental in casting him down, being become his greatest enemy, and his trust in him was a great cause that he is now, as it is here said, fallen; from which fall as he will ever hope to rise, he must now cast him off, utterly disclaim all confidence in him, and seek after a better help to raise him and support him; so are they taught to do and say in these words, *Asshur shall not save us*. Junius and Tremellius render it, non potest servare nos, cannot save us, as if they acknowledged his inability to do it.

A second thing of like folly and mischief to them are they taught to acknowledge to have been, their trust in the strength and power of horses, while they must say, *we will not ride upon horses*. In explaining this expression, viz. what is the fault that they are to acknowledge themselves to have been guilty of, and to profess that they will not hereafter erre or sin in the same kind, there are different ways taken. By the professing that they *will not ride on horses*, some take to be understood that they will no more go or send into Egypt to procure thence horses to ride on, and by them to strengthen themselves against their enemies, as trusting in them and thinking, that thereby they should save and secure themselves. So saith R. Salomo, that by this is meant, *the aid of the Egyptians*, who sent horses to them. Aben Ezra also, *we*

* Abarb. also; so Jerom, *super equos Egyptios*.

will not rely on the Assyrians, nor on the horses which are brought out of Egypt. Thence that they were usually with horses supplied appears out of several passages in the Scripture, and that thence they did fetch them, though it might seem contrary to the command of the law, as for example Deut. 17. 16. *that their king should not multiply horses, nor cause the people to return into Egypt, to the end that they might multiply horses*, which seems given to prevent their taking off their trust on God alone to place it on such vain things, though seeming to men of greatest use and strength for battel and for safety, for offence and defence; and their not observing this command causeth him elsewhere to livery againist them, who thought to secure themselves by such means, *wo to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many, and in horse-men because they are very strong; but they look not unto the holy one of Israel, neither seeke the Lord*, Isaiah 31. 1. In this way to say, *we will not ride upon horses*, will be all one with, *non implorabimus auxilium Egypti*, as Grotius takes it to be, *we will not seeke for the help of Egypt*, for which they are above accused in the forecited c. 7. 11. *they flie to Egypt*, of which what the consequence was likely to be, as these here by experience found it to be, appears likewise by the 35. of that forecited Isaiah 31. *Now the Egyptians are men and not God, and their horses flesh and not spirits; when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall all faile together*.

2. It is otherwise without particular respect to Egypt expounded of horses in general, whencesoever procured and prepared for their defence, in the strength and multitude of which, without looking to the Lord, they trusted, and together ^w under that one kind named, including all other warlike preparations, by which they thought themselves sufficiently fenced and fortified, without dependance on God. The horse may seem in particular to be deservedly named, as among other helps in that kind of especial note, in regard of his serviceableness by reason of his great courage and strength, which is excellently described in Job c. 39. 19. &c. and of his swiftness either for pursuit or flight, for which reasons it is peculiarly said of him, *the horse is prepared against the day of battel*, Prov. 21. 31. which appears to have been the more peculiar use that horses were in those days among them put to, and not to such ordinary use of drudgery and lower services, to which they are among us put, and by reason of their good performance in that kind, were

they looked on as of such help, that men did too much trust in them for safety, according to what is said in the forecited Isaiah c. 31. 1. and Psalm 20. 7. *some trust in chariots, some in horses*. So by these words it appears that these had formerly done, till now by sad experience they find, *that a horse is a vain thing for safety, neither shall deliver any by his great strength*, Psalm 33. 17. and therefore in acknowledgement of their folly in it, and with sorrow for what they had done, are they now taught to say, *we will not ride upon horses*, viz. so as to trust for safety in them or *their riders*, as the Chaldee paraphraseth it. That will be the necessary meaning of the words, and that which they are to disclaim, not the riding on horses otherwise, or making lawfull use of them as instruments of service to them even in their wars while their trust was not in them, but in God.

3. There is yet another exposition of the words given likewise without respect had to Egypt, but rather still to the forementioned Assyrian, by their *not riding on horses*, meaning their not sending messengers on horseback (for speed sake) to implore help from the Assyrians. This among the Jews Kimchi gives, whose words sound, *whereas we did, or were wont to, send horses to the Assyrian that he might save us, we will not do so any more*. Among Christians, Calvin prefers this also as the most simple way of exposition, and will therefore have these words to be joined with the preceding, thus, *Assur shall not save us*, *ideo non conscendemus equum, therefore will we not ride on horses*, nempe ut cursitemus, *to wit that we may run up and down to far places, as to Assyria to procure some to come and help us, but will stay at home expecting ^x there help from the Lord*. That in this kind they had been faulty, appears out of those places of this Prophet above cited, as c. 5. 13. and c. 7. 9. yet that this should be here particularly taxed in them, I think is not plainer than either of the other ways. Mean while, that they were in all these kinds guilty, is evident, and the words being applicable to them all, why may they not be so understood as to comprehend them all? All argued their diffidence in God, and putting trust in others, which as being great both folly and sin, folly in trusting in things not able to save, and sin in robbing God of that his honour (of which he is very jealous) of being acknowledged the only Saviour, they are, as they will find any help from him, heartily to repent of, and to disclaim: the words in which they are taught to do it, amounting to as much as *لا تترك الاقوال علي المخلوقين ولا تنفع بالخييل والعدن*.

^u See Ribera, Chr. à Cast. Ar. Mont. Sa, Menoch. Tirin. ^w Rivet. ^x See Isaiah c. 30. 15, 16.

as R. Tanchum explains it, *we will leave off from relying on such which are but creatures, we will not trust in horses, nor multitude (of forces.)* And if it be folly and sin to trust in any such creatures of God, to which he hath given great strength, either in men the noblest of them on earth, and to whom he hath given dominion over the works of his hands, Psalm 8. 6. or horses the most serviceable to man, and usefull and helpfull, to which he hath given strength, and clothed his neck with thunder, Job 39. 21. &c. so that he morketh at fear, and turneth not back from the sword; how much more shall it be to trust in creatures (that we may so speak) of their own framing, which are what they are only γ from them, and can neither stand nor move, but only as by them ordered and so more ignoble than the lowest of God's making, and not so much as usefull instruments for any service, either in peace or war? Should they seek for safety from such, who cannot save themselves, but by men be with more ease marred than they were made? Yet such had formerly been their folly and wickedness, as appears by their being all along in this Prophet taxed for it. And now therefore are they in the next place taught, as they will find acceptance with God, utterly to renounce them, and to say, *Neither will we say any more to the work of our hands, ye are our gods.* The words. *ye are*, are supplied, and there being in the Hebrew nothing to express it, but barely אלהינו *elohenu*, literally thus, as it is by some rendered, *neither will we say any more, our gods, to the works of our hands*; so that ² some render it, *neither will we any more say, O our god, to the work of our hands.* Castalio renders it, *ne dicemus amplius, deos nostros opus nostrarum manuum*; the Vulgar Latin hath, *neither will we say, dii nostri opera manuum nostrarum*, which the Doway render, *our gods the work of our hands.* Grotius thinks that for *opera*, was first written ^a *operi, to the work.* The MS. Arab. much agreeably to the ordinary reading of the Latin لا نقول ابدا معبودنا عمل اجدينا *neither will we ever, or at all, say, he that we serve* ^b *is the work of our hands, or the work of our hands is he that we serve.* The Syriack renders it agreeably to what ours and others have, only omitting the pronoun affixed in اللهنا *elohenu*, our gods, viz. لا نقول ابدا معبودنا *and we will not any more call gods the work of our hands.* The LXX only put in the plural, ἐργα ὧν χειρῶν ἡμῶν, *to the works of our hands*, what is in the Hebrew in the singular, *to the work.* The meaning is by R. Tanchum thus given.

وَقَدْ بَدَأَ عِبَادَةَ كَمَا لَا يَسْتَحِقُّ
) and we will turn from the serving
 of all that is not worthy, or deserves not, of it
 self to be served, or worshipped. Such were
 certainly their Images and Idols, their Calves
 and Baals, which they (as it is above de-
 scribed) made to themselves of their silver and
 gold, and beautified, and forgetting the Lord,
 called their lovers, and said, *that they gave her*
her bread and her water, her wool and her flaxe,
her oil and her drink, c. 2. v. 5. and ascribed
 all power to, which is to be ascribed to none but
 God. From these words Drusius looks
 upon it as manifest that the Israelites then
 did worship their Baals and Calves for true
 Gods, and that it is by some learned men
 rashly denied. But why they ought not so to
 esteem them, is as by many passages in Scrip-
 ture shewing the vanity of Idols, made ap-
 parent, so here (that we need not look after
 others) by the name by which they are called,
 viz. *the work of their own hands.* And shall they
 look on that as of divine power, which hath
 nothing but what they themselves gave it, and
 can as easily take away what they gave, and
 destroy what they made? What greater folly,
 as well as wickedness can there be? They are
 therefore taught, and deservedly required to
 cast away and renounce all confidence in such
 vain things, and to profess with sincerely pe-
 nitent hearts that they will no more rely on
 them; and when they have done this, they
 that have fallen, and have need of help, and
 can find none among all that they formerly
 relied on, whom have they now to flee unto
 but God alone? from whom as they will ob-
 tain help, they must have faith and confidence
 in him, as in him alone acknowledging both his
 power and will to do them good, and afford
 them help; a distrust of one or both which
 their former flying to those other vain things
 shewed, but they are taught now to acknowl-
 edge both, viz. that he is the only, the all-
 sufficient Savior, which in the next words
 they are taught to profess, saying, *for in thee*
the fatherless findeth mercy. The words אֲנִי
 יְהוָה בְּךָ יִרְחַם יָתוֹם after beca yer xham yatom, thus
 rendred (which seems the plainest and most
 convenient way of rendering) and placed as
 they are after disclaiming of all other things,
 men or horses, or ought else, as all vain things
 for help and safety, as a reason of their dis-
 claiming them, are a confession of their be-
 lief of these things: 1. that God is all-suffi-
 cient to help and save those that any ways
 stand in need of help: 2. that he alone is so:
 3. that he will shew himself so to all, even the
 greatest sinners upon their conversion, that

y Chap. 8. 6. z Jun. Trem. a As it in Pagnin, Tig. Calvin. b Taking no notice of ⁷ le, &c. c And see Pareus.

rightly implore his help: and then a profession that they being now in such a condition as requires help, and of themselves altogether helpless, they will now, rejecting all hope and confidence in any other thing which before they vainly looked after, depend only on him, and will with unwavering faith expect help from him, and not doubt by his mercy to find it. Though the words seem only a confession of their belief of those forementioned truths, yet do they so placed as they are in that address which they are taught to make to God, necessarily include such a profession of sole dependance on him, with confidence that they shall not fail of what they may expect from him, neither through want of power or mercy in him, and therefore that they do beg of him, that he will, moved by his mercy, exert his power in helping them, pardoning and removing those their sins by which they had fallen, receive them graciously, and give them all such good things as they had need of, and that this they doubt not of finding from him, whose property it is to have mercy on the fatherless, or such as are as fatherless children, helpless. To this purpose Kimchi gives the meaning, **כִּי יִרְעֵנוּ כִּי כֵךְ לִכְךָ יְרוּחַם הִיתוּם וּמִי שֶׁאֵין בּוֹ כַח אַתָּה חֲזָן לָנוּ** *for we know that in thee, thee alone, the fatherless findeth, or shall find, mercy, and into him that hath no strength, thou wilt put strength, and deliver him, and so thou wilt, or shalt, do or so do thou, to, or for us; and this is noted by Aben Ezra to be put in opposition to what was before said, thou hast fallen by thine iniquity, which includes וְאֵין עֲזָרָךְ and thou hast no helper. But here now is shewed where he shall find help to raise him up. Of this rendering and this exposition that it is agreeable to the words there is no doubt, yet do we find ancient Interpreters to differ from it in their expressions, the chief cause of which seeming to be from their different acception of the first word in the clause, viz. **אֲשֶׁר** *asher*, which ours render, *for*, it may be observed that among the different significations in which that word is used, there are these two, *for*, and *which* or *who*. The first of which R. Tanchum notes that it here hath, being, saith he, **דִּי בִּמְעַתִּי** *in the signification of ci, because, or for*, and in Arabick rendred **لِ** *leanna*, or **بِ** *beanna*, as it is in several other places. So it is by ours and most other modern Interpreters taken, but the LXX, according to the readings of the usual copies, takes it in the other, viz. of *which*, rendering as it is read in the London Polyglot, **ὃ ἐν σοὶ ἐλάλει ὁρφανόν**, in Latin translated, *qui in te est miserabitur pupilli*, as in the printed Arab.*

الذي فيك يرحم يتيمًا *he that is in thee will have mercy on the fatherless. He, that is, according to Cyril, ὁ θεός, God. In the words thus rendred there is not only a different signification of the first word, but withall a change of the order and construction of the whole clause. כֵךְ beca, in thee, is not referred as in ours and like translations to God, but to Israel; the passive verb יְרוּחַם yerucham, findeth mercy, changed into the active, sheweth mercy; and יְרוּחַם yatom, the fatherless, from the nominative case into the accusative, and all made not words by them to be spoken, but words spoken to them, not a profession from them of what they believed concerning God, but a declaration of what indeed God was, and they ought to believe of him, and so a reason why they should repent, and profess what in the foregoing words they are taught to do. So is Cyrils exposition of them, do not doubt, O Israel, saith he, that thou shalt obtain what thou desirest, if thou shalt first repent; ὃ ἐν σοὶ θεὸς ἐλάλει ὁρφάνων ἡμεῶν ὁρφανόν, for God which is in thee, or among thee, knoweth how to have mercy and to shew compassion to orphans. If instead of ὃ the masculine gender, we should read ὅ in the neuter from ὅς, i. e. that which, and so render, quod in te est, that which is in thee will shew mercy to the orphan, or fatherless, the pronoun *thee*, would refer to God, and so come neerer to what ours follow, and be still part of that form of words prescribed to them, and it will sound, that which is in thee, i. e. thy nature and property is to have mercy on the fatherless; and so would not differ in sense from ours only in putting *what*, for *for*, and expressing the verb in the active, which the Hebrew hath in the passive, to the same purpose, he sheweth mercy to such, being the same in sense with, such find mercy from him.*

This which we have mentioned is the most approved Greek reading, and that which is put in the Polyglot; but other copies read differently, as some *ὃς, qui*, instead of *ὃ*, and *ἐλάλει, miseris*, in the second person, sounding either, *which in thee, (of thy self) shewest mercy to the orphan, or to the orphan which is in thee*, accordingly as the words shall be distinguished in the construction. Others read *ἐν, for, or because*, so taking **אֲשֶׁר** *asher* in the same sense that ours do. Tremellius from some other copy, **ὃς ἐν σοὶ ἐλάλει ὁρφανόν**, w^{ch} he renders, *quoniam in te, i. e. propter te miseris pupilli, because in thee, that is, for thy self, or thine own sake, thou hast mercy on the fatherless. How these any of them agree with that which ours follow, the Reader will perceive at the first sight. We may consider together with these the MS. Arabick version, which hath,*

^a As 1 Sam. 15. 19, 20.

^{*} See Drus. lectiones in Hos.

780
 אשר ברכי המצח; where in the first place we may observe that he renders אשר after by אשר, which properly signifies, which, who, or what, the other words being put without vowels, his meaning may seem dubious, viz. whether he mean, *he that is in thee*, or *that which is in thee*, *hath mercy on the fatherless*, or else understanding and resuming the vocative case from the preceding words in the second verse, *take away all iniquity, &c. O thou, who in thee*, i. e. in, or by, *whom the fatherless is pitied*, or *findeth mercy*, which would be no ill rendering, yet I doubt whether or no he did so mean, and did not rather take אשר, which as we said in the purer Arabick dialect (of which perhaps the Jewish Interpreters in their versions of the Scripture will not be found over observant) doth properly signify, which, who, or what, in as large a signification as אשר after, in Hebrew, to which it here answers, is taken, and so to signify also as that doth, *for*, or *because*. That we may so think, I find in a MS. version, whether of the same Author or another, I know not, the same word אשר put for אשר after, in one of those very places that R. Tanchum brings for proof that אשר after is sometimes necessarily taken in the signification of כי, quoniam, *for* or *because*. The Vulgar Latin reading, *quia ejus qui in te est misereberis pupilli*, which the Doway render, *because thou wilt have mercy on that pupil which is in thee*, takes in both those significations of that word אשר after, which we mentioned, viz. *because*, and *which*; one of them is supplied by it, which of them it is doubtfull, and which the Author thereof took to be expressed and gave as the signification of the word: as for his whole rendering, we see it differs from that which ours follow. They that adhere to it, noting that the words in the Hebrew do literally found, *quia*, or *quod in te misericordiam consequetur pupillus*, seeking to reconcile them together, do it by endeavouring to bring the Latin to the same meaning with the Hebrew. So saith Ribera, *sensus idem est, the sense is the same*, i. e. *tu misereberis pupilli, thou wilt have mercy on the fatherless*. But there is difference mean while in the construction; in the one, viz. that of the Vulgar, that *wh* is said to be in God, *is the pupil, or the fatherless* (^a by whose being in God they say is meant, *who is left to his care*, or as ^b others, *qui in te, in tuis visceribus per amorem, which is in thee*, i. e. *in thy bowels by love*;) in the other agreeable as he saith to the Hebrew, *mercy for the fatherless*. The verb is likewise changed from the passive ירחם yerucham, *shall be taken into mercy*, i. e. *find mercy*, to which

the nominative is the noun יתום yatom, *the fatherless*, to the active, and (the person also being changed from the third to the second) the nominative made to be God, spoken to as in the vocative case, *thou O God wilt have mercy*. But this, as we above said, if there were no other change, would make the same meaning.

Sure among all the renderings given, such are the best as come nearest to the literal expression of the Hebrew, and that among them all do none more than ours, with which agree for the most part, the generality of ^{*} modern Interpreters. Castalio doth alter the construction, yet so as not to alter the meaning, cum tuum sit miseri pupilli, *seeing it is thy property, or proper to thee, to have mercy on the fatherless*. Grotius not much unlike puts as the meaning, *quia penes te est, miseri pupillorum, because it is in thy power to have mercy on the fatherless*. The ancient Syriack changeeth also the passive to the active, with change of the persons necessarily consequent thereon, yet to the same meaning יתום ירחם, *because thou dost shew mercy to the fatherless*; and so are the words part of those which they are instructed to take with them in their address to God, wherein they acknowledge Gods all-sufficient power and mercy, and profess their confidence in it, and confess their own impotency and misery, like that of a poor fatherless child, destitute of help. The word יתום yatom, as likewise in the Chaldee and Syriack יתום yatomo, and in the Arabick يتيم yatim, is looked upon as primarily and properly signifying, *a child that is fatherless*, or hath no father to take care of him, defend him, or provide for him; and then such a one as being destitute of all help in himself, or from others, is in condition as such a poor child, as miserable, and as obnoxious to injuries and evils. Of such as are by that name known, God is oft elsewhere said to be a helper, a defender, and one that takes especial care of them. He gives particular command *not to afflict the fatherless child*, Ex. 22. 22. He doth *execute the judgement of the fatherless*, Deut. 10. 18. stiled therefore *a helper of the fatherless*, Psalm 10. 14. *a father to them*, Psalm 68. 5. and it is given as an expression of exceeding great anger toward the people, that *he will not have mercy on their fatherless*, Isaiah 9. 17. They therefore being now in such a condition, as may make the title of *fatherless* agree well with it, are taught to take with them in their address to God that name, of such force in moving him to mercy, and even as it were challenging it as its priviledge, and to apply it to themselves, that God might

^a Ribera. ^b Chr. à Castro. ^c Ribera, Sa, Menoch, Tirin. ^d Corn. à Lap. J. H. Urfin. ^{*} Whether rendering in te, per te, or apud te.

have that regard to them, which he hath usually to such. The prescribing to them the use of it, manifestly warns them well to consider and to be sensible of, to lay to heart and acknowledge, their own misery and helplessness, and withall how to behave themselves, viz. with such demeanour and carriage, as is usually found in such poor orphans who have none to help them, but such whom by their behaviour they can move to pity them, or at least becometh their condition, viz. lowliness and humility, a broken and contrite heart, as our Savior elsewhere requires in such as will be fit to enter into the kingdom of heaven, * such behaviour as is usually in little children. The Chaldee seems to look on that appellation as most properly belonging to their Ancestours, such time as they were in Egypt, and the words therefore to respect that condition that they were in, and such mercy as God then shewed to them, his words importing, *the kings of Assyria shall not save us, neither will we trust in horsemen, or¹ chariots of horses, neither will we any more say, ours gods, to the works of our hands, for as much as from thee mercy was shewed to our fathers, when they were in Egypt as fatherless children.* In this his way the words would be applicable to their present condition by way of a persuasive argument, that God having shewed mercy to their fathers when they were in such a condition, would do the like for them in like case; or else as an expression of their confidence in God, that as he had done to their fathers in as helpless a condition, so he would do now also for them, and be as mercifull to them also; and at once a profession that they did and would depend on him alone for mercy and help. But not to look back on those of old, that Ephraim having forsaken God their gracious father, and put themselves out of his protection, and so being given over by him, and fallen by their iniquity, were in as low, helpless, and miserable condition, as any thing that that name can import or express, is manifest, none being, if they would, able to help or support them. They are taught therefore by assuming or applying it to themselves, to confess their own inability, and the inability of any other to help them, but God alone; and with profession of their sense thereof to him, in such humble manner, as becometh such, who are in such condition, to make their address for mercy, for the pardon of their sins, and removing such evils which they have deservedly brought on themselves, and obtaining such good things, as they have deprived and made themselves unworthy of, disclaiming all trust in others for help, but with humble confidence from him begging, and expecting

it. So when they shall with truly penitent hearts turn unto him, and take such words with them, dictated by a broken and contrite spirit, and by unfeigned lips offered up, that they shall not do this in vain, nor lose their labour, but have their iniquities taken away, and be graciously accepted, the following words shew, wherein God in ample manner expresseth how good he will be to them on such their behaviour.

V. 4. *I will heale their backsliding, I will love them freely: for mine anger is turned away from him.*

I will heale their backsliding, I will love them freely, &c. When Israel, being turned away from God, and having forsaken him, was smitten, c. 9. 16. and saw his sickness, c. 5. 13. he went to Assyria, and sent to king Jareb; yet could he not heale them, nor cure them of their wound: all help they could seek for was in vain, none any where to be found, their Physicians were all of no value; but if they shall return unto the Lord their God, as they are here called on to do, and in such a manner make their addressees to him, as he here prescribes to them, they shall find of him a better Physician, one that can and will heale them; so he graciously promiseth, *I will heale their backsliding.* These words seem given in answer to what in the preceding they are taught to aske, *take away all iniquity*; and the following, *I will love them freely*, with what is added in the following verses, to what they should also say, *receive us graciously*, or as in the margin, *give good*. ארפא Erpa, *I will heale*. This word necessarily presupposeth some sickness, wound, or sore; and so in the forecited words we heare of his sickness, wounds, and being smitten; and here of his backsliding. Those terms seem more to denote such evils as had befallen them in their persons or outward estates, this rather such as are in their souls and inner man, which are to them the cause of the other, and therefore may also include them, while these remain the other not being likely to be removed. If these be taken away and healed, it may be hoped that the other also shall, nor doth less seem to be here intimated, and is in the following words and verses more plainly shewed.

The word of *healing* borrowed from such method, as is used in working cure on bodily wounds, or expresseth the effect of outward remedies in such case applied. is in this kind also, which respecteth maladies of the soul, and the removing of them, not unfitly both here and ^m elsewhere used. המשוכר

* Matt. 18. 3, 4. ¹ Mercer, *equestribus curribus.* ^m Above c. 8. 1.

בְּנִשְׁמָרָה כְּחֹלִי בְנוּף עַל כֵּן מִלֵּית אֶרְפָּה
 בְּנִשְׁמָרָה כְּחֹלִי בְנוּף עַל כֵּן מִלֵּית אֶרְפָּה
 בְּנִשְׁמָרָה כְּחֹלִי בְנוּף עַל כֵּן מִלֵּית אֶרְפָּה
 in the soul is as sickness in the body, and therefore
 is the word אֶרְפָּה erpa, I will heale (spoken
 of it as) *contrary to huca, is smitten*, above
 used c. 9. 16. saith Aben Ezra. As for what
 is comprehended under the name of מְשֻׁבָּה
 meshubah, *backsliding*, Kimchi explaineth it
 by אֶלֶּה אֲרוּכָה וּמִרְפָּה I will confer cure
 and healing, לְמִשְׁוֹכָתָם וּמִרְפָּה to, or for,
 their backsliding & rebellion, wherewith they have
 rebelled against me till now. R. Tanchum some-
 what differently אֲדַוִּי לְעַמִּיהֶם וְעִשְׂיָתָם
 I will cure
 their rebellion and obstinacy, i. e. I will save them
 from that which they have deserved thereby.
 He seems to apply it to the evil of punishment
 which is the effect, the others to the evil of
 sin which is the cause, as if מְשֻׁבָּה meshubah,
 here, which he promiseth to heale, were the
 same with עֲוֹן avon, *iniquity*, which they de-
 sire that he will take away, v. 3. and both
 these the taking away of the one, that the
 other may be removed, the word, *heale*, seems
 necessarily to include; so that to say, *he will
 heale them*, will import that he will forgive
 their iniquities, and remove from them his
 punishments: yea farther, that he will give
 them grace to incline and inable them to serve
 him, that they may not again relapse. Other-
 wise it will be but an imperfect cure, like
 the hasty skinning of a fore, which will be
 apt to breake out again, so that the person
 cannot be said to have been perfectly healed.
 Nor will the case be better, if the pain of a
 fore or sickness be by some asswaging plaister
 or anodyne for the present taken away, ex-
 cept the cause be likewise removed, which
 would otherwise cause it quickly to return
 again. In a perfect cure of a fore or disease
 these three must concur, the taking away the
 cause, the removing of the pain, and strength-
 ning against a relapse; and no doubt in God's
 healing the backsliding of Israel here promised
 by him, who doth all things perfectly, do all
 these concur, viz. that he will take away
 their sins the cause of all evils to them; that
 he will remove (or "change into good for
 them) those evils by them brought upon
 them; and give grace to prevent their relapse
 into like sins, which would pull on them again
 like evils. The word *healing* comprehends all
 these acts of his mercy, and the word מְשֻׁבָּתָם
 meshubatham, *their backsliding*, may be ap-
 plicable to any or all of those, though more
 properly denoting the first, viz. their sins or
 rebellion, as if the promise were of par-

doning them upon their repentance. Yet do
 we not think that it ought to be limited to that
 alone, but to extend also to the other: much
 less do I think that it ought to be limited to
 the second, viz. the freeing them from such
 evils and judgements which their sins brought
 upon them. Yet do some seem so to think, who
 look on it for its meaning as a promise of
 restauration of them from captivity, and of
 that do they expound it. So Grotius, sana-
 bo eos, id est, reducam eos ab exilio suo, I
 will heale them, i. e. I will bring them back from
 their banishment, as ° others before him;
 which exposition seems not proper, first in re-
 gard that it restrains the words to that which
 is not the primary and most proper meaning
 thereof, viz. to the removing of the evils
 and temporal judgements by sin brought on
 them; whereas no doubt, that in the first
 place signified is the pardoning of their sins,
 though the removing of the bad effects there-
 of be also (as we said) included as conse-
 quent thereon. Secondly, because the re-
 moval of those evils brought on them by their
 sins, is fastned on such a particular kind, in
 which it was never made good to them,
 whereas all God's promises are without faile,
 and therefore we may justly say never here
 or elsewhere promised, viz. the restoring of
 their ten tribes from their captivity into their
 own country again, and to their former estate
 and dignity. That was indeed elsewhere pro-
 mised and made good to the two tribes, but
 to the ten that it was ever made good, I sup-
 pose, it cannot be found: for though it be
 granted that some of the ten tribes did join
 themselves with the other two at their return,
 as some of them were before joined to them
 under Hezekiah, (to which ° some without
 good reason ascribe also the fulfilling of this
 promise,) and therefore in their sin-offering
 after their return from the Babylonish capti-
 vity, at the dedication of the Temple, (Ezra
 c. 6. 17.) they offered twelve he goats ac-
 cording to the number of the tribes of Israel,
 and after again c. 8. 35. twelve bullocks for
 all Israel, &c. All that can be gathered thence
 is that either ° some of the ten tribes were
 mingled among the Jews; or that they in
 their approaches to the God of Israel chari-
 tably remembered their brethren of the other
 tribes also; but this doth not prove that this
 promise was then made good to them by a ge-
 neral healing of their backsliding, such few as
 were then among the Jews, being but inserted
 into their body as parts of it, not as a king-
 dom and people of themselves as now they
 were, the greater part remaining still in their

° J. H. Urfin, that they may be not *poma*, sed *medicina*; non *muoves*, *judicium*, sed *medicinis*, *paterna*
correctio. ° Rufinus thinking it to relate to the times of Cyrus, and see Tirin. ° Lyra, Chr. à Castro.

° See Bochart part 1. p. 320.

exile, so that it cannot be affirmed, that they were by that or any such restauration so healed. If we will find when or how the promise of *healing* their *backsliding* was made good to them, we must with others (more generally) look to the time of Christ's coming with *healing in his wings*, and *bringing salvation to his people by the remission of their sins*, which upon repentance, and their turning to God, (the thing which in the foregoing verses they were called on, and directed for,) was in him preached, and reached forth to them, and so consequently thereon a freeing them from all the dire effects and ill consequents thereof, with promise of grace also to keep them from relapsing, and so a greater and better cure by the all-healing vertue of his blood, offered and assured to them, (*viz.* in respect to their souls and spiritual estate) than that from any evils that could befall them either in their bodies or temporal estate; and that so, as that to them having their backslidings of their souls healed by the pardon of all their sins, all things also as to their outward estate, should be ordered for the best, and so as to work for good to them. For *godliness hath the promise of the life that now is, as well as of that which is to come*, 1 Tim. 4. 8. *viz.* that the things of this life shall be ordered for the best to them, and so as shall best conduce to the bringing to those of that infinitely better. The healing their backslidings, the taking away their iniquities, will necessarily assure them of all other good things inward and outward, as they shall be good for them, and for the perfecting of the cure.

Petrus à Figueiro observes that those things which are here promised, Judæi expectant in adventu Messiae sui futuro, *the Jews do expect shall hereafter be made good at the coming of their Messias*. In that they refer this promise to the time of Christ they do well, but in thinking that Christ is not yet come, and that it hath not yet been made good to such as have received, and still shall be made good to as many as shall be converted unto him, they are miserably out. *We*, saith the same Author, *which know Christ to be already come, refer it to the Church gathered, first of the Jews, then of the Gentiles*. The promise was made at the present to the Israel of the ten tribes then fallen by their iniquity, but no doubt doth equally concern all other both Jews and Gentiles, in the same condition as they were, who turning unto God by repentance, as they are here called on to do, and by faith laying hold of his mercies promised in Christ, shall from him seek to be healed of their backslidings, all their sins though never so great, as some will have the word to import, and assure them that they

shall find perfect cure from him, without looking for any other. If the Israelites had all turned to the Lord their God, and believed in his Christ, no doubt they should have found this promise made good to them all. No doubt as many of them as were by the preaching of the Gospel converted unto him, enjoyed the benefit thereof, where or howsoever they were dispersed; and doubtless shall still so do, as many as shall at any time come in to him, wheresoever they remain. It is better, and in a higher manner fulfilled to them, by being made members of his Church, than if they were without this restored from their banishment to the land of their fathers ancient inheritance, and the goodliest possessions therein.

The word משובה *mesubab*, rendred, *backsliding*, we had above c. 11. 7. and have there spoken of the signification of it, observing that some will have it always taken in an ill sense, *viz.* for *aversion*, or *turning away*, as contrary to *teshubah*, *conversion*, or *turning to*, *viz.* by *repentance*; but that by others it is taken to be of an indifferent nature, signifying as the place shall require, either *aversion* or *conversion*, any turning. So the Author of the Tigurine version it appears took it, who in that other place rendred it, *conversionem*, but here renders it, *aversionem*. Grotius in both places understands by it, *conversion*, here explaining it, *sanabo conversiones eorum, I will heale their conversions*, i. e. *saith he, ipso converfos, them being converted*. So the ancient Syriack seems likewise to have taken it, who there renders אשוב אלך *to return unto me*, and here אשוב אלך *I will heale their repentance*; the Latin Interpreter thereof translates it, *sanam reddam penitentiam eorum*: with this of the Syriack will the Vulgar Latin also, according to that exposition which some suggest of it, well agree, it being, *sanabo contritiones eorum, I will heale their contritions*.

Petrus à Figueiro looks on a good meaning of the word *contritions*, which they use, to be *contrition of repentance*, when he saith that from what is said it follows, *quod contritio, seu penitentia, per se non sufficit ad animam sanandam, quamvis est ad id necessaria & optima dispositio, that contrition or repentance of it self is not sufficient to heale the soul, though it be necessary and a very good disposition thereto*. So that the meaning according to this acception of the word, both in him and the Syriack, would be a promise, that he would pardon the imperfections of their contrition and repentance, and by his grace make up the defects thereof, and accept it so as to be prevalent for the obtaining pardon for

Malac. 4. 2. Luke 1. 77. Luke 24. 47.

their sins. In this way they would also in rendring the word מְשׁוּבָה *meshubah*, by *contrition of repentance*, seem to refer it to the same notion of the root שׁוּב *shub*, viz. of turning, and take it as turning from sin, or turning to God by repentance. He otherwise expounds by *contritiones*, to be meant, *peccata quæ sunt aversiones à Deo, sins which are a turning away, or backsliding, from God*; and so also might he have respect to the ordinary signification of the root. It, viz. the word *contritiones*, is by "others understood of such wounds as their souls had received by sin, and then will it not so well express the notion of the root, except as by naming the effect, it gives to understand the cause, those wounds and fractures being the effects of backsliding and aversion from God.

The LXX in both these places go much wider from that notion of the Hebrew root which others follow, rendring it in both places by *habitations*, rendring ἡσυχίας τὰς κατοικίας αὐτῶν, and the printed Arabick following them أشقي ديوثهم *I will heale their habitations, or houses*. The reason of their so rendring the word we in that former place observed, viz. to be because they seem to take another notion of the root שׁוּב, in which it signifies the same with יָשַׁב *to dwell or remain*, which it seems elsewhere to have, as Psalm 23. 6. and Jer. 42. 10. That some among the Jews also had here respect to that notion of the word, appears by what Aben Ezra cites from them, while he saith כָּל מְשׁוּבָתָם כָּל מְשׁוּבָתָם כָּל מְשׁוּבָתָם וְאֵינוּ כְּאֹמֶר מְשׁוּבָתָם כָּל מְשׁוּבָתָם i. e. *it is not as he would have it, that saith by meshubatham to be meant, in every place where I have smitten them*. But taken in that notion of *habitation*, it doth not certainly make so perspicuous or pertinent a meaning in this place, as in that more known and usual signification, which ours here with most "others give of *backsliding, desertion, or rebellion*, that so it may be, as we said, a promise from God of pardon of their sins upon their conversion, with such other benefits spiritual, and temporal also, as shall be for their good, which thereon will ensue to them, according to the explication which the Chaldee Paraphrast also gives of them, *I will accept them in, or on, their conversion, I will pardon their sins*.

This being a gracious answer to the first clause of the petition which they were directed to make, the following words seem aptly to return an answer to the next clause thereof, which is, *and receive us graciously, or give good*. In return to that he saith, *I will love them freely, &c.* It was a token of great love to say

he would heale their backsliding. These words coming after those, are then a promise of the continuance of his love, that "having loved them, he will love them to the end, and of a farther manifestation of it, in conferring other benefits upon them, which are described in the following verses. Together with this assured promise of constant love, that there may be no doubt of it from their considering their own merit, who had shewed no love to him, who had formerly from the beginning shewed such great tokens of love to them, but had slighted his love and forsaken it, leaving him, to follow after other lovers, c. 2. 12. and so could not but be conscious to themselves, that they had justly deserved perpetual and irreconcilable hatred from him, he here likewise declares the motive cause of such his love to them, by adding in the description of it the word נִדְבָה *nedabah, freely*: so that though they might justly fear when they look upon their own deserts, yet when they consider on what motive he goes, viz. of free mercy which is above all his works, and theirs too, they may justly assume confidence. When he first cast his love on Israel, there was nothing lovely in her; much less now, after that forsaking him she had plaid the harlot under him who had first freely loved her, and run away after many other lovers, but every thing very abominable: yet let her as she is taught to do, v. 3. disclaim these her lovers, and turn to him her first husband, c. 1. 7. and he promiseth, *I will love them freely*, which takes away all doubts or scruples, which from their own ill deserts might arise.

The word נִדְבָה *nedabah*, is in forme a noun, but here used adverbially, and so rendred by ours, *freely*, as if it were with the preposition בְּ prefixed, בְּנִדְבָה *bindabah*, which occurs 1 Sam. 54. 6. *in, or with freeness*. The significations of the root of this word, and such forms as are derived from it, have in them all the notion of *freeness*, but with some latitude; as that our English word also hath in it, as opposed either to what is necessarily required, due, or deserved; or else to sparingness and scantiness, and also to what is grudgingly done, so that the noun may comprehend, *quod ultro & sponte, alacriter, et sit, that which is of ones own accord and willingly, or cheerfully done*, and also, *quod liberaliter, large, munifice, that which is done liberally, largely, bountifully*: hence is some variety in several translations, the Vulgar Latin rendring *spontaneæ*, which the Doway English *voluntarily*; accordingly others, " *ultro*, " *sponte*, " *voluntario*, i. e. *prompta animi voluntate, with a ready willingness of mind, or, voluntario amore,*

" Ribera. w The MS. Arab. renders עֲתִירָה *their exorbitancy*. x Jer. 13. 1. y Nic. Fuller Conc. MS. z Interlin. a Calvin, Lively. b Drusus.

with a voluntary love, such as proceeds from pure affection which Jun. and Trem. express by *ex benevolentia*, from which will not recede nor be separated, but well included in it, what Drusus adds in explication of it, *bona fide, in good truth*, viz. with love, which is, *nulla fictione rectus aut inquinatus, not covered or tainted with any dissimulation, unfeigned love*: in which way Abarbinel seems to understand the word, explaining it by החלט *hechlet, absolutely, entirely, without reserve of any grudge or secret hatred, in respect to their former deserts, as useth to be oft in men reconciled to an enemy. Others in the other signification of freely, as it notes liberally, bountifully, as Calvin observes it may also be rendred and expounded, effuso amore vel non vulgari, with overflowing and not ordinary love. So the Tigurine version, diligam eos liberalissime, I will love them most liberally, or most plentifully; so the Arabick MS. hath احبهم ستخارة I will love them liberally, or with, or out of, liberality: but so it would more in sense agree with the first way, and there is in him added a note, وقيل التبرع i. e. and it is by others said, or interpreted, freely of my own accord, by which word it is here explained by R. Tanchum احبهم تبرعا. R. Salomo renders agreeably to either signification of the word, I will love them רוחי נדבה with the ^d *freeness of my spirit*, but I suppose intending the first, as he explains himself, although they be not worthy of love, I will freely incline to love them. Which ever of the ways, which we have mentioned, be taken for rendring the word, they may well be all understood and taken together, the thing spoken of being such as includes them all, viz. God's love to, and kind reception of, truly penitent sinners, such as if no one of the words brought by Interpreters fully express to us, we may well see delineated and set before our eyes, in the affectionate behaviour of the compassionate father, at his reception of the prodigal son in the parable, returning home to him after his having gone astray, and confessing his errors and meer unworthiness. Among the Latin translations that are given of it, Mr. Lively seems to prefer that which renders it by, ^e *sponte, freely, of my own accord*, as denoting that it was without any desert in them which might move God to it, to which our English word aptly so agrees, as to include the rest also, which, however differing, seem all to respect that notion of the word, whereby it denotes *freeness*.*

The LXX seem to go wide from them all, rendring as in some copies, εμαλζας, in others, εμαλζουσιβίως, which the Latin Translatours render, manifeste, manifestly, openly; the printed Arab. بافتاق concorditer, agreeingly, I suppose, though their word usually and properly signify another thing, yet they might have therein respect to the freeness of what was so done, viz. that it means such love as is manifestly of meer and free good will, in as much as we find them elsewhere to rendren נדבה nedeboth, which signifies *free will offerings*, by εμαλζας, Deut. 12. 6. *confessiones vestras*, by which we may understand, *free expressions of devotions*, such as are not enjoined to them, as likewise Ezek. 46. 12. and Amos 4. 5. The Syriack Interpreter likewise seems here to wrest both the construction and meaning of these words, while he renders סלזנס נדבס i. e. & amabo vota eorum, and I will love their vows; the pronoun suffixed מ, which in the Hebrew is placed in the first word, obabam, and signifies *them*, he places on the second word nedabah, and makes it to signify *their*, as referred not to their persons, but to their actions, as if it had been written in the Hebrew אהב נדבתם, and besides renders that by *vows*, which would then signify, *their free will offering*; which different kinds of offerings though in much they agree, yet were not the same.

The Chaldee Paraphrase is also made by the Translatours of it to vary from the Hebrew, while his words ארחמנן כר יתובן נדבה are ordinarily rendred, & eorum miserebor cum conversi fuerint liberali animo, I will love them when they shall be converted with a liberal, or free, mind; by others, when they shall be converted, liberaliter, liberally, or freely; by Mercer, diligam eos ubi propenso animo resipuerint, I will love them when they shall with a free mind repent; by Boot, diligam eos quando poenitentiam agent sponte, I will love them when they shall repent of their own accord. But I think the difference is made by their interpretations and distinguishing of the words, not by the Chaldee it self, the words in which if we shall so distinguish by the help only of a comma, as to make them sound, I will love them, when they shall repent, freely, i. e. I will love them freely upon their repentance, not referring the word of quality to their repentance, but to God's love, as I suppose it is meant, will altogether agree with the Hebrew. There is yet another interpretation which I find given of the words, viz. amabo

^e As some render the Hebrew, *ex liberalitate*, Munster, Pag. in marg. Interlin. ^d See Ps. 51. 12. ^e Boot thinks, *gratuito*, would be yet a proper word in that meaning. ^f Except we should think it should be باعتراف (as he renders it Ezek 46. 12. and Amos 4. 5.) *confessedly*. ^g See Boot Animad. l. 1. c. 8. p. 201.

^h In the usual version in the Polyg. &c. ⁱ Petr. 4 Fig.

eos populum voluntarium. *I will love them being a voluntary people*, so as to make it to be an Epithet of their repentance and new obedience, not of God's undeserved love; but finding them ^k who set down this translation not to explain the meaning according to it, but according to those who take it adverbially, as ours do, I shall not insist on it. Among all the interpretations and renderings which we have seen, I take that of our translation, without doubt, to be as proper and complete as any, so as to describe the freeness of God's love to those who had not deserved it, only according to the pleasure of his good will, as it is excellently described by St. Paul Eph. i. 5. c. 9. 11. in words well expressing the meaning of *nedabah*, here used, and the words so understood seem ^l opposed to what he said above c. 9. 17. *my God will cast them away*. That was spoken to them in their backslidings, when they would not hearken unto him; but if they shall now turn again, this shall they hear from him, and that they may not doubt of it, as thinking that he might still look on them according to their former deserts, for which he had above said c. 8. 5. *mine anger is kindled against them*, he proceeds to add those gracious words as a revoking of that sentence, and as a cause of his change of his former threats into such expressions of unparalleled love, for *mine anger is turned away from him*. **שׁב** *is turned away*, ^m utique avertente me, *to wit I myself turning it away*, none but God himself being able to turn away his wrath and indignation; and that he doth (as ⁿ Jerom looks on as understood in these words) of his mere mercy upon their repentance, but not, propter poenitentiam aut contritionem cordis eorum, sed propter clementiam, quæ etiam auctor est ipsius poenitentiae & contritionis peccatorum, *for their repentance or contrition of their heart, but for, or of, mere mercy, which is also the author, or cause, of the repentance it self and the contrition of sinners*, upon which he turneth away his anger. By this of his anger being turned away will be necessarily understood a total aversion of it, so as not to remember their sins, by which it was formerly provoked, if they now wholly and sincerely turn from them, not only a ^o withdrawing it, or concealing it for a while. So doth Abarbinel explain the meaning, while he here repeats again the word **ההלט**, by which he rendered **נדהב** *nedabah*, freely, in the former clause, as having necessary influence on this also, saying his meaning to be **ההלט ממני כהלש** *for it*, i. e. ^p mine anger, *shall be turned intirely from me*.

In the LXX by some mistake of the Scribes, or some other reasons, are here found several readings; some having (as in our London Polyglot Bible) **ἐν ἀμίστῳ** ἢ ὅπλῳ μου ἀπ' αὐτοῦ, which the Latin translation renders, quia avertit iram meam à se, *because he hath turned away mine anger from himself*, viz. by his turning to me: ^q others, **ἐν ἀμίστῳ** ἢ ὅπλῳ σου ἀπ' αὐτοῦ, *because I have turned thine anger from them*; others, **δὲν ἀμίστῳ** ἢ ὅπλῳ μου ἀπ' αὐτοῦ, *because mine anger hath turned away from them*; others, **δὲν ἀμίστῳ** τὴν ὅπλῳ μου ἀπ' αὐτοῦ, *because I will turn away mine anger from them*: which the printed Arabick follows **من اجل الى ان رجعي عنهم**, but the MS. Arab. agrees with the foregoing **ان رجعت غضبي عنهم**. The word **שב** *shab*, *is turned away*, is in the Hebrew the preter tense, and so by the most rendred; but by ^r some is observed the preter to be for the future, and so the Syriack renders it **ܐܝܬܝܢ ܡܢ ܥܝܢܝܐ ܡܢ ܥܝܢܝܐ** *recedetque ira mea ab iis, shall turn away &c.* The putting it so in the preter tense, denotes the certainty, and the making it good without delay; though the turning away his anger were not promised but upon their conversion, yet they shall no sooner heartily convert to turn to God, but it shall be removed, & not be an obstacle to them in their access to him, he will put it away, and in mercy meet and embrace them, as if he had never been provoked by them, and he had prevented them in their mutual turning: as for **שב** *is turned away*, Drusus observes that it may be also rendred, *quievit, sedata est*.

The last word **ממנו** *mimmenu*, *from him*, is by some rendred in the plural number, *from them*, as we have seen in the Syriack; and so the Vulgar Latin also, and some of the Greek readings. It is indifferent, being spoken of a people, one body consisting of many persons, which number (for the reasons which we have elsewhere observed) be used: and because the affixes going before in this very verse are of the plural number, but this of the singular, Kimchi here notes **אמר לשון רבים על רך פרט ולשון יחיד על רך כלל** *he speaks in the plural number in regard to the particulars, and in the singular by way of comprehension*. Grotius observes that, *Orientis codices habuerunt ממני* *mimmeni*, *à me: abiit à me ira, anger is departed from me*. The dependance of this clause on the foregoing words, together with the meaning of it, and its influence also on what follows, R. Tanchum thus gives, viz. *that all good flows from God freely and of*

^k Zanchi, and see Boot. who saith it was from Jun. Trem. in that edition which he followed. ^l See Aben Ezra. ^m Perr. à Fig. ⁿ As he cites his words, for in some editions the following words are left out. ^o As Castalio's rendring it, *quippe mea in eos ira coercita*, might seem only to import. ^p For I suppose **שׁב** by an error of the print to be left out in him after **שׁישוב**, the sense requiring it. ^q See Drus. ^r Var.

mere bounty continually, as long as man doth not put, of himself, an obstacle to it by his sin, and when that obstacle shall be removed, Gods goodness and bounty doth again come unto him as it was before: as long as he is hindered by that obstacle, he is under wrath and indignation *לִבְאֵשׁ אֵשׁ* on his own part only, viz. as suffering the effects of such passions, but they are attributed to God only *לַיהוָה* by way of concession, or speaking in such language, as men describe in such things among themselves; but when he shall remove that, he removeth the wrath from him, therefore he saith, for mine anger is turned away from him, and then he shall receive good things, and blessings shall come on him, that is it which he saith, I will be as the dew to Israel. &c.

V. 5. *I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.*

I will be as the dew unto Israel &c. Those good blessings in which God will shew forth his great love to them being converted and reconciled to him, he setteth forth in figurative expressions, taken from things obvious to their senses, and so well known unto them, that at the hearing of them, they must needs conceive how gracious he will be to them, and how happy they shall be in his love. The first expression is, that he will be unto them as the dew. How beneficial the dew is to the earth and the things springing out of it, for refreshing and quickening them and to make them prosper and flourish, is a thing so generally known, as that when any shall hear any thing compared to it, or said to be as that to any, they cannot but conceive it to be very beneficial to them, and of that kind are such comparisons in Scripture taken from it; so Deut. 32. 2. *my speech shall distil as the dew;* and Psalm 133. 3. David compareth the unity of brethren dwelling together in love to the dew of Hermon, and that which descended on the mountains of Sion, as a token that there the Lord commanded his blessing; and Prov. 10. 12. the kings favour is likened to dew on the grass. The name of it is used as comprehending all sorts of blessings, as Gen. 27. 28. and 39. If. 26. 19. the deprivation of it is looked on as a great curse, as 2 Sam. 1. 21. 1 Kings 17. 1. There are two places in this our Prophet, as c. 6. 4. and c. 13. 3. where the using it argues defect in that which is likened to it; as in the first, in their goodness; in the second, in themselves, viz. the transitoriness of both. But in those places the comparison being to express what was in men, is taken from a different

property of it from what is here had respect to for expressing the things of God, which are unchangeable; there from the transitoriness and soon fading nature of it, which cannot where any thing concerning God is spoken of, be referred to, but on the contrary, the constant and continuing benefit thereof. For though when the sun shineth with fervent heat it seem to vanish and be quite gone, yet doth the refreshing and quickening virtue thereof continue in the earth, and herbs thereout springing, and it is made constant by every nights new supplies. It is by some observed that in the land of Canaan, the place where these words were spoken, for such months in which was not usually rain, were constant dews, by benefit of which such things as grew out of the earth were not parched and withered, but were refreshed, made to grow, and brought to maturity: and to such constant falling of it on the earth doth Kimchi take respect here to be had in Gods saying, he would be as it to them, *וְאָמַר טַל שְׂאִינִי נִפְסָק כֵּן טוֹב הָאֵל יִתְּנֶךָ לִי יְהוָה נִפְסָק מֵהֵם* he saith dew, because it faileth not; so the good or beneficence of the blessed God shall not faile from them.

This promise to those that shall be converted seems opposite to that threat or curse above denounced to them that are turned from God, viz. c. 13. 15. *his spring shall become drie, and his fountain shall be dried up;* but no fear of drought here. The same Kimchi saith, as to the time when this should have its completion, *וְהָיָה כִּי יֵצֵאוּ מִבְּיַד הַגּוֹלִים* that is *shall be hereafter, when they shall return out of captivity.* Such a time he seems to fancy yet to come, in which the ten tribes shall be restored to their own land; but sure without ground on this or any other Prophecy, as we have before elsewhere observed, and therefore we do justly refer it to the times of Christ, & the preaching of the Gospel, in which time hath been, and continueth to be, made good by Gods plentiful effusion of his holy Spirit, and the graces thereof, on his Church and true believers, his Israel, whether such of them according to the flesh, or of other nations, that by being converted are made *with the Israel of God*, as they according to the flesh otherwise are not reputed, that which he here promisseth, that he will be as the dew unto Israel. Whatsoever good or beneficial, that comparison taken from the benefit of the dew to the earth and the things that grow on it, without which they would wither and drie away, but by virtue of which they are refreshed, grow and prosper, may suggest to a man to conceive to be required as to mens true wel-

† See Ribera. † And so Abarb. † To which acception the Chaldee will well agree *יְהוָה מִימְרֵי* my word shall be as the dew to Israel. † Gal. 6. 16. † Rom. 9. 6, -8.

fare, the good of their souls as well as their bodies, is by God in Christ made good to his Church, and all the members thereof, in a more high and excellent manner. They go too low, who seem with Kimchi to look after only the flourishing of a fading temporal condition. The things here spoken of are of an higher nature, and such as concern men, not only as they live, and grow, and partake with vegetables, but as they are men, who have an immortal soul, and must grow as well for another world as for this, and bring forth fruit here to everlasting life. And such things by the heavenly dew of Gods y grace in Christ are they enabled to do. For the receiving these benefits it is not necessary that they should be brought back and settled in their own land, but transplanted into the garden of God, his Church: so *those that be planted in the house of the Lord, shall flourish in the courts of our God*, Psalm 92. 13.

Such a flourishing condition by vertue of that heavenly dew distilling on them, the next words promise to them, *he shall grow as a lily*. יִפְרַח *yiphrach*, *he shall grow*, say ours in the text, in the margin, *blossome*; some in Latin, *forebit*; some, *germinabit*: Grotius would have it, *assurget*, *shall rise up*, because he saith the word פָּרַח *parach*, is rendred by ἀνατέλλω, and ἀναίσταμαι, so signifying; yet it is not here so rendred in the Greek, but ἀναίσταμαι, *shall flourish*. But it is no matter which of those words are here taken, all importing that to which they are applied, to be in a good thriving and prosperous condition. That which it is here applied to, is שִׁשְׁנָה *shoshannah*, *a lily*, which some render *a rose*, but I know not for what reason; it seems properly to be *a lily*, as it is also in the Syriack *shushanto*, and in Arabick *sansan*, as in Greek also σάνδαλον, of which there are ^a divers sorts: but sure a rose comes not properly under them, being a flower of a different kind. How beautifull and glorious flowers lilies in those parts were, appears by what our Saviour saith, *that even Solomon in all his glory was not arraigned like one of them*, Matt. 6. 29. Well may therefore the Church of Christ, which ^b is glorious not having spot or wrinkle, or any such thing, but is holy and without blemish, in this regard be compared to a lily, and is so likewise compared, Cant. 2. 2. being in respect to other people out of Christ, as *a lily among the thorns*. But besides this respect to the beauty of the flower, there is also ob-

served another property for which it may be compared to it, viz. the quick springing and growing up of the flower from any little root or part thereof, in which the Church of Christ may well be resembled to it from its wonderfull growth at first to so great an height, and its sudden spreading its self over the world among all nations from very small and unlikely beginnings, only by vertue of the gentle dew of Gods grace, without any power of man to assist it, yea against it, resisting it, and seeking to hinder its growth; which of any thing which since our speaking of these words befell Israel or the ten tribes, as to the prospering of their temporal condition, cannot be verified. This saying that he would be *to them as the dew*, and then they should grow *as a lily*, Abarbinel thinks to be therefore joined together, because the lily moistned by gentle dew, groweth and flourisheth, not by a violent and hasty rain.

His comparing the condition that they shall be in, thus to *a lily*, that quickly groweth up and yeeldeth a beautifull flower, argueth a prosperous estate, and flourishing for the present, but doth not secure it to them, or shew that it shall be constant and durable: for all this they may be but like those seeds in the parable Matt. 13. 5, 6. which falling upon stony places where they had not much earth, forthwith indeed sprung up, but because they had not root, quickly again withered away. For the lily is a plant ^c apt to multiply, and that hath a fair flower, yet is but of a ^d weak root, and apt to fade; so that the prosperity compared to its flourishing may be yet unstable, and so, imperfect in that respect, and defective. God therefore to shew that the happiness by him promised to his people is not such, addeth more similitudes by which it is warranted against any such or other defects: as first, that they may be assured that it shall be firm and stable, he by a farther comparison taken not from a weak herb or grass, but from the firmest rooted trees, saith, *and cast forth his roots as Lebanon*. Such shall they be for their firm rooting, as well as like *the lily* for their beauty, taking as well root downward, as bearing flowers and fruit upward Isaiah 37. 31. This promise seems again opposed to that curse, which was denounced to those who are out of God, c. 9. 16. *they are smitten, their root is dried up, they shall bear no fruit*. The word rendred, *and cast forth*, viz. וַיִּצְיָא *vayac*, is in the margin of our Bibles rendred, *strikes*, as a more literal signification. The Geneva

^y Significat gratiam justificationis, regenerationis, & sanctificationis in Christo liberaliter communicandam ad novam vitam, River. ^z Mr. Pool reckons among them that so render, Aben Ezra and Kimchi, but it is a mistake. So indeed Mercer renders them in Latin, but in them is the Hebrew the same words as in the text.

^a *شوشنة* in Syriack *a tulip*. ^b Ephes. 5. 27. ^c *Lilio nihil fecundius*, Plin. see River.

^d *Infrima radice*, Petr. 2 Fig.

English hath, *shall fasten his roots*; our other former English, *his roots shall breake forth*. Such variety of renderings have we also from Interpreters in other languages; the LXX have, καὶ βαλεῖ τὰς ῥίζας αὐτοῦ, and *shall cast his roots*; so the Syriack also *ܠܝܬܡܠܝܬܐ ܕܪܝܨܐ*, the printed Arab. which usually followeth the Greek *وضع أصوله* which the Latin renders, *figetque radices suas*, and *shall fixe his roots*, but properly it is *shall put*, or *place*. The MS. Arab. *وَضَرَ عُرْوَةً* which may properly be so rendred, *shall fixe*, viz. *strike in his roots*, taking it in the same latitude that the Hebrew word here used hath, and so as to comprehend its striking them forth, and extending them for that end. So R. Tanchum rendring it by the same word, for giving the meaning joins, *يَضْرِبُهَا فِي الْأَرْضِ* *ضَرْبُهَا* *shall strike them in the ground*, i. e. *shall extend them in it*. Among more modern Interpreters, ^a some render, *percutiet*, *shall strike*; ^b others, *jaciet*, or *mittet*, *shall cast*, or *send forth*; ^c others, *propagabit*, *shall propagate*; ^d others, *figet*, or ^e *defiget*, *shall fasten*; ^f others, *aget radices*, *shall take root*. These however a little differing in their expressions, yet make out but the same meaning, viz. to denote that it shall take fast rooting in the ground, and for that end cast or spread forth its roots in it, *בְּאֹרֶךְ וּבְרֵחַ* *both in length and breadth*, as Aben Ezra and Kimchi speak. The Hebrew word that they thus differently express, viz. *נָכַר* *nacab* (from which this is the future) signifying in general *striking*, may be, figuratively at least, applied to either of those ways of interpreting which we have mention, by which roots of trees spread, and are fastned in the earth. *Validæ radices, seu verberando viam sui faciunt subterraneam*, as Capito speaks, *strong roots, make to themselves way under ground, as it were by beating, or striking*. And Mr. Lively further as to the clearing of the meaning of the word, notes that it signifies as, *percutere, to strike a thing*, so, *incutere, to strike into a thing*, and fasten another thing in, or into, it, and so will it comprehend all these notions that we have seen given to it; ad verbum (saith he) *incutiet radices suas*, i. e. *defiget, mittet in*, *litterally shall strike in his roots*, i. e. *shall strike, fasten, or cast, or put, or shoot them into*. Our English word *strike*, will well enough comprehend any of the ways by which this is done, of spreading deep and wide. Mean while all these, and such as agree with them, take the same way of construction, and so far consent as to the scope, that it will be indifferent which of them be taken, though one may seem more

litteral than another. The Vulgar Latin, though it may also be looked upon as intending the same thing, yet clean alters the construction, changing the nature of the verb from transitive to intransitive, and so the noun from the accusative to the nominative, and from the plural number to the singular, rendring, *erumpet radix ejus*, *his root shall breake forth*. Others in a like way as to the construction, ^m *pertingent radices ejus*, *his roots shall come, or reach, forth*. There is also another construction of the words by ⁿ others given, making the nominative case or person spoken of, not to be Israel it self, but the dew to which God likeneth himself, *percutiet radices ejus sicut Libani*, *is shall strike, or affect, his roots as those of Libanus*, scil. *ros*, ut *creseat vel radiceatur*, *ejusque radices expandantur in longinquum*, viz. *the dew, that so he may grow or be rooted, and his roots may be spread far abroad*. Munster gives yet another, different from any of these, though not in his translation, which is as that of others, *percutiet radices ejus sicut Libanus*, which would sound, *he shall strike his roots as Libanus doth*, yet in his note where he explains his meaning, which he saith to be different from that of Kimchi which we have seen, *assimilat gratiam rori &c. he likens his grace to dew, by which they that are dead in sins, revivificuntur, are quickned, and like an odiferous rose, diffuse the sweet sent of a good life; & si percusseris radices, immobiles manebunt ut Libanus*, and *if you strike their roots, they shall remain immovable as Libanus*, adeo *consolidat gratia Dei electos suos, so much doth the grace of God make solid his elect*: so that according to this the words should sound, and (one) *shall strike* (i. e. if one strike) *his roots* (i. e. do violence to him) (he will be) *as Libanus*. The Chaldee not so much cleaving to the words, as giving in his way the meaning, *וַיִּתְּכּוּ עַל חֲקֵיהֶן אֲרָעוֹתָן* and *they shall dwell in the strength or firmness of their ground, or land*; to which seems well to answer what Grotius puts in explication of the expression in the Hebrew, *erit in firmo loco positus*, *he shall be placed in a firm place*. That indeed is that, which according to all these expressions, however otherwise different, is thought to be meant, viz. to shew how firmly rooted and fixed they shall be in that prosperous condition, which God promisseth they shall be in. For better declaring of which, makes his joining to these words the following *כַּלְבַּנוֹן* *callebanon*, as *Lebanon*, usually called *Libanus*, not only as the lily or other weaker plants, but as Libanus, or the tallest or strongest trees of Libanus.

Libanus is, we know, a known mountain in

^a So in the margin, but in the text *סִנְכֹרֶה* seems written by an error. ^f Interlin. ^e Fig. ^b Jun. Trem. ⁱ See Druf. ^k Trem. ^l Castal. ^m Pag. and see Var. ⁿ Schindl. in *נָכַר*.

those parts, famous of old for the tall Cedars that grew on it. The name of it here put, is by most taken by a Metonymy or figure, for the trees that grew on it. which word therefore is as by most understood, so by several added in their interpretations. So the Chaldee Paraphrast *כאילן לבנון* as a tree of Libanus which sendeth forth his sprouts; so by the MS. Arab. *مثل شجر اللبان* as a tree of Libanus; Jun. Trem. *sicut Libanica arbores*; to that purpose R. Tanchum. The meaning of *כלבנון* *callebanon* is *כעצי הללכנון* as the trees of Lebanon, *אי כאלחל פי שגור اللبان* according to the manner of a tree of Lebanon, or as the trees of Lebanon do. So other Rabbins likewise, as ° R. Salomo, Aben Ezra, and Kimchi also, whose words are *כעצי לבנון* &c. as the trees of Lebanon, which are great, and their roots many, so shall they be planted in their land, and shall give (or send) forth strong roots, which cannot be plucked out of their places, as he saith Amos. 9. 15. and I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God, according to which he likewise saith, he shall cause them that come out of Jacob to take root, Isaiah 27. 6. So among Christian Interpreters, more anciently Jerom and Cyril, and others of the modern, even the most, by Libanus understand the trees of it, Libanus with its trees comprehended under it, and that seems to be the best way of taking it; yet are there, who think it understood of the mountain it self. So in that note of Munsters above mentioned, so by ^p another, *radices suas jacet ut Libanus, he shall cast out his roots as Libanus*, is explained, *stabit veluti mons Libani auxilio Divino firmatus, immotus, ac semper florens, he shall stand as the mount Libanus being established by the help of God, unmoved, and always flourishing*, and it would not be an unusual way of comparison so to take Libanus for the mountain it self. So Pf. 105. 1. it is said, *they that trust in the Lord shall be like mount Zion, which cannot be removed, but abideth for ever*. The comparison in either way taken, either from the mountain it self, or the firm rooted trees that grow on it, tends to the same purpose, viz. to shew the stability of the prosperous condition of Gods Israel, his Church, and the true members thereof, to which he is as dew to cherish and preserve them by his Spirit, so that they shall as firmly endure and stand out against all temptations and tribulations, being rooted and built up in him and stablished in the faith, Col. 2. 7. as either that mountain or those trees, against the most boisterous storms. Which firm standing thereof our Saviour expresseth and promiseth

to it by saying, *that he will so build his Church on a rock, that the gates of hell shall not prevail against it*. Great prosperity is that which he hath in these comparative expressions from the fruitfull lily, the strong trees of Libanus, or Libanus it self, given unto his assurance of; yet greater is it that he will bless them withall, than what can by these or any such single similitude be conceived as wholly set forth: for expressing it therefore by parts, he adds also farther like comparative expressions, as in the next verse.

V. 6. *His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.*

His branches shall spread, &c. or go, marg. According to the condition of the root in a tree and thats being ordered, is usually the condition of its growth above and its branches: if the roots be firmly fixed, deep and wide spread, the top is usually well grown, the branches fair and well spread also. ¶ Both these properties concur in the commendation or describing the perfection of a goodly well flourishing tree: it therefore being by God promised to his Israel, that by the dew of his blessing watered and quickned, they shall be as such trees, there is what in them is answerable to those properties in noble trees, both firm standing and perpetually flourishing, though of an higher nature, as they are better than trees, promised and expressed in figurative terms, suitable to the nature of that which they are compared to. Having therefore as to the first said, *they shall cast, or strike forth their roots as Lebanon*, here he adds as to the second, *his branches shall spread, or shall go* marg. &c.

The cause of their putting that different reading in the margin is, because the word *ילכו* *yelecu*, doth properly so signify, and is therefore so by others literally translated; as by the LXX, *πορεύονται*; by both Arabick Interpreters *تسير*, and by the Vulgar Latin, *ibunt, shall go*: by which is manifest to be understood, what ours put in the text, *shall spread*. So Calvin well observes, *hic ire metaphorice sumitur pro longius progredi, rami autem arborum videntur ire dum sese longius extendunt & propagant, here to go is metaphorically taken for to go farther on, or out, but the boughs of trees seem to go while they farther stretch forth and enlarge themselves*; and the word is therefore by ^r others to that sense or purpose rendred, though by different words, as, *promovebunt, propagabunt se, serpent, diffundent se, procedent, excurrent, &c.* all denoting, *continuum actum & incrementa, a continued act*

• Abarbinel also. ^p Brenn. ^q See Kimchi. ^r See Syr. ^s Pareus.

of *increasing*, or *enlarging*, or *spreading wider*, יִפְשְׁטוּ הֵנָּה וְהֵנָּה *this way and that way*. The word joined with it יִנְקִיתָיו *yonekathau*, by ours rendred, *his branches*, literally signifies, *his suckers*, w^{ch} is a word among us usual to signify such superfluous sprouts as spring from the roots of trees, which are rather injurious to a tree than gracefull to it, although some plants perhaps may be so propagated; but here I suppose better rendred *branches*, & understood of the many spreading boughs, wherein the grace of a tree consists, and the prospering of it shews it self, which are also so called from their sucking juice or nourishment from the body or trunk of the tree, and by their flourishing shew the good condition that it is in. So R. Tanchum explains it וְאֵנָּה וְאֵלֶּיָּהּ *his suckers*, i. e. *his boughs*, likening them to infants and sucklings. Kimchi with respect to the proper signification of the theme יָנַק *yanak*, to *suck*, explains it by הַעֲנָפִים הַרִמִּים *tender boughs*. So will it denote the growing of those branches that are at first small and tender to greater length and bigness, and their increase, multiplying and spreading themselves to a great extent; and so will a tree with such branches be a very proper similitude to express a thriving, flourishing & prosperous estate, of what is compared to it, here called Israel. Whosoever shall consider the growth of Christs Church from the beginning, the growth I say thereof, the increase and multiplying of its members in all nations, shall necessarily perceive all that can by this comparative expression be given him to conceive, to be made good to admiration. The Chaldee here explaineth it, יִסְנוּ בְּנִין וּבָנוֹת *they shall increase in sons and daughters*, or *their sons and daughters shall be many*, or *multiplied*. And so among the Jewish Expositors, R. Salomo follows him, putting down barely his words. Abarbinel likewise to the same purpose הוּא מִשַׁל לְדוֹרְעוֹ וּבְנָיו *this is a comparison to his seed and children*. Among later Interpreters, likewise Grotius by these boughs saith to be understood, *progeniem, their offspring*, or *progeny*. Their terms we may well admit and embrace if rightly understood, but then we must not understand those sons and daughters of natural children, such as to natural parents are born of the flesh, but such as are born to the Church of the spirit, as our Saviour speaks John 3. 6. *not of corruptible seed, but of incorruptible, by the word of God*, 1 Pet. c. 1. 23. such as were to her multiplied even to her own wonder, according to that prophesied Isaiah 49. 21, 22. that the Lord would *lift up his hand to the Gentiles, and set up his standard to the people, and they should bring to*

the Church her sons in their arms, and her daughters should be carried on their shoulders, and kings should be her nursing fathers, and queens her nursing mothers, &c. so that when she should see the great number of her children, she should say with admiration, *who hath begotten me these?* so before v. 6. in respect to his gathering his Church is it said as unto Christ, *It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou maiest be my salvation unto the end of the earth*. So that those that from the farthest remote nations should be called into the Church, were as well made her genuine children as any of Israel according to the flesh, who were now so, not so much because of that carnal privilege, but by virtue of their new birth, as our Saviour informs Nicodemus John 3. 5. and so now all as equally branches of the same tree. If then by the spreading of the tree here alluded to, and the going far abroad of its branches, be (as well it maybe) understood in that Israel compared to it, as they will have it, w^{ch} numerous proles, a numerous off-spring, well may we look on it as a promise from God of such a growth and increase to the Church, Gods true Israel, in and to whom it will be found really made good, and so deservedly affirmed of it so, as cannot be of the nation of the Israelites, of whom the Jews seem to understand it; nor of any other nation, to whom the giving increase of children is a blessing common as well to the bad as to the good.

Kimchi doth not mention this way of exposition given by the Chaldee and R. Salomo, but gives us two other; as first, that this expression of יִלְכוּ יִנְקִיתָיו *yelecu yonekathau*, is מִשַׁל לְטוֹבוֹת הַמַּחֲדָשׁוֹת לָהֶם כֵּלָּם *a parabolical expression of such good things as are daily renewed to them*. This exposition Calvin also takes, almost to a literal giving of the Rabbins meaning, though not mentioning him, his words being, *hic promittit quotidiana incrementa sue benedictionis, postquam semel ceperis se ostendere liberalem erga populum Israel, i. e. God here promisseth daily increasing, or additions, of his blessings, after that he hath begun to shew himself gracious toward the people of Israel*.

This exposition the words seem well to admit, and even necessarily to comprehend, if it be rightly applied. Whom they mean by the people of Israel, I know not; but sure, that we may have the meaning made good, we must still understand by them the Church of Christ under that name, which God doth daily

Kimchi. * So some render, *accrescent filii & filibus*; others, *multiplicabuntur filii & filibus*, Pet. à Fig. *liberis augeant*, Mercer. w Rivet.

load with new benefits, and to which his loving kindness is day by day renewed, to make it and its faithfull members to prosper and increase. Again those good things we must more understand of spiritual gifts and graces, vertue and godliness, and things pertaining to that better life, than of temporal things belonging to this fading life, none among these making truly happy, nor conducing thereto, otherwise than as they conduce by a good use of them to the obtaining of eternal happiness, and they only truly prospering whose soul prospereth; which is the privilege of the true members of the Church, daily increasing in grace, who may, however they seem otherwise as to the state of the outward man, be truly said still to prosper, *though their outward man perish, yet their inward man is renewed day by day*, 2 Cor. 4. 16. and receiveth new accessions of good. The other exposition of Kimchi is, that by the roots before mentioned may be by way of parable or similitude meant, the Law of Moses, which shall be firm for ever; and by the branches,

הדעות המתחדשות להם ביריעת האל
those sciences (or degrees, or parts of knowledge) which are renewed to them in the knowledge of the blessed God day after day.

If by these words should be so understood, firmly grounded and far spreading sound doctrine, growth and increase of knowledge, this again evidently directs us to the Church, and gives us to look on the doctrine of Christ and his glorious Gospel, *the sound whereof is gone into all the earth, and the words of them that preached it unto the ends of the world*, Rom. c. 10. 18. and wherein are revealed those mysteries which before were kept secret since the world began, but in it made manifest, and known to all nations for the obedience of faith, Rom. c. 16. 26. in a far clearer manner than they were by Moses in his Law, even all things concerning God and Christ and his will, and whatsoever concerneth men to know for their salvation; so that attending to it they daily increase in the knowledge of God, Coloss. 1. 10. Deservedly therefore doth * one speaking of this last explication of Kimchi, say, *si de lege Christi dixisset, verius, if he had spoken of the law of Christ, he had spoken more truly*. In any of these ways are the words capable of being understood, and they do not one exclude, but rather include, the other, as necessarily joined with it, and all concurring to shew God's great goodness to his Church in Christ Jesus. Yet more plainly agreeable to the terms of the comparative expression seems that which applies them to the multiplying and increase of the members of the Church, con-

sisting both of Israelites and other nations, going forth or spreading every way from it, as branches from a well thriving tree, who all abiding in it, no doubt shall every day find new supplies of good from God, according to the second way; and increase in true knowledge, according to the third way.

The expression of the going forth, growing, spreading, or increasing of the branches, as it would argue the prospering and flourishing of any trees in their kind with which it were so, so doth it set out no small felicity in God's Israel compared to such; yet doth it not fully express the happy condition, that they, watered with the dew of his blessing, shall be constantly in. Those branches of a tree though in good proof, may be subject to withering, fading, and falling off of the leaves, which will deprive them, though not of their growing, yet, for the present, of their grace and beauty; or else if their leaves continue green and wither not, yet may they be fruitless, or bring not out profitable fruit: to shew therefore that it shall not be so with those that are here spoken of, he adds yet what makes up the draught of a more perfect condition of happiness, from another tree, which is not subject to such defects, viz. the olive-tree, saying, and his beauty shall be as the olive-tree, or as the beauty of the olive-tree; so other read it, *sicut oliva*, see Boot. l. 4. c. 18. The olive is among trees for its constant flourishing beauty and other good properties so noted, as that to set forth other things in their kind pleasing, specious, gracefull, prosperous and profitable, or in such good qualities excelling, comparisons are frequently taken from it, Psalm 52. 8. *I am like a green olive-tree in the house of God*; and 128. 5. *thy children like olive plants*; and Jer. c. 11. 16. *the Lord called thy name a green olive-tree, faire, and of goodly fruit*: where are named the two things wherein its הוד *hod*, beauty, or glory here referred to, doth consist, viz. its perpetual greenness and constant verdure, and the goodliness and y^e farness of its fruit. R. Tanchum saith that he here takes a comparison from the olive-tree *למה פיה מן הדפניה* לא יבב ולא יבשטק ורקה פי השתא מכל גמיר מן האשجار فهو باق بنظره *i. e. because it by reason of the oiliness, or fat juice, that is in it, doth not wither, nor cast its leaves in the winter as other trees do, but remaineth in its beauty both summer and winter*. Kimchi observes to the same purpose, that he is said to be *שעליו לחים כל שנה* *as an olive-tree whose leaves are green all the year*. And as this tree is *אדמדמים*, always green and flourishing, so is it also *אדמדמים*, to use

* J. H. Urfin. and see Pet. 2 Fig. y Judges 9:9

Cyrils expression, *fruitfull and abounding in good fruit*, in which property the olive it self is represented as placing its own excellency, in that parable of Jotham Judges 9. 9. *Should I leave my fatness, wherewith by me they honour God and man?* To this property of it, more especially, doth St. Jerom think respect to be had, and before him the LXX seem to have so thought, while they render the words יהי כוֹרֵם הָדָר *his beauty shall be as the olive-tree*, by ἵσται ὡς εἰλαία κατὰκαρπὸν, which the printed Arabick literally expresseth *وحصير مثل شجر الزيتون المثمرة*, but the MS. with respect to the other property *وحصير مثل شجر الزيتون بهيمة* and he shall be as an olive-tree for beauty. The Syriack joins both *ܫܠܫܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* and he shall be as an olive-tree that is beautified in, or with, its fruit; all well giving the meaning, but not literally expressing the Hebrew as ours do, & the Vulgar, *erit quasi oliva gloria ejus*, and others much like. The הֹד hod, *beauty, or glory, or excellency* (for all these it signifies) here attributed to that tree, may well comprehend both, and is not so perfect if it do not. Now this attributed to the tree and branches thereof, to which God here saith that his Israel shall be like, sheweth that something in them is required, which may answer to those properties of the olive, and we cannot but look upon the words to import that God will by the dew of his grace effect or produce such things in them, and doth also require that they be found in them, both in the tree and branches, the whole body and the several members of it. For what is spoken of the whole must be said and made good in every of the particulars of which it consists, in their proportion, as they will prove or preserve their interest in it. The beauty then of this tree consisting in its perpetual keeping green and its plenty of profitable fruit, what shall we liken to these properties of it in the Israel here named? What, but manifestly those Christian virtues, faith, hope, and charity, and all other spiritual graces, which being found in the lively members of the Church, both adorn the whole by that beauty in the particular branches conspicuous, and prove their interest in it, that they are indeed true and profitable members of it? These things being in them and abounding, make that they shall not be barren, nor unfruitfull in the knowledge of our Lord Jesus Christ, 2 Pet. 1. 8. not like withered branches, or fading leaves, spoiled of their beauty by cold of winter or heat of summer, but like green

olive branches constantly flourishing, and enduring against all such casualties or assaults as other trees faile under, nor ceasing to bring forth fruit of the fairest sort, *fruit unto holiness, fruits of the spirit*, such as are by the Apostle reckoned up Gal. 5. 22, 23. *fruit of good works, which men beholding may glorify God*, Matt. 5. 16. and speak well of his Church into which they are ingrafted, and confers the beauty thereof. While God saith the beauty thereof shall be as the beauty of the olive-tree, he doth necessarily require that the members thereof be so qualified, as that they may add ornament to it; and they that are so, it is all one whether they be naturally of the stock of Israel or of the wild olive of the Gentiles ingrafted into it, they are true branches of it; they that are not, shall be broken off from it, whatsoever privilege they may boast of, and be reputed as not belonging to it, as appears by St. Pauls arguing, wherein he expresseth the condition both of Israel according to the flesh, and those that are so according to the spirit, in respect to their membership or interest in the Church of Christ, Rom. 11. 17. &c.

From that interpretation of the words which ours and others generally give, understanding by זית *an olive-tree*, the Chaldee seems much to differ, who gives for the meaning יהי כוֹרֵם הָדָר *and their splendor shall be as the splendor of the holy candlestick*: yet may it be reconcileable with it, if we look on him as taking זית *zait*; not for the olive or the olive-tree only, but for the oyl also that cometh from it, as in Arabick زيت doth, and so because with such oyl olive the lamps on the pure candlestick were kept burning continually Levit. 24. 3. therefore that he took that candlestick, which was by this oyl kept continually shining, here by mention of the oyl to be alluded to, and so will the meaning of it be much the same as before, that the Church of Christ and true members thereof shall shine as lamps in the world Philip. 2. 15. holding forth the word of life, and by the light of Christian graces and good works shining before men to the glory of God, by which means they shall be like those branches of the olive-tree, pouring out golden oyl out of themselves into the candlestick, Zach. 4. 11, 12. either of them named denotes beauty, and the similitude is the same.

Of the Church and its true members he here promiseth, that their beauty and glory shall be such as that of the olive, and so requires that it appear such. Great is the excellency of it that by this comparison he expresseth. That there may not yet seem to want any thing which may make for the perfecting of its

² Quae paraphrasis mysterium splendentis candelabri ad commendabilem piorum vitam exponit, Capito.

desirable condition, he adds yet by another comparifon a farther qualification of it, faying, and his smell as Lebanon, *וְרִיחַ לוֹ כְּלִבְנוֹן* *ve-reach lo callebanon, & odor ei tanquam libani*, fo the Interlineary literally, and smell shall be to him as of Libanus, that is, *& odorem habebit qualis est Libani*, as Castalio expreffeth it, and he shall have a smell fuch as that of Libanus is. Thefe in rendring retain *Libanus* as a proper name, as do generally other Interpreters, both ancient and modern; fo the LXX, as *λεβαν* in them is ufually translated: fo the Syriack, fo both Arabick versions, fo the Vulgar Latin, *ut Libani*: but among the more modern, the Tigurine version renders it by frankincense, & odor ejus ut thuris, and this way Grotius takes, faying, *rectius vertas ut thuris, that it is better rendered as of frankincense than of Libanus*, grounding it on the authority of Jerom, that the word *Lebanon* fignifieth indifferently both, *viz.* that it is the name of a mountain, and fignifieth alfo frankincense, and, faith he, mention was before made of the mountain, but here frankincense, *melius convenit odori, better agrees to smell*. Jerom indeed faith, *λεβανον* apud Græcos & Hebræos & mons appellatur & thus, *that both in Greek and Hebrew by that name is indifferently called both that mountain and frankincense*. In Greek indeed *λεβαν* is a name common to both, and fo what is by others taken here for the mountain, feems by Cyril taken for frankincense: but I know not how it can be proved, that in Hebrew it is fo: the names of the one and the other, though something alike, and feeming to come from the fame root, are yet really different; the one, *viz.* that for frankincense *לְבוֹנָה* *Lebonah*, that for the mountain *לִבְנוֹן* *Lebanon*; and as the first is not any where found for the mountain, fo neither the fecond elfewhere for frankincense. So likewise in the neighbouring dialects, *viz.* Syriack and Arabick, is the like diftinction, frankincense in Syriack being called *ܠܒܢܢܐ* *lebanno*, the mountain *ܠܒܢܢ* *Lebanon*; in Arabick the first *لَبَان*, the fecond *لَبْنَان*. The fame Grotius for confirming his opinion thinks the Chaldee Paraphraft fo to have taken it. He indeed nor literally fticking to the words, thus renders them, *and the smell of them as the smell of the incense of sweet perfumes*, transferring what is faid of Lebanon, to the sweet perfumes used in the Temple; and that as a learned Expofitor thinks, not becaufe he thought Lebanon to fignify fuch incense, but becaufe fuch was burnt in the Temple, which is: ^b sometimes denoted by that name.

So R. Salomo thinks by it here meant, *בֵּית מִקְדָּשָׁא* *the house of the sanctuary*, but whatever authority be brought for that opinion of rendring it *frankincense*, due respect being given to the authors, the plainer & more warrantable way feems to be to take the word as a proper name of that famous mountain to which they should be compared for their sweet smell, as other things alfo are. The reason by others alfo, I think rightly given, we may take in R. Tanchums words, *בְּאִצְטָא לִכְתֹּרָה אֶתְּרֵי הָעֵצִים וְהַרְהוּרָה* *he farther takes a comparifon from it for the abundance of aromatick things and odoriferous flowers that are in it*. In like manner Kimchi comparing the expreffion with that Gen. c. 27. 27. *the smell of my fon as the smell of a field, which the Lord hath blessed*, faith that in Libanus are feveral kinds of trees and herbs, among which are *רִיחַ טוֹב* *such as give a good smell*; among them ^d some reckon frankincense, grounding, I fuppofe, on the likeness of the names; but that is, as it is agreed on by fuch as write of the nature of it, a plant peculiar to other places, and not there found: but the Cedar, the noted growth of that mountain, is fufficient to give grounds for this comparifon, the wood thereof being of fuch fragrancy, as it is known to be, and they of thofe places were used to. And to this the MS. Arab. probably had respect, when he renders the words *وَتَفِيحُ لَهُ رَوَاحٍ مِثْلَ شَجَرِ الْلَبْنَانِ* *and odors shall exhale from him as (from) a tree of Lebanon*.

What is meant by that sweet smell from them, Kimchi thus explains, *שִׁלְךָ שִׁמְם הַטוֹב* *that their good name shall far spread, viz.* as a sweet smell, it being not ^e unusual to exprefs a name or fame, good or bad, by a good or bad finell. To like purpose Grotius explains it, *gratiosus erit apud omnes, he shall be gratefull to, or of good esteem with, all*. So shall they be for name, credit, or report, by reason of thofe good graces and vertues in the former comparifon expreffed, and their good and laudable conversation and works. So with this expreffion may we compare that Cantic. 1. 3. *because of the favour of thy good ointments thy name is as ointment poured forth*. Agreeably Dr. Stokes paraphrafeth thefe words, *and his name and good report among other nations shall be as sweet as the smell of frankincense*. ^e Others by this sweet smell or that which occasions it, underftand the knowledge of Chrift in them and by them spread and communicated to others, both by their doctrin, and

^a Per. 3 Fig. ^b Habb. 2. 17. Zach. 11. 1. becaufe the materials of it were from mount Libanus: compare Jer. 22. 23. ^c So Cantic. 4. 11. ^d Pife. Tarnov. Tirin. ^e Particularly to Arabia Felix. ^f Flac. Illyr. Ravanel. ^g Zanchi, River, Menoch, *significatur Christi nuntium rectis & factis tradendum hominibus, ex odore enim cognoscitur latens unguentum*.

holy lives, and such a conversation, as *becometh the Gospel of Christ*, Col. 12. 7. by which others also may be won as well as by the word, 1 Pet. 3. 1. These things also, and whatsoever makes pleasing to God, and acceptable to men, *lovely and of good report*, may we comprehend under the expression of a *Libanus-like smell*, and as all here promised that God will by the dew of his grace effect in his Church, and requires in them that will approveth themselves true members thereof. Agreeable to this is that of the Apostle 2 Cor. 2. 12. *thanks be unto God, which maketh manifest the savour of his knowledge by us in every place &c.* Deeds of charity also are an odor of sweet smell, Phil. c. 4. 18. the prayers of the Saints also are sweet odors, Rev. 5. 8. To recollect what hath been said in explication of these two verses, we have here the Israel of God, his Church, consisting both of Israel by nature and others by grace made so, both in Christ making one body under him their head, described as a noble plant, well beseeeming the paradise of God, and no where else to be found, having in it all those perfections which can by such as are in other plants or trees be expressed, and therefore seeing no one may be sufficient for it, by more similitudes from such, for which several of them are signal, set forth: by the lily, the beauty and loveliness thereof; by the firm rooting of the Cedar or such a strong tree, the stability and fast standing thereof against all power of men and the gates of hell; by the wide spreading of its branches, the increasing and far spreading thereof to the ends of the earth; by the constant beauty or glory of the olive tree, its immarcescible flourishing, and its holding out against all variety of changes in the world, and mean while its fruitfulness in good, by the smell as of Libanus, its amiableness, desirableness and acceptableness both to God and men. The concurring and combination of so many excellent qualities and properties in a plant is above what is seen in the ordinary course of nature, or can by ordinary means be effected, and it may seem marvellous in the eyes of men; but in this of God's peculiar planting and ordering, it is no impossible thing that it should be so: yea it is that which he having said it should be, must of necessity be so: he hath power and means to effect it, which means he promiseth to afford, and that upon that it may and shall be made good. he saith, *I will be as the dew unto Israel*; he making himself so to him, will it necessarily follow, that he shall grow up as a plant conspicuous for all those excellent properties by those comparisons taken from the most noble among all other plants described. Such

shall be his Israel his Church, and every true member and branch thereof, proportionably in their places, and they thereby discerned and distinguished from the rest of the world, and their peculiar interest in God made manifest.

V. 7. *They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine: the sent thereof shall be as the wine of Lebanon.*

They that dwell under his shadow shall return, they shall revive as the corn, &c. To the having of both the connexion and meaning of these words it will much conduce to know to whom or what the pronoun affixe, *his*, in *בצל* betfillo, *in*, or *under his shadow*, is to be referred. Some refer it to ¹ Libanus, the last noun named. So R. Salomo and R. Japhet, cited by Aben Ezra. R. Salomo takes it to be understood of those who had formerly dwelt under the shadow of Libanus, to which he had compared Israel and the temple, and should thither again return. Among Christians also Ar. Montanus refers it to Libanus, under the shadow of ^wh mountain they of Israel, their country being adjacent to it, may be said to have dwelt. But I see not how either the pronoun may conveniently, in regard to what is here spoken, be referred to the mountain, though it be before named, or what convenient meaning will be made of the words, if it be so taken. Others refer it to God. So Kimchi, they shall return to their own country, *יהיו ישבים בצל האל יתברך* and shall dwell, or sit, in the shadow of God. So among modern Expositors, ^k some with respect to the first and second verses, wherein they are exhorted to return unto the Lord their God &c. This though as to the meaning it be plain and good, yet seems not so apposite a construction in referring the pronoun relative to an antecedent noun going so far before. Others refer it to Christ, not before named, but understood. So the Chaldee Paraphrast, taking these words plainly to have respect to the times of Christ, *יתבון בצל משיחיהו* they shall dwell in the shadow of their ^lMessias; and so among Christian Interpreters several: and Jerom seems so to take it, naming, Dominum, the Lord, which may be referred either to God the father, or Christ. This meaning as to the matter is undoubtedly true, but as to the construction that seems yet more proper which refers it to Israel in the foregoing verse named, by which there and here we understand ^m the Church of Christ the people of God, which were compared to

^b Relativum ejus varie referunt, Capito, and see Trem. ⁱ So Abarb. ^k Pisc. Tarnov. ^l Sa. Menoch, Chr. à Castro. ^m Petr. à Fig. River &c. J. H. Urfin.

in sincerity of heart betaken themselves to it, all true members thereof. What a happy condition such shall be in, he describes, saying in the first place יָשׁוּבוּ *yashubu*, which ours render, *shall return*. and so divers others as we have seen, that being a known and proper signification of the word, whether meant of mens returning to the place from which they had gone, or of conversion and returning from such ways as they had taken, to such as they had left and forsaken, as by repentance from Idols or sin to God and his ways and service. And in this known notion is it taken by those who, as we mentioned, look on this as an act precedent to that which he expresseth by *sitting, or dwelling, under his shadow*, viz. what they shall do, that they may obtain place under that shadow, whether they understand it either of the people of Israels returning from captivity into their own land, or both of such of them and of other nations as should be converted and come into Gods Church, that they may dwell in the shadow thereof, and be under his protection. But others who look on it as an expression of what they shall do, or of what condition they shall be in, after they are come into it, or have obtained the privilege to be under it and enjoy the benefit of it, which, as we said, we look on as the better way, do, divers of them, look on the word in something a different notion which they take the word, *returning*, to have, viz. as it may denote a returning or coming to ones self. a recovering of his spirits which seemed to faint and faile, and becoming vigorous, as it is ⁹ observed to import 1 Kings 30. 12. where it is said of that young Egyptian which they found fainting through sickness and hunger, that after they had given him to eate and to drink, וַתָּשָׁב רִחוּי אֱלֹהֵי and his spirit ¹⁰ came again, or returned, to him; and as it is also used in the notion of, *to be quiet, and rest*, viz. ¹¹ because rest and quiet are consequent on ones return to his proper place: hence find we some by other words to such purpose here rendring or interpreting that here used, and by which it is commonly rendered, *reverti, or, converti, returning, or being converted, by* ¹² *quiescent, they shall rest*; ¹³ *refocillabantur, re-creantur, vel* ¹⁴ *recreabunt se, shall be refreshed, find refreshment, or refresh themselves, or gather strength*; ¹⁵ *redibunt ad se, shall come to themselves*: by all which is signified the great pleasure that they, who were before in evil

condition, shall there enjoy; which then must be understood of true inward peace and content, which in him they shall find, to support them against outward troubles, from which this shadow doth not exempt, Join 16. 33. and 2 Cor. 4. 16. According to them that so render, this is a first and distinct benefit that they shall here find, and then follows as a second, what is in the next words expressed, יָחַי יְעַחַיֻּ דָּגָן *yechaiyu dagan*, which ours renders, *they shall revive as the corn*, as if it were כָּרְגָן *cedagan*, with the particle כ *ca*, signifying *as*, prefixed to it, as it is to the word כַּנָּפִין *cagephen*, *as the vine*, following; as Kimchi thinks it to be required, saying, וְהָיָה כִּפְ הַרְמִיּוֹן *here is* ¹⁶ *wanting and to be supplied the letter Caph, the note of similitude*, though then as to the first word יָחַי *yechaiyu*, which ours render, *they shall revive*, he goes something differently, explaining it, יָחַי עַצְמָם כָּל עֵת *they shall revive themselves at all times*, to wit יִחְנֹךְ שִׁקְיָמוֹ כְּמוֹ *to wit* ¹⁷ *they shall revive themselves continually with the commandments of God, which* ¹⁸ *shall strengthen, or cause to subsist, as corn doth, which for the most part sustains, or gives life unto, man*. That rendring of Kimchi do others also take, viz. *vivificabunt se ut frumentum, they shall quicken, or make to live, themselves as corn*, but differing in giving the meaning of them. ¹⁹ Vatablus, in folio, gives it by understanding, *ut triticum vivificat hominem, as wheat causeth a man to live*; Drusius by, *vivificabunt se, they shall quicken themselves*, understands, ²⁰ *vivos liberos procreabunt, they shall beget living, or lively, children*; by, *ut frumentum, as corn*, in as good plenty as corn grows, many grains of which come forth from one. Pareus otherwise understands it of the increase of the Church from small beginnings. Grotius looking on that as the proper rendring, gives for the meaning of it, *triticum humo obrutum enascitur, ita ipsi ex calamitatibus se attollent, i. e. wheat buried in the ground grows up again, so shall they lift up themselves out of their* ²¹ *calamities*, which is much the same that Vatablus in some editions hath, *perferent fortissime afflictiones ut triticum frigora hyemis*. As these understand, as we said, the particle of similitude כ *ca*, so do others retaining the same rendring in the first word, to wit, with supply of, *se, themselves*, look on the preposition ב *be, in or with*, to be understood in the second, and so render,

⁹ See Rivet, &c. ¹⁰ See 1 Kings 17. 22. Lament. 1. 19. ¹¹ Fuller cap. Concord. ¹² Trem. not. which doth not displease Drusius. ¹³ Trem. in text, and L. de Dieu. ¹⁴ Calvin, Schin. ¹⁵ Pisc. Rivet. ¹⁶ Tarnov. and see Mercer. ¹⁷ As in other examples he shews it to be, as Prov. 17. 22. and 1 Sam. 15. 23. ¹⁸ *Quæ roborabunt eos*, Merc. or it may sound, *which they do keep*. ¹⁹ So Schind. *reficient seipfos sicut frumentum reficit hominem*. ²⁰ So also Pisc. and Tremel. saith they may be expounded to that meaning; and see Jun. rendring, *in vitam producent ut frumentum*, explains it, *gignent liberos copiosissime*. ²¹ So Pareus, *per afflictiones non desicientur, sed vivificabuntur, i. e. excitabuntur magis ad Dei timorem & pietatis studium, &c.*

vivificabunt * se frumento, *shall revive themselves with corn*; as if the import were, that they shall be supplied and fed with all manner of the best provisions, plenty of which may by the word *corn* or *wheat*, the chief staff of life, be set forth. These all take the verb as active or transitive, but by others not a few, it is rendred as absolute or intransitive. So the LXX, ζῶσονται ἢ ἐνισχυθήσονται, or ἐνισχυθήσονται αὐτοί, as ^f some copies have it, *they shall live and be strengthened, or established*; or as others, ^g μὴδυθήσονται, *inebriabuntur, shall be drunken with wheat*, which, ^h as Jerom notes, must not be understood in an ill sense, but so as to denote that they shall be plentifully or abundantly satisfied. And ⁱ some think thereby allusion to be had to drink made of wheat; so the printed Arabick *يَسْكُرُونَ بِالسُّكَّرِ* and *they shall live, and be drunken, with wheat, or corn*, in which translations the latter verb seems added for explication, there being nothing in the Hebrew more than what seems expressed in the first word ζῶσονται, *shall live*; and so the Vulgar Latin, *vivent tritico, they shall live with* (as the Doway, or *by*) *wheat*: so the Syriack *ܕܝܚܝܐ ܕܡܝܢ ܬܪܝܬܝܐ* and *shall live of corn*. And so some among modern Interpreters also, as Castalio who retains the same words, and as some by Drusus cited, *vitam producent frumento, they shall prolong their life by corn*, which he explains by *rebus necessariis ad vitam sustentandam, by, or with, things necessary for the sustaining of life*; which words of his sound as if he understood them of corporal food and good things, whereas others will rather have spiritual good things and food to be understood, viz. the word of God, and the holy sacrament of the body and blood of Christ; so Mercer, *frumento aluntur, they are nourished with corn*, commendatur verbum &c. *the word of God is here commended, quo animi faginantur & confirmantur, by which the souls of men are nourished and established*: and he saith that it is called *corn*, quod mundus verbo destitutus, etsi religionem jactet, velut paleis vescatur, *because the world without the word of God, (by which alone all true knowledge of him is had) however it may boast of religion, doth but as it were feed upon chaff*. And in his latter notes following the other translation, *vivificabunt se, they shall quicken themselves, i.e. roborabunt, consolidabunt sese, non secus ac triticum corpus consolidat, they shall strengthen and make firm themselves, as wheat doth the body, idque vero pabulo verbo Domini, and that with the true food of the word of the Lord*. Others, saith he, render, *vivifi-*

cabunt se tritico, they shall quicken, or make to live, themselves with wheat, ut sub externis interna etiam intelligas, *that so under an expression of outward things you may also understand inward things, i.e. consolidabuntur & pascuntur verbo animi pabulo, they shall be strengthened and fed with the word the food of the soul*. What he understands particularly of the word, others understand also of the sacrament or Christ therein exhibited, saying, *that the good things given in Christ, which are expressed under the notion of outward things, are not effable or expressible*: Munster, that they shall then be, *pasti frumento vitæ & poti sanguine Christi, qui cibus est & potus animæ, fed with the corn of life and given to drink of the blood of Christ, which is the meat and drink of our souls*. So Oecolampadius, *scimus qui sit panis coelestis, Christus ipse qui nos cibo non pereunte pascit, we know who is the heavenly bread, Christ himself who feedeth us with bread that perisheth not*. Lyra expounds it of the sacrament of the Eucharist, applying what is said John 6. *if any man shall eat of this bread, he shall live for ever, and to the same purpose several ^k others*; yet hence to fetch grounds for the doctrine of transubstantiation, or for communicating only in one kind, because here is only corn named, and the LXX mention the drinking of wheat, as ^l some would do, is certainly beyond and besides what the words can import.

All these ways which we have seen, however differing in their particular expressions, yet as to the scope in general do agree, that the words are a description of such happiness and such good things, which they that dwell under the shadow of God's Israel, his Church, shall there find conferred on them and enjoy; and this meaning of them hath generally obtained, and will, I suppose, obtain. I shall not stand to enquire which of them most aptly bring their words to the meaning, or how far the words are to be understood either of temporal or spiritual things, some seeming to understand them more of the one sort, others of the other, and godliness having a promise both of the things of this life and that which is to come; I shall rather propose to be considered, whether there be not yet a different rendring more literal & neerer to the words in the original than any of them, and which may give as plain and perspicuous a meaning as any of them, for describing the happiness of them who dwell under that shadow. There is none of them yet mentioned, which gives us a bare and simple rendring of them, without some supply of their own added. Some, as we have seen, requiring both a supply of an ac-

* Trem. inenarrt. &c. se vivaces conservabunt, vel vivificabunt se frumento, in text. ^f Francf. Wechel.
^g Rom. and Polygl. Lond. ^h Ebrietas hic rerum omnium copiam significat. ⁱ Corn. à Lap. see J. H. Urfin.
^k Ribera. ^l Corn. à Lap. see J. H. Urfin.

cusative case after the verb, which they make to be, *se, themselves*, and a particle of similitude to be prefixed to the noun דגן *dagan*, corn, or wheat, or else something else to be put after corn, or else a preposition ב *be*, with, to be prefixed to corn, and some then taking the verb in an active or transitive sense, some in an intransitive signification; but apparent it is that the verb is according to its form transitive, signifying, *shall make, or cause, to live*, and that then the following noun דגן *dagan*, corn, if there be nothing supplied, must be the accusative case governed of that verb, so that it will sound, *they shall make to live, or produce, or cause to grow, corn*: and so the Interlineary expressing the letter, renders, *vivificabunt triticum*; and so the MS. Arab. ירכו אדרגן *they shall bring up corn*; so R. Tanchum also plainly takes to be the construction, while he saith,

יבד ב ד פלאח הארץ וזרעיה ואמא המל
that he means by it the culture of the ground, and sowing it, and raising corn. Following then this construction, and understanding it in a spiritual sense, as I think we ought to do, we have this meaning, I think very plain, that they shall produce abundance of fruit of the best sort, compared therefore to wheat the noblest of the fruits of the earth, that is, shall abound in all good graces, and plentifully bring forth good works; and so will it agree with what our Savior expresseth in his ^m parable of the condition of those that into *sincere hearts* receive the word of God, viz. that they beare fruit, and bring forth *some an hundred fold, some sixty, some thirty*. So that his word is in them as wheat falling into good ground, which suffereth it not to wither and die, but quickneth it, and causeth it to grow up and bring forth in great abundance. The words being in this sense taken, the foregoing verb ישובו *yashubu*, shall return, being joined to the following, may signify either their turning from their former barrenness, or ill fruits, before they came under the shadow of Gods Church, and were watered with his dew, now to be fruitfull in good of the best sort; or else that they shall continually so do, not ceasing, but again *returning to quicken wheat*, viz. to produce fruit of the best sort without failing, in which way the verb will have force of an adverb, as Cocceius makes it to have, though perhaps to somewhat a different meaning rendring, *denuo sedentes in umbra ejus vivificabunt frumentum*, explaining it in his notes, *iterum vivificabunt frumentum, they that sit in his shadow shall again* (we may say, again and again) *quicken wheat*, so as to understand their ⁿ perseverance or continuance in doing good, their repeating it, & adding daily to it, and making fresh increases in it.

This way of rendring it by, *vivificabunt frumentum, aut facient ut vivat frumentum, shall give life to corn, or shall make corn to live*, L. de Dieu also looks on as literal and proper, and to have no impertinent sense, which he would have to be, that God having promised to his Church, by Christ to be restored, such fruits of the effects of his grace as have been mentioned, that it should equal in beauty the flower of the lily, and in its roots the trees of Libanus, in its boughs and glory the olive-tree, in this verse also adds that it should for its shadow equal any the noblest trees, and also, *vita efficacia*, in the efficacy of its life should surpass even wheat; for that it should be so far from having need of wheat to cherish its life, that it, *ipli tritico vitam sit collatura, shall confer life to wheat it self*. Thus that learned man, but I think the meaning which we before gave, to be as verbal and pertinent, so more clear, viz. taking by it to be meant the fruitfulness of those that sit under the shadow of the Church, the true members thereof, in bringing forth, with great improvement, fruit answerable to the good seed which they have received, and duly cherished, and quickned in their hearts. The words so understood are certainly as full or a fuller expression of the happy condition of those who are said to dwell under his shadow, viz. the shadow of Israel or Gods Church, as, or than, if understood as by those first mentioned, of their enjoyment of things good to themselves temporal or spiritual, as giving together an assurance of both these, of the first as far as shall be for good to them, of the second in plentiful measure to them. For by being so fruitfull is made certain their being daily watered by the dew of Gods grace, and their interest in him, by whose spirit dwelling in them they are quickned and enabled to do such things, (as it is the peculiar privilege of the members of his Church alone to be enabled to do such things in an acceptable manner,) and by the same means are they assured that they shall not want any good thing conducing to their true happiness and comfort, neither spiritual good things which are the chief, nor temporal also as far as shall conduce to their good. And of them so understood is a clear connexion (clearer than in any other way) with the following words, which are manifestly to the same purpose, to shew their abounding in fruits of the spirit, by a like expression taken from things well known, in comparing them farther with that noble plant of a flourishing and fruitfull vine in the words, *and grow* (or as the margin reads, *blossome*) *as a vine*. So above v. 5. do they render the same word יפרח *yiprach*, and there hath been

^m Matt. 13. ⁿ Semper eundem vitam & dignitatis statum retinebunt. Ar. Mont.

spoken of it, what it is needless to repeat. The meaning of the words may be illustrated by comparing them with what our Savior, comparing himself to a vine and believers to the branches, saith John 15. 5. *I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.* Who are they that are here said to dwell under the shadow mentioned, but such as come into and abide in him true and faithfull believers? And what doth their growing or blossoming as a vine import, but their bringing forth much fruit, and such as none out of Christ can bring forth?

Kimchi cites here an opinion of some of their ancient Doctors, who seeing that for expression of the felicity of those times spoken of, here are joined both the causing *to live* or *grow as wheat*, and the *growing as a vine*, and taking the words as simply spoken, and denoting the nature of the things mentioned not by way of similitude, thought that in the days of the coming of their Redeemer (i. e. the Messias) there should be a change of the nature of things, and that the wheat should then grow and quicken as a vine doth, so that it should not need a new sowing every year as it now doth, but should continue as a vine doth, to spring up continually from the same root as that doth. Of which fancy we may make, however fond it be, this use, that according to their confession these things here spoken belong to the times of Christ, and were to be made good by his coming, and so consequently do belong to the description of the state of his Church, as we say they do, but not literally and carnally understood as they would have them to be, but in an higher spiritual meaning. No other use can we make of this their opinion, than what we have mentioned. As to the meaning of the words, that I take to be as we have said, a description of the felicity of those in the Church from their abundant fruitfulness, which is in the next words farther amplified by setting forth the excellency and acceptableness of the fruit which they bring forth.

The words are, *the sent thereof shall be as the wine of Lebanon.* The first word rendred in the text of our Bibles, *the sent*, and in the margin, *the memorial thereof*, is זכר *zakar*, concerning which word there are differences betwixt Interpreters, both as concerning the word it self, and concerning the preposition affixed to it, viz. *ו*, *him*, or *it*, to whom or what it is to be referred, whose sent or memorial it is, or of what.

As to the noun זכר *zakar*, it being from the root זכר *zakar*, signifying *to remember*, it hath

properly in it the notion of *memory*, or *remembering*, but is thence also transferred to signify, odor, *sent*, or *smell*, which is almost one כ"י הריח מוכיר הרבר as * Kimchi speaks, *because the sent makes a thing to be remembered.* Yet doth this make some little difference in translations, while some take the one, others the other, to render it by. The LXX render it μνησκόμων αὐτοῦ, which the printed Arabick following hath ذكرك, as hath also the MS. and the Syriack זכרון, all, *his memory*, or *the memory thereof*; as likewise the Vulgar Latin, *memoria ejus*; and so ° several more modern among Christians, and among the Jews Abarbinel. Others choose to render it by, *odor, sent*, or as ours, *smell*; and this Calvin prefers, though, as he speaks, it be a metaphorical signification, and the other proper. This also doth Aben Ezra understand by it, and Kimchi also; and R. Tanchum saith that the signification of it here is ריח, that is, *the sweetness of his sent*, or of the *sent thereof*. Piscator thinks the place to require that it be so rendred; & if it so be, then Drusius would have it rendred, odor ejus ut vini Libanici, *the sent of it is as of the wine*, not, *vinum, as the wine*. On the contrary Tarnov. thinks it better that it be rendr'd, *the memory*, or *memorial*, in as much as besides that having no cause to reject the proper signification of the word, it would be a tautology to render it by, odor, *smell*, because of that there was in the foregoing words made mention. But about the rendring the word the one way or the other there need be no contention, seeing it will be still the same thing understood, viz. that which commendeth, maketh acceptable, desirable, and to be well spoken of, either the person or thing for it or by it known, whether we call it *the memorial*, or *savour thereof*; w^{ch} person or thing here meant, who or what it is we must be directed to by the pronoun here affixed, which is referred by several to the persons before spoken of, viz. *they that dwell under his shadow, &c.* but how then is here the singular number, whereas they are there spoken of in the plural? This Tarnovius solves by resolving *memoria ejus, his memory*, into, *cujusque eorum, the memory of every one of them*, shall be as what follows viz. *the wine of Lebanon*. So before him Piscator, odor *cujusque eorum, the sent of every one of them*, observing that the pronoun of the singular number is taken distributive, and so while applied to more severals, may answer to, or take in, the latitude of the foregoing plural.

Abarbinel refers it to Israel named v. 5. and to whom the things spoken after belong, and of that name may things indifferently be

* Lib. Rad. in זכר. • Tig. Munst. Jun. Trem. Cast. Lively. ° Trem. Piscator.

spoken either in the plural or singular, and so will, *he* and *his*, in those verses before belong to it, and so still referre to the persons under that name comprehended. Ours, it appears, do not go this way; for if they did, they must have rendred it at least, *his sent*, or *his memorial*, not, *thereof*, which denotēs not a person but a thing. Cocceius seems to refer it to *corn* before mention'd, as by them caused to live or grow, *Hec nova fruges quoad germinationem comparatur cum vite, quoad fragrantiam sensibus inherantem cum vino Libani*, saith he i. e. *this new corn as for its growth is compared with a vine, for its fragrancy affecting the senses with the wine of Libanus*. But this seems yet less regular, for then the verb *וַיִּפְרָחוּ* *vayiprachu*, and *they shall grow*, if referred to *corn*, must have been also in the singular number. The neerest and plainest way which ours with others appear to follow, is, that it be referred to the immediatly preceding *כַּנָּף* *cagephen*, as a *vine*, the memorial or sent whereof is compared as follows, and so to say, *the sent thereof*, must be all one as if it had been plainer said, as a *vine whose sent*, or *the sent of which is as the wine of Lebanon*, viz. the sent of whose fruit, or the wine thereof made, is as fragrant and well sented as that other; or if it be readd, as in the margin, *memorial*, i. e. which is as famous and as much commended for its flavour, tast, smell, and other excellent properties, as that wine of Libanus. This seems much the plainest and clearest construction of the words; otherwise the meaning will be much one, whether it be referred to the persons compared to such a vine, or to the vine it self: for it will import the same thing to say that the sent, or fame and report of such persons who grow and bring forth as a vine, shall be as well spoken of, and as gratefull and acceptable as the wine of the vines of Lebanon; or to say, that vine like which they shall grow is no ordinary vine, neither such as is barren, (as above c. 10. 1. Ephraim is said to be at that present) nor such as should bring forth wild grapes, as Judah is taxed to have done Isaiah 2. not as the vine of Sodom, *whose grapes are grapes of gall, and their clusters bitter, and their wine is the poison of dragons*, Deut. 32. 32. but a generous noble vine, whose wine is as famous and as fragrant as the wine of Libanus, which for its excellency is from of old to this day commended and famous. To say either of these, is to commend them spoken of, either their persons immediatly and expressly, or that to which they are likened, and so inclusively them for something extraordinarily gratefull and acceptable in them, which makes them

well spoken of, whether we call it *their memorial*, or *their sent* and *sweet savour*. That (seeing the word *זֶכֶר* *zecer* is applicable to both) there may be nothing wanting which by either of them may be implied, the Chaldee Paraphrast takes them both in, while he renders the whole verse; *They shall be gathered from their captivity, they shall dwell under the shadow of their Messias; and the dead shall live, and good shall increase in the earth*, יְהִי רִכְוּן טוֹבוֹתָיו עָלֵינוּ וְלֹא פֶסַח בְּרִכְוּן יְבֹרָתָא חַיִּיתָהּ עַל חַמְרָא עֲתִיקָא רִמְחִינָךְ בְּבֵית מִקְדָּשָׁא the memory of their good works shall go on and not cease, like as the memory of the sound of the trumpets over the old wine that is poured forth in the sanctuary; where R. Salomo notes that they sounded the trumpets over the drink-offerings, while the Levites sang. The notion of *memory* or *memorial* he expresses, the notion of *sent* or *savour* he seems to include, while he adds the epithet of *old*, which is not expressed in the Hebrew, and interprets the *wine* of such as was offered in the Temple, which doubtless was of the best sort, as all things offered to God were. That by Lebanon the Temple is sometimes understood, we above observed. By this in them that is likened to such noble wine, we may well understand such good deeds as make them and their name gracious and acceptable to God and men, and their constant faithfulness therein, so that they favour of nothing else, nor can any thing else be reported of them. To say with some of note that by the sweetness and pleasantness of the wine, to which they and their actions are compared, is meant only the quiet and content and pleasure which they shall enjoy in the Church of Christ, we cannot think is that which by these words is only, or properly, meant, the word *זֶכֶר* of *sent*, or *memorial*, denoting not only, or not so much, what they in themselves enjoy, as what account or esteem they are in with others, whether God or men, for what they do, or what proceeds from them.

He that explains the meaning by, *fama tantæ prosperitatis w plurimos invitabit et participes ejus fieri cupiant*, the fame of so great prosperity shall invite many to desire to be partakers of it, must refer the affixe in *זֶכֶר* *zicor*, neither to the persons nor to the vine, but to the act of their flourishing like a vine. The reverend Diodati gives two meanings 1. *The memorial of him*, i. e. of God, as above the word is used of his name c. 12. 5. he means, that the knowledge of him and his doctrine shall be always most pleasing to his people, like unto excellent wine,

^a Plin. here by several cited, and Asaph a Physician by Kimchi. ^c I know not why Grotius puts *novum*. ^f Moreh Neb. l. 3. c. 45. ^g Zanchi. opera Deo grata & odorifera, a sweet savour unto God. ^h Calvin, Trem. w Brenn.

(which he thinks illustrated by Cantic. 1.2,3.)
2. or, *God shall love the memory of his people very dearly.* In the first he refers differently from others the affixe *his*, to *God*, which sure the series of the words doth not favour; in the second, to the persons under Gods shadow or in his Church, which is the same we have seen from others, and spoken of.

V. 8. *Ephraim shall say, what have I to do any more with Idols? I have heard him, and observed him: I am like a green fir-tree, from me is thy fruit found.*

Ephraim shall say, what have I to do any more with Idols? Of the connexion of these words with the foregoing we shall best judge, when we have looked into the meaning of them. They are in the Hebrew simply *אפרים מה לי עוד לעצבים* *Ephraim mah li od leat'abbim* *Ephraim quid mihi ultra ad Idola*, or *dolores*, or *cum Idolis*? *Ephraim what have I to do any more with Idols?* There is no sign expressed which may shew what case Ephraim is to be taken in; some therefore take it as in the vocative case, as much as to say, *O Ephraim*; and so the words, these first as well as the following, will be the words of God speaking. In the explaining what it is that he speaks there is difference between their expressions, yet most tending to this, that they are a calling on them from him no more to have to do with Idols, no more to ^a join them with him, who alone is sufficient for them, without ^b need of them, and therefore requires that they serve him alone, on him alone depend, and casting away their Idols serve him alone.

Abarbinel among the Jews (and among the Latins Arias Montanus following him) makes them to sound as much as, *O Ephraim, what have I to talk, or speak, to thee any more of Idols*, and to reprove thee for them, and shew that they are shamefull things, and have no power to save thee, seeing I have already spoken enough in this kind? &c. as he will then have the following words to sound, as in their place we shall see. By these we see Ephraim is taken in the vocative case, but by others in the nominative, and so to be the person represented speaking these words, and in them renouncing and disclaiming Idols, and therefore the note of distinction or accent in the Hebrew, as ^c they think, requiring something to be understood to make the construction plain in other languages, supply a verb to be governed, which ours, choosing this way, make to be, *shall say*, or *let him say*, as

divers others, both ancient and modern, likewise do. So the Chaldee Paraphrast, *ימרן ישראל* *those of the house of Israel shall say, what have we any more to serve Idols?* So the Syriack *ܡܪܝܢܐ ܐܝܢܡ ܡܢ ܚܕ ܐܝܕܠܐ* & dicet Ephraim, quid mihi ultra & Idolis? and *Ephraim shall say, what have I any more to do with Idols?* The MS. Arab. looks also on it as what Ephraim said, or shall say, *قال افریم ما لي من المنفع من الاوثان* *Ephraim said, what of profit is to me from Idols?* or as he saith it may be rendred *ما لي وللوثان* *what is to me and Idols?* i. e. what have I to do with them? In the same way go the Rabbinical expositors also. R. Salomo explains it, *מה לי עוד ללכת אחרי העצבים* *what have I any more to go after Idols?* & so shall he return from Idolatry. R. Tanchum *מה לנו ואי מה الحاجة* *what have we to do with them*, i. e. *what is the need of them?* illustrating the construction and use of the repeated particles in *לי*, and *לעצבים* by the like expression Jer. 2. 18. *מה לי לדרך מצרים* *what hast thou to do in, or with, the way of Egypt?* Aben Ezra also, *when Ephraim shall say, what have I to do any more &c?* I have no need of them. Kimchi also, and then (viz. when things are so as in the preceding words described) *Ephraim shall say, what have I any more to do with Idols?* for while I did serve ^d them *כל הרע היה לי* *all evil befell me*; but now I serve God, *all this good shall be, or is, to me*, and then shall God say as follows. The Author of the Vulgar Latin, *Ephraim quid mihi ultra Idola?* without expressing the particle in the later word, yet Englished by those of Doway as if it had it, *what have I to do any more with Idols?* may seem at first to take in the former way *Ephraim* for the vocative case, as if they were the words of God speaking to him; yet do ^e some rank him among those that take it in the nominative, understanding also the word, *dicet*, *shall say*, as those whom we have mentioned, besides others whom it will not be necessary to mention, do. And this way Rivet prefers before the former, as thinking the words so rendred, *what have I any more to do with Idols?* to be more agreeable and proper to penitent Ephraim than to God; and there seems reason for it, in as much as Israel had had to do with Idols before, but ^f God never had, as the word *עוד* *od*, *any more*, seems to intimate that those so saying had formerly had to do with them, and had respect to them.

This inconvenience is by some, who yet take the word in the vocative case, *O Ephraim*,

^a Interlin. ^y Munster. ^z Tig. Cast. *appellandi casus est*, Ar. Mont. ^u Diopati. ^b See Druf. ^c Trem. ^d Ribera. ^e Tarnov.

remov'd by changing the person in the pronoun from the first to the second reading, not, *Quid mihi? what have I?* but, *quid tibi? what hast thou to do any more with Idols?* So 'Mercer, saying that the change of the person, obscuritatem parit, *makes the sentence more obscure*, and that therefore he would choose to use the second person. Yet will the words without that altering the person give no obscure meaning, and such as will not be liable to any misinterpretation, they in that way literally without supply or alteration founding, *Ephraim, what is to me any more and to Idols?* which will make plainly this sense, *what likeness to, or what concord with, Idols have I, or is there to me*, that thou shouldest continue to join me with them, or any more join them with me? yet may we think that ours do well in taking the other way, making Ephraim the nominative case, and supplying, *shall say*. Grotius makes out the sense by a different supply in a different place of the sentence, viz. of *currit*, before the last word, and ^b without respect of the signification of the pronoun in *לִי to me*, farther than so as to make with *מִי מִהֶם* *mah* an interrogation, as if they sounded, *Ephraim quid ultra ad Idola currit? why doth Ephraim any longer run to Idols?* i. e. *cur adhuc Ephraimitæ Idola colunt, cur non ab eis discedunt? why do those of Ephraim yet serve Idols, why do they not depart from them?*

What case the LXX here take Ephraim in, or how they distinguish the words, we are left uncertain, by reason of the different readings in the several copies thereof, ⁱ some having *ἐφραϊμ*, and so joining it with the preceding word in the foregoing verse *ἐφραϊμ*, making it sound, *of Libanus of Ephraim*; some *ἐφραϊμ*, in the dative, which then will sound, *of Libanus to Ephraim*, which will be much the same in sense if the words be joined, but if it be separated from Libanus, and begin a new verse, as in ^a others it doth, then will it require something to be supplied, as perhaps, *say*, or *let it be said, to Ephraim*, or *ask Ephraim what he hath yet to do with Idols?* or as to Ephraim, *what hath he to do &c?* or the like. In others there is no article at all, but *ἐφραϊμ* &c. *what hath he &c?* which is still, as for Ephraim, *what &c?* or let Ephraim say what he hath &c. then the article *לִי to me*, they seem to change into *לֵהם to him*, which change of person we have above seen some to think here to be conducing to the plainer meaning of the words. In some that word is quite left out, and then they will sound, *Ephraim quid adhuc cum Idolis?* this being observed their meaning is plain, viz. as a de-

mand from God what they any more should have to do with Idols, and so intimating that they had no reason to follow them.

The result according to all is this, that converted Ephraim, all that come into Gods Church, neither ought nor will have any thing to do with Idols, or look to or depend on any for good but God alone, whether we take them as spoken from God declaring that they ought not, or as to be uttered by them to declare that they will not, as above they are directed to do v. 3. What reason there is for both, is farther declared in the following words, which are by ours looked on as the words of God, describing how his carriage to them hath been and shall be, upon their conversion to him.

I have heard him and observed him, אָנִי עֲנִיתִי וְאִשְׁרַנְתִּי *ani aniti veashurenu*. According to such different significations as the roots of these verbs are looked on to have, are here different interpretations of the place given, as the Interpreters thought such or such most agreeable to it. Notions that to the first, viz. עָנָה *anah*, are attributed, are of *humbling, speaking, answering, or hearing*, and each of these are here by some taken. The LXX take that first named, rendring it, *ἡγάπησα αὐτόν, I have humbled him*, supplying the accusative case of the person to be governed of it, which is not expressed in the Hebrew. With them in this fully agree the Syriack *ܐܢܝ ܥܢܝܬܝ ܐܝܫܪܢܬܝ*, and likewise the printed Arabick *انا وانصتته*. Among the Latin Interpreters, the Tigurine version may be reckoned with these, having *ego adflixī eum*, and such as Oecolampadius saith render *humiliavi*, perhaps he means the Septuagint. As to the second verb *אִשְׁרַנְתִּי veashurenu*, being regularly from *שָׁרַר* *sur*, the usual significations attributed to it, besides that of *singing*, which seems not so much to pertain to this place, are ^l *to direct, fix or set ones eyes upon, to behold*, and, *curavit, animadvertit, sollicite observavit, to take care of, to mark, and diligently observe*, and that whether for good or ^m evil. The primary signification of it ^a some will have to be, *recta intendere, seu extendere, distendere, & dirigere, to stretch right out, to extend, distend, and to direct*, and thence the other notions, as of *singing* it being understood of the voice, and of *directing* to, or *setting on, the eyes, to flow*. The LXX here render it, *καταχύσα αὐτόν*, and the printed Arab. *اقوي* *I will strengthen him*; the Syriack *ܐܢܝ ܥܝܢܝܬܝ ܐܝܫܪܢܬܝ* *I will glorify him, or celebrate him*. That of the LXX and Arab. may well enough agree, and be reduced to some of

^f And see Oecolamp. ^g Compare 2 Cor. 5. 15, 16. ⁱ See Drusus. ^k Polygl. Lond. and in Theodoret. ^l Tarnov. ^m Nic. Fuller cap. Concord.

^h So some observe it to be often redundant. Sanct. Schindl. ^m As some will have it above c. 13. 7. see

those notions of *directing*, and *looking after*, or *taking care of*, as well as, and more regularly than to *דרכו אשר*, as it signifies *to go right*, or *to direct ones goings &c.* to which * some refer it. That of the Syriack may also without straining be reduced to the same notions of the theme, though more plainly to the notion of *singing*, their word *שיר* signifying *glorify*, *celebrate*, and *caner*, that so it may import that those whom he had humbled or made low, he would set again in a laudable and glorious condition, like the tree described in the following words, for those also he joins with these. According to these the reason included in these words, why they should or would disclaim having any more to do with Idols, is because all the disposal of things to them was only from God, and the Idols of themselves neither did * nor could do good or hurt to them, neither the affliction that they were in was brought on them by their power, though for their sakes, nor could they take it off from them, and restore them to strength and prosperity. This Cyril looks on as the scope of them.

The same notion of the first verb, viz. that of *humbling*, some also among the Jews take, but with a different construction, and to a different meaning. So R. Tanchum in the first of three interpretations which he thinks the words to be capable of, cites it as rendered with the other, *wasabrenu*, following it, *فواضعت لما رايته* *I have humbled, or humbly inclined, my self, or condescended, when I saw it,* (perhaps, *when I saw him renouncing Idols,* if we read it *lamma*; or to *what I have seen,* if we read *lema*) i. e. *saith he, قدزلت عن حقى ولم اطالب به حق المطالبة* *I have condescended from my due, and have not exacted it of him as it might be exacted.* His words seem to me obscure, except perhaps he would have it meant, that God upon their disclaiming Idols presently should or would shew favour to them; so that their turning from them had or should have present effects for good to them. However by this it is manifest that they took the first verb in the notion of *humbling*, as the LXX did, though in a different sense from them, the Greek understanding it of Gods humbling them, and sup-
plying *αὐτοῖς*; these of Gods humbling himself.

In the second verb they take a different notion, viz. of *facing*, not of *strengthening*. Others differ from them in both. So a second interpretation by R. Tanchum mentioned, takes the first verb *אָנָּח* *anach* in the notion of *speaking to*, as it is used Deut. 26. 5. and the

second אשורנו *ashurenu*, in the notion of *seeing*, so as to sound, *I have commanded that the worship of Idols be left off, but I see that you do serve and worship them in opposition to me, so that the intention of them should be* איש יעבב *is not this a shameful thing in you so to do?* and so would the words be a reproof of them for not leaving their Idols when God had commanded them to do it, and not a reason why they had left them, or were resolv'd to leave them. In this way there seems required many supplies, which make it also obscure. A third interpretation which he brings is באמור לאפרים *when I say to Ephraim* (or, if the letter ל be redundant, as probably it is, *when Ephraim shall say*) *what have I to do with Idols? I will answer and will look on him, i. e.* אבא אעתי *when he hath repented I will have a care of him* or answer his desires, that so the signification of ענה *anah* here may be agreeable to that notion in which it is taken, where it is said הכסה ענה *he hid* many answers *all things*, Ecclef. 10. 9. and so the meaning, that when he hath repented אדבר אליו בענאית *I will look upon him with my providence*; and with this last exposition do such, as are by other Jews chiefly given, agree. So that of R. Salomo, who explains the first verb by מצריו *I will answer, or bear, him out of his affliction*; and the second, אראו בעני *I will look upon his affliction*. Aben Ezra also, *when Ephraim shall say &c. I will answer, or bear him, so as to give all his desire*, citing likewise for this use of the word ענה *anah*, that place out of Ecclef. which was before mentioned. Kimchi also to the same purpose, *I will look upon him in an accepted time*, that it may be contrary to what he elsewhere saith, *I will hide my face from them*, Deut. 31. 17. Abarbinel also cites this as the common exposition of their Interpreters, observing withall that they take the first word עתיד *which is in form the preterperfect tense, to-be עתיד* in the place of the future, *I have heard, for, I will hear*, viz. presently without delay, & certainly as if I had already heard them; but he himself chooseth to give another exposition, to wit, in pursuance of his exposition of the foregoing words which we have seen, as if both they as well as these were all the words of God, *אני עניתי* *I have spoken to thee these things*, viz. that thou shouldest no more have ought to do with Idols, *ונם אני אשורנו* *and I also will observe him, to look after him to see whether he will any more return to his folly and the worship of Idols or no,*

* Kircher-Concord. who well observes that there is great affinity between the roots אֶשֶׁר, and שֶׁר, and שֹׁר, in their significations. P Isaiah 41. 23.

and,

and, or for, *I change not, for I am still as a green fir-tree, remaining still without change &c.* as follows. But, though he preferre this way of his own before that of the others before him, I know not what reason we have to do so. According to them the MS. Arabick renders it *انا اجبتة والحيه* *I have answered him, and will cast mine eye upon him.* Most modern Interpreters among Christians also rather, and perhaps not without good ground, agree with them, as ours do, with some little difference between them, especially in that whereas the first of the verbs is in form of the preterperfect, the second of the future tense, some render both as of the preter tense, others both as of the future, others both in neither of them, others each so as they are in the Hebrew. Hence are these various rendrings; 1. ego ⁹ respondi & respexi, *I have answered and looked upon;* so the Geneva English, *I have heard him and looked upon him,* as well as our later, *I have heard him and observed him;* 2. ¹ exaudiam & respiciam, *aut contemplanor, I will hear and will look upon;* 3. ² ego exaudio; aut respondeo, & respicio, *I do hear, or answer, and look unto;* 4. ³ respondi & contemplanor eum, *I have heard and will look upon him,* yet with this note (perhaps without cause) set on the first word, *præteritum pro certissime futuro, that the preter is for the future,* shewing it shall most certainly so be, and so to sound, *certissime exaudiam, I will most certainly hear.* Yet this certainly is most literally agreeing to the Hebrew, wherein the first verb is of the preter form, and the second of the future, and as so to be taken, as R. Tanchum observes the vowel Patach under the conjunction *ve* to shew, whereas if it were to be taken for the preterperfect; it should be Kamets. Yet do all these mean while well agree as to the signification of the words, nor much differ as to the meaning, all looking on them as shewing what great reason there was that Ephraim should clearly abandon Idols and cleave to God, because of the unprofitableness of them, and the great benefit of Gods service; though as to the circumstances of the time when this was or should be made manifest to them, they differ, while some refer it to such benefits that those who are called Ephraim had already found and enjoied in serving God, and had assurance of still enjoying, such as they never found from Idols, who neither could hear them, nor answer them, or grant their requests, and that therefore they ought to abandon Idols and their service, and should resolve so to do, and so their experience thereof in these latter words be the reason why they

should or did say as in the preceding, *what have I to do any more with Idols?* though in the order of the words the effect does precede. This way Calvin thinks the best, understanding both verses, as we have seen, in the preterperfect tense as ours also do, or in the present as others. Others look upon it *was* a declaration of what God would certainly do upon their repentance or casting off their Idols and turning to him, so to move them to repent and turn, and therefore take both in the future tense, as telling of what should follow on their so doing, that they might see what reason they had to do it. In the last way, which is literally agreeable to the Hebrew, both these will be joined, as shewing what they had found, and what they should find, of good in God, and so giving as a reason of their conversion, so a reason why they should proceed in, and adhere constantly to God alone.

These likewise agree in their construction and distinction of the words, making these mentioned one clause, and then the other following another, farther describing how good God was or would be to them, *I am,* according to ours and others, and *I will be,* as others supply there also the future, *a green fir-tree, from me is, or shall be, thy fruit found,* ordering the tenses as they did in these words, and on the same ground,

The same construction and distinction have we likewise in the LXX, and in both Arabick versions, and in all the Jewish Expositors which we have mentioned. But the Vulgar Latin, though as to the signification of the words, and as to the scope of them, it will agree with some of them, yet as to these, *viz.* the construction and distinction of the words, it is different from them all, as will appear by a view of its reading, which is, *ego exaudiam & dirigam eum ut abietem virentem,* which those of Doway English, *I will hear and direct him as a verdant fir-tree.* In this rendring both the construction, distinction and order of the words, and the nature of the comparison, is altered from what it is in the others; the second verb *absurenu,* by them rendred, *I will direct,* doth not, as in those, end a clause but continue it, taking into construction with it the following words *אני ככרית ani cibrosch,* the first of which, *ani,* they put before it in the construction, which is in the Hebrew in place after it, and by the other Interpreters made to begin a new clause, and to require as understood with it the verb substantive, *am;* then the second, *cibrosch,* as *a fir-tree,* they make to be governed of *dirigam,* and in the accusative case, as pertaining to the person by the pronoun *him* in it denoted

⁹ Munster, Calvin. ¹ Pagnin. ² Jun. Trem. ³ Mercer, Capito. ⁴ Tarnov. Cast. *eum exoratus respiciam.*
⁵ Aben Ezra above cited, River, &c.

and spoken of, whereas according to the others it is the nominative case, and refers to the person speaking, so that the nature of the comparison is clean altered in it; in the other ways he that is compared to such a tree is God himself, he that speaks; in this, those of whom he speaks, viz. Ephraim.

* There be who so expound those words as not to make *dirigam* have that influence on *abietem*, but understand another verb after *ego*, which they then separate from it by a pause, as beginning a new clause, thus, *ego exaudiam & dirigam eum*, *ego ut abietem virentem*, *subaudi, faciam*, *I will hear and direct him*, *I (will make him) as a green fir-tree*; but still though the distinction of the words be by that means altered, is the comparison understood in the same different way, viz. so that Ephraim, and not God, be the person compared to the tree. The same way in making it, as likewise in the construction and distinction, doth the Syriack also (whom we have mentioned) take, rendring, **ܐܢܝ ܕܝܫܪܐܝܝܠ ܕܡܝܡܪܝ ܕܝܫܪܐܝܝܠ**

which the Latin Translator renders, *Et ego glorificabo eum quasi pinum opacam*, and *I will make him glorious as a thick pine-tree*. The same way doth the Chaldee Paraphrase also go, whose explication of the whole verse is, *Those of the house of Israel (shall say), what have we to do any more to serve Idols? אנה במימרי ישראלי וארחם עלוהי אנה במימרי אעברניה כבירן שפירן רמן קרמי סליח לתיובתהון משתכחה* i. e. *I in my word will accept the prayers of Israel, and will love, or be mercifull to, him; I in my word will make him like fair fir-trees, in as much as there is found & from, or before, me remission upon their repentance*. In this Paraphrase we may by the way consider whether or no he do not point out as the time when, and the person in whom, these things should be made good, the time of Christ and his coming, by his putting in **במימרי** *bememri*, *in, or by, my word*, it being known and confessed by Jews as well as Christians, that by that word *memra*, the Messias or Christ is often in the Chaldee Paraphrase of the Old Testament designed, who is in the New Testament called **λογος**, *the word*. To return; notwithstanding this difference betwixt those who follow these two ways in the construction, and ordering, and applying of these words, they agree all in the general scope of them, that they are a declaration of great good and mercy from God to those, that abandoning Idols and false hopes, cleave only to him and depend on him, and are an

assurance and promise to them of finding it so. But Abarbinel (as above we said) takes the words in a clean contrary way, as rather minatory, and a threat to them, if they shall not turn from Idols and abandon them; and therefore having so rendred the former words, as we have said, makes the latter to sound, as in confirmation of what he threatened, and *I change not, for I am as a green fir-tree, constantly remaining the same without change, and therefore know thou that thy fruit shall be found from me, and that fruit shall be according to thy works, i. e. if ye shall be willing and hearken, ye shall eat the good of the land; but if ye refuse and rebell, ye shall be devoured by the sword, for the fruit shall certainly be in due manner*. Arias Montanus seems to follow him in it, but I think there is no reason to forsake the way that our Translators and others take, according to whom as the first words are a declaration of what good they had found and should find from God on their sincere conversion to him, and include a promise that they should still find the like, that he had & would have continually both his ears and eyes open to them and on them for good; so are the latter a further confirmation and illustration of the same, by way of comparison expressing how he was and always would be to them, saying, *I am like a green fir tree, from me is thy fruit found*, whether we understand what is spoken as of what is, or of what shall be, seeing we speak of God with whom is no alteration or change of time, but all things present, it will be all one.

I am, or according to others, *will be* **ענן כדרוש רענן** *cibroth raanan*, *as a green fir tree*, say ours, and so many, yea most, others; as the Vulgar Latin renders it, *abietem virentem*, but the LXX **ὡς ἀειπύρος ὡς κυπάρισσος**, which the Latin Translator renders, *sicut juniperum condensæ*. The printed Arabick **شجرة العرعر** *shajrat al-arar* which the Latin Interpreter renders, *similis arbori cypressinæ uberrimæ*, *like to a most fruitfull cypress tree*, but I know not for what reason, seeing **عرعر** *arar* in Arabick is a known name for the Juniper, not the Cypress tree. The MS. Arab. renders it by **الشردبين** *alsharbin*, but Abuwalid thinks that to be the same with **האשור** *taashur*, *Is. 41. 19.* as also **שורבן** in the ancienter Rabbins, and to be **نوع من الارز** *a kind of Cedar*. It is by ours there in Isaiah rendred, *the Boxe tree*, and it must be then different from **דרוש** which there is named as distinct from **האשור**. In the ² Arabick Writers of simples it seems to be made all one with Dioscorides his **ξάδρος**, *Cedrus*, his words being by them taken in the

* Petr. à Fig. and see Jerom. γ Apud me, per me, with me, or by me, Mercer. † Ebn Bitar, and Ma la yafa.

description of it, viz. that it is a great tree out of which comes قظران *qazran*: it bears fruit, saith Dioscorides, *ἄραρον ἀρκυτος*, like that of the *Juniper tree*; they say like that of *السرو* the *Cypress tree*. And the Author of *Ma la yasa* reckons it among the species of the *Cypress*. Ebn Bitar saith there is a lesser prickly sort of it, which bears a fruit like that of the *عرعر* *arar*, or *Juniper*. in *Isaiah* c. 55. v. ult. in both Arabick versions the same word is rendred by شردمين. The same Author of the Arabick MS. saith it may here be also otherwise rendred אלברותא *albarutha*, which agrees in letters with the Hebrew name ברש here according to the ordinary change between ר and ש, and I look on it as the Chaldee name of the same tree. The Syriack, as we said, renders *ܡܠܝܬܐ*, which the Latin Translator renders, *pinum*, a *pine tree*; but in the chief Syriack Lexicographers it is said to be a great tree with many leaves on, and *اللوز* an *almond tree*. Abuwalid and R. Tanchum say of it, that it is a kind of cedar. Arias Montanus renders it *buxus*. That there should be a difference and ambiguity in rendring the names of plants or animals among such who lived not in the place where those things were, and saw and heard what was so or so called, is no wonder. Hence such variety in such cases, not only in different Interpreters, but even in the same when such names occur; as for instance here in the LXX, this very word they render sometimes *πυξίς*, a *fir tree*; sometimes *κυπάρισσος*, a *cypress*; sometimes *κίδων*, a *cedar*; sometimes *ελάν*, a *fir*; sometimes *ξύλον λιβάνου*, a *tree of Libanus*; sometimes *πίπυς*, a *pine*; sometimes *ἀρκυτος*, usually taken for a *juniper*, yet may it be doubted whether they might not mean a *cedar*, for which also the word ^a is observed to be used. The Epithet רענן *raanan*, *green*, joined with the tree spoken of, shews that it was such as kept its leaves, and did not cast them as others do; and therefore these Interpreters all, however as to the particular tree they differ, yet generally pitch on such as are of that nature, perpetually green and flourishing: and in that regard which ever of them it be taken for, God may be compared to it in respect of his continuing the same without change, which is that respect for which Abarbinel thinks him to liken himself to it; and Ephraim also, whom Jerom and the Syriack and Chaldee think here compared to such a tree in regard to a constant flourishing condition, which they take God here to promise that he will continue

them in. But according to the others whom ours follow, God is looked on as comparing himself to such a tree as is named, not only in respect of its perpetual verdure, but in respect to such benefit which men by reason thereof receive by it, as shade or refreshment, shelter and protection from it, and therefore may be well thought meant some of the noblest among them which are perpetually green, and fit for that purpose.

Of that tree by the LXX named *ἀρκυτος*, Cyril saith that it is a tree so thick, so clad with leaves, that it may seem a roof or shed artificially made with hands, not to be pierced either by the sun, or by any, though most violent rains; so that God promising to be to them as such a tree, promiseth that they shall find from him or in him, ἀντιβύλων ἑστῆσαντων ἡμῶν ἡτοιμασμένην, a very safe shelter and help. Of the same tree Jerom saith that it is of that nature, ut semper floreat, that is always flourishing, semper novos afferat fructus & nunquam deponat virorem suum, always bringeth forth new fruit and never changeth its verdure, that it defends those that rest under it from the heat of this world &c. that it gives fruit, and not only, dormientibus requiem & sedentibus, refreshment to those that sleep or sit under it, sed & saturitatem vescentibus, but what may satisfy those that eat. R. Salomo also saith of the tree here meant by *berosh raanan*, that it is a tree שנכפף לארץ שאדם אוהו בענפיו that may be bowed down to the ground, so that a man may take hold of the boughs thereof; so that the meaning is, אהי מצוי לו I will be found of him, or ready at hand to him. Kimchi also gives the like meaning, אהי לו כמו ברש רענן שכופפין ראשו אצל שרשיו I will be to thee as *berosh raanan* whose top men bow down towards its roots, and explains it by &c. כן אני מרום וקרוש אשכון so I dwell in the high and holy place, with him also that is of a contrite and humble spirit, *Isaiah* 57. 15. and so Mercer gives us their meaning, Some of the Jews, saith he, do refer the comparison to a green leafy fir tree, in that such a one may be bended wheresoever you list, and to denote that God thereby promiseth that he will be facile and exorable to grant their desires. Capito likewise, bowing down my majesty I will exhibit my self to him easy to be taken hold of as he lists, and to meet his desires becoming like a fir tree of mount Libanus, which as it always pleasantly flourisheth with green leaves, so bends down its boughs to a man, by which means, quidvis ramorum decerpere liceat, he may gather any thing from them. But what kind of tree that is, which is by the name meant, they do not express by giving us

^a Quod ad nomen *berosh*, non tantum *abietem* significat, sed etiam *cupressum* & *juniperum*, Ribera. ^b In our Polygl. *kozirko*, in the Lexicons *kozarko*. ^c Bar Ali, and Bar Bahlul. ^d Steph. Lex. ex Marcello Virgilio. ^e So Pliny saith of the fir tree.

any other name of it, and we may well think they mean *a fir*, as Mercer translates it; Yet Kimchi in his book of roots, or Dictionary, saith, as we have seen others do, it is a species or kind of cedar, which in the vulgar tongue of the country where he lived, viz. the Spanish, was called *boxe*, as others also here render it. * How many kinds of cedar they make I know not, nor will it much concern us to be solicitous about it, seeing on all hands it is agreed that the tree here meant is such as is constantly green and flourishing, and fit at all times to yield refreshment, shade, and shelter against all injuries of weather, sun or rain, and so sets forth the constant duration and unalterable condition of him that is compared to it; and so if it be referred to God (which way ours with many others well take for the best) denotes that they keeping neer to him shall in him, or from him, find constant refreshment, shelter, and protection against all evils injurious either to their souls or bodies; or if it be referred to them, then that God will keep them in a constant prosperous condition. In either way I think that no signification is more conveniently given to the word than that which the Vulgar Latin, and among divers others ours both here and elsewhere, as also Lexicographers most usually give it, viz. that of the fir-tree.

A very great benefit is this of such constant shelter and protection, here in this comparative expression promised, to those to whom it belongs, yet doth he not stop here, but to shew that they shall find from him not only defence against evils, but supply also of all things good and convenient for them, he adds, *from me is thy fruit found*. That is plainly a literal rendering of the words *ממני פריך נמצא* *mimmeni piryca nimsa*, as they are likewise to the same purpose by other Interpreters generally rendered; so by the LXX, *ἐκ ἐμοῦ ὡς ἀπὸ ἐμοῦ ὡς ἀπὸ ἐμοῦ*; the printed Arabick *مني توجد ثمرتك* *ex me invenitur fructus tuus*; the MS. Arab. *مني ثمرک موجود* to the same signification something more punctually, as expressing by a participle that which in the Hebrew is so, viz. *נמצא* *nimsa*, found, leaving necessarily, *is*, to be understood, whereas for supply of that both the Greek and printed Arab. express it in another tense, as also others do for supply of what may denote, *is*. The Syriack with change of numbers, *and from me are, or have been, thy fruits found*. The Vulgar

Latin, *ex me fructus tuus inventus est*, that with which most other Latin versions agree. Calvin instead of *ex me*, hath *à me*, both signifying *from me*; and instead of *inventus est*, Jun. and Trem. have, *præsto est*, *is ready at hand*, yet noting that the word literally signifies, *inventur*, *is found*, and so some others also, *ⁱ* Piscator would have it rather be, *præsto erit*, *shall be at hand*. Castalio hath, *extat*, *is extant*, to the same purpose. We cannot say that between these is any difference, and they all agree in rendering the word *ממני* *mimmeni*, *from me*; yet here shall we find in our former English Translators, both the Geneva and that other used formerly in our Churches, that it is rendered *on me*, both having upon *me is thy fruit found*. I cannot think that they took the preposition here properly to signify *ⁱ* otherwise than our later Translators did, but that they did it to avoid an ambiguity which the words might otherwise seem to have in them; for when we say, *from me is thy fruit found*, it may be asked whether this fruit from God be meant of such as is found in God himself for them, or such as is found in them from God's enabling them to bear it. They seem to explain that they understood it of such as is *in*, *with*, or *on*, God himself, and from him to be found of them; for it is not agreed on between Expositors which of these meanings is to be taken, the words seeming indifferent to either. That which God yields and gives to them to enjoy, and that which he enables them to bear, may both be called *their fruit*, and both be said to be *from him*; and some therefore understand the words being so ambiguous the one way, some the other.

The Jewish Expositors take the first way; so Kimchi, thus connecting these words with the former, *If thou shalt say a fir-tree is not a tree that bringeth forth fruit, thy fruit is found from me at all times and in all seasons*. So Aben Ezra, *Fear not because a fir-tree hath not fruit, for thy fruit is found from me*. R. Tanchum more plainly, giving the connexion between these and the foregoing words, thus, *God in opposition to Idols in which is no profit, declaring himself to be him who would govern them, and would be ready at hand to them in all their needs, and supply them with all good things and blessings, makes use of a comparison taken from a sappy tree, from whose shade shadow may be had, and from whose fruit, food*. That which he saith *כדרוש רענן* like a green fir tree, *ⁱ* denotes defence, and yielding shade, or overshadowing, *ⁱ* being a sort of cedar in other places mentioned: but then, saith he, he declareth that he is not

* Ar. Mont. Capito.

ⁱ Noting that participles of the present tense have sometimes the signification of the future. * Though it be taken sometimes for *apud*, as Jer. 32. 27. *apud me*, Nold. Conc. or. *mihi*, *to me*, or *for me*, as Jun. Trem. and ours.

ⁱ *An non ego sum ille à quo omne bonum tuum venit*, R. Sal. *المشجر الریان*. * As Jer. 14. 8. and 41. 19.

as a fir-tree in all respects; for a fir-tree defendeth with its shadow but bears no fruit, but he both constantly defends from hurt and supplies with good, from me, saith he, is thy fruit found. In this way it appears that the Chaldee Paraphrast (whose words we have seen) did also take these last words, (though in the former he looks on them, and not God, to be likened to a fir-tree,) while he interprets the fruit spoken of, of the remission of their sins on their repentance, which is in God, and not in them. This way several also of the Latin Expositors take, as we think Jerom to do in his explaining of the Seventies version, while he saith of the tree spoken of, that it yeelds not only rest to those that sleep or sit under it, but also saturitatem vescentibus, *that which shall satisfy those that feed on it.* But several of the modern speak plainer, whose expositions we may take summed up in Rivets words, *From me is thy fruit found, i. e. thou shalt find in me not only shade under which thou maiest lie hid and rest, but also, ° uberes fructus quibus alere te possis, plenty of fruit on which thou maiest feed;* as if he should say, I will make thee to perceive, omne tuum bonum ex me solo esse, *that all thy good (or the good that thou dost enjoy) is from me alone.* So Pareus, ego etiam præter naturam in abiete vivente fructus producam, *I also differently from what is by nature in a green fir-tree will bring forth fruit.* Grotius also seems so to take it, explaining it, *apud me semper fuit opera tua pretium,* which we may look on as Englished by Dr. Stokes, *thou hast never done any thing for me, O Ephraim, but it hath been found that I have answered it to thee with the fruit of a high reward:* he seems to take fruit for a reward, as we saw Abarbinel to do, but still that is from God, not from themselves. But several others take the other way, understanding it of such fruit as shall by God inabling them be brought forth by them; so Drusius explains פִּרְיָאֵךְ *thy fruit,* by, *opera tua, thy works.* So Diodati saith it may be understood of the Elects good works, brought forth in them by the power of Gods grace and spirit. Bishop Hall according to this way paraphraseth it, *Whatsoever fruit thou yeeldeest is shall be of my giving, thou shalt be beholden to me for it.* In this way, ex me, *from me,* will be as Piscator explains it, *me procurante, by my procuring, or by my bringing it to pass.* This way would seem better to agree with that way of rendring the former words, which we have seen the Vulgar & some others to give, according to which not God but Ephraim is looked on as compared to a fir-tree, as if God should say, *I will after thy turning to me make thee as a green fir-*

tree tall of growth, and floridly green. But then, because a fir-tree which is so indeed beautifull, is yet otherwise unfruitfull, he adds, *from me is thy fruit found,* as if he should say, *as thou shalt have from me the verdure and fairness of a fir-tree, so shalt thou have also this added, that thou shalt bear fruit, which property a fir-tree hath not; and hereby shalt thou know this, that that thou aboundest in fruit, is the gift of my kindness, not the work of nature;* as if any should find fruit on a fir-tree, such fruit as it doth not ordinarily bear, he would know it to be an extraordinary benefit from some other, not the vertue of its nature. So doth Rivet also summe up this meaning, and withall notes, that though it be no incommodious sense, yet the former, minus coacta est, *is less forced.*

In this way here is but one tree looked on as from which a comparison is in different respects taken: first in respect of its perpetual flourishing and gratefull shade; secondly in respect of its fruitfulness. ^p Calvin for making out the meaning thinks that here is not a comparison to one tree only, in which should by the power of God such an extraordinary property of fruitfulness be found, which is not usually found in trees of that kind, but that there are two comparisons put together, one taken from a fir-tree, which is fair and otherwise beneficial, as for shade and shelter, but bears not fruit; the other from another tree that yeeldeth plenty of good fruit, and that God compares himself to both, in as much as they shall from him find the benefit of both, both that which answers to the shade and shelter of a fir-tree, and the fruit of the other: as if God should thus bespeak them, *that if they be wise they will content themselves with his grace alone, quoniam qui ab ipso alimenta quæ-runt saturabuntur, because they that seek alimony from him shall be satisfied; for they shall find in and from him, fructum copiosum & satis uberem, sufficient plenty of fruit, all things convenient for them, for this life and the better.* Mean while those two respects in which the fruit found from God may be taken, for either that which is from him to us, or from him in us, are so necessarily joined, that as the expression may denote both, so we cannot almost but understand and take in both together. Among the chief of such fruit as we receive from him, being power and grace to inable us to be fruitfull in good, and bring forth fruit acceptable to him, as those that are in him shall from him find all good things for them, so will they all also be inabled by him to do such things as are good and pleasing to him. This fruit is necessarily consequent

° *Fructus tibi uberrimus suppetet si in me acquiescas,* Mercer. ^p And so Rivet.

on the other, but still found ^a from him, who always willetth and doth good to his, and of his good will and beneficence *worketh in them also both to will and to do good of his good pleasure*, Phil. 2. 13. 2 Cor. 3. 5. Heb. 13. 2.

If it be asked when those good promises were to be, or were, fulfilled, we may well say, ⁺ under Christ, in his times, and in him to the end, and at the end, of the world, as we shewed likewise of those before. As for good things to be received, *how shall God having given us him, not together with him also freely give us all things?* Rom. 8. 32. *in him all things are ours*, 1 Cor. 3. 21. *all things do work together for good to them that love God*, Rom. 8. 25. And as for good fruit to be from them, *he that abideth in him, and hath him abiding in him, bringeth forth much fruit*, John 15. 3. and the fruit here is to be understood chiefly [†] of spiritual good things, and those either of this life, or more of eternal good things pertaining to the life to come; to which purpose Jerom, *If the promise be fulfilled by the coming of our Savior, and be daily fulfilled in the Church, we are to believe that it shall more fully be fulfilled, when that which is perfect being come, that which is in part or imperfect shall be done away*. He adds for direction in understanding these things, that such things as are spoken of the salvation of Israel from captivity, are to be understood, non carnaliter ut Judæi putant, not carnally as the Jews think, sed spiritualiter, but spiritually: in which agrees with him what R. Tanchum also among the Jews saith, *ולמה כמדת هذه المعاني عقلية حقيقة ينبغي تصورها في حق تع וזכיר מא נחפי عن הנאס אתבע זלכ בקול חכם* &c. *these being true spiritual notions, are so to be conceived as belongs to the truth of God, but are often hidden from men; therefore he subjoins what follows, mi cacham, who is wise &c?*

V. 9. *Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressours shall fall therein.*

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, &c. The Prophet with these words concluding all that he had said, gives us to look back to something

that he had spoken before, while he doth not again repeat any particular, but saith in general, pointing at them in one word, *אלה, these things*: whence may arise a question to what things he refers, whether to such things which do more immediately precede, or to his whole prophecy, and all that he had, whilst for so many years he had exercised that function among them, spoken to them. So ⁺ some think thereby to be understood all that he had at all in those many years which he had been a Prophet to them, spoken; and ⁺ some, that he had often repeated these words in his preaching to them for stirring up their attention to what he said, though now summing up the doctrine or heads of his sermons in this volume, he places them only at the end thereof; if so, it will refer to all that is in it said: *אלה התוכחות שבריתי ער הנה* saith Kimchi, *all those admonitions which I have hitherto given*. Others think them more particularly to refer to such things as he had more immediately before spoken in the ⁺ two last chapters, in which he had told them of those grievous punishments to those who had departed from the way of Gods commandments, and would not by repentance turn again to him, and what gracious and glorious things he would do for them, and bestow on them, who repenting of their sins, should return to him their God. ⁺ Others more particularly yet think them to refer to those things spoken of in the five foregoing verses, which should in Christ be made good to them who should come in to him. R. Tanchum looks upon them as spoken in confirmation of what had in some former ⁺ passages been declared, that Gods proper work is always to do good only, and that all his works and ways are right and just. We may by looking on the following expression, in which he calls them ⁺ the ways of the Lord, understand them well of all that ⁺ doctrine consisting of so many exhortations, reproofs, threats, intreaties, commands, and promises delivered to them, whereby he sought to bring them back to God and his ways, which if they had as they ought to have given heed to, could not but have had due effects on them; which seeing, as appears, it had not, but they remaining insensible of Gods ways, and pertinacious in their own, as if they heard not, or understood not what had been said, nor looked on it as concerning them, he breaks out into this emphatical exclamation uttered by way of question, whereby he at once seems to admire their stupidity for

^a All the fruitfulness of Gods servants is not otherwise than *אלי כעסא* *אלי כעסא*, for without me ye can do nothing, John 15. So that if any excel in vertue, he must confess, *from me is thy fruit found*, Cyril. [†] *Falluntur qui hac ad solutam captivitatem sub Cyro referunt, ut Ruffinus, J. H. Urfin.* [†] Rivet. [†] Zanchi. ⁺ Calvin, Rivet. ⁺ Rivet. ⁺ Iirin. ⁺ As according to him v. 2. and 4. ⁺ *אלה these things are* *רובי השם* the ways of God. Ab. Ezra. ⁺ Rivet.

they might not understand what he in Gods name spake unto them, and set before them in such manner and expressions as that they must wink hard not to perceive them. If they had attended to the things spoken to them, and yet found them too obscure for them to understand, they had him with them, whom they might have consulted, and received information from, by the like way which David took, when for understanding the methods of God in ordering things toward the good and the bad, which were too painfull otherwise for him, judging according to the ordinary way of mens judging, to know, he went into the sanctuary of God, which doing he plainly understood them, Psalm 73. 16, 17. Both God and his Prophet from him certainly spake therefore to them, that they might understand. We may not therefore think that he spake these words to affright and deter them from thinking to understand what things he had before spoken to them, but rather as wondring that they should so few of them lay them to heart, and understand them for their good, and so as to make right use of them, which was a sign of great want of any right knowledge or prudence in them, and to reprove them for such their perverseness and willing ignorance in such things which concerned their good, and to excite them to look with more diligence into them, it being the only way whereby they might approve themselves to be wise and prudent, however they priding themselves in their carnal wisdom, and indulging to their corrupt affections, hitherto thought not so. *Who is wise, and he shall (or will, or that he may) understand these things?* They probably thought themselves too wise to heed them, being so cross to such things as their carnal minds were set on, but this is true wisdom to understand these. But the full scope of the words will more plainly be perceived by giving it in some distinct propositions, which by the several renderings which we have seen, are suggested, and in any one of them included. As first, that the things which were spoken to them by the Prophet, were things necessary to be known and taken notice of by them, and therefore spoken by him that they might understand them, and take directions. Secondly, that they were not by all of them generally attended to, and understood as they ought to be. Thirdly, that all that were wise & prudent among them would seek to know and understand them, and think it to concern them so to do: *they will understand them.* Fourthly, that they that were so wise as to attend to them, should be able to know and understand them; *they shall understand them.* Some of these propositions more plainly agree to the

words according to one rendering, some according to another, yet all not obscurely according to any one of them, and according to all have they the force of an earnest exhortation to excite them to a diligent search into those things, that they would be so wise as to seek to know them for their good, and that they might make right use of them.

As to the terms of *wise* and *prudent*, and *understanding* and *knowing*, I suppose it will not be needfull to make any nice distinction, or scrupulously to enquire into the difference betwixt the significations of them. The Prophet by both clauses or expressions seems but to mean the same thing, and to repeat and ingeminate it to them, to make it the more taken notice of by them, and to stir up their attention to them. It may be sufficient by, *those that are wise*, to understand such as truly understand the meaning and the nature of the things spoken; by *prudent*, such as know how to apply them for their use, for guiding and directing both their opinions, thoughts, and practises; and by *understanding* and *knowing*, their inquiry into them, and due attending to them for those ends, which how necessary it will be for them to do, the following words shew.

It were sufficient to make them attentive to them, that God had spoken, or commanded them to be spoken to them; but that they may so be, here are also added evident reasons: first, as we said, from the nature and quality of the things in them set forth, viz. דרכי יהוה *darce Jehovah, the ways of the Lord, because they are right.* By the ways of the Lord, are understood both those ways and methods which God useth in ordering the affairs of the world, and his dealings with men, for punishing of the wicked and bringing their deserts upon them, and doing good to those that serve and wait on him, and also such ways as he prescribes to men to walk in, the ways of his commandments. Both these kinds of his ways have been in this prophecy spoken of, and of both is it undoubtedly true that they are right, and of both we may well think that it is here affirmed that they are so. The first sort are not to carnal men always so perspicuous, who seeing it to be sometimes well with the wicked, and ill for a time with the godly, and having not patience to wait on God's pleasure, nor wisdom to perceive his ends, are ready to say that the ways of the Lord are not equal; but they that are wise and prudent, and consult at the sanctuary of God, will discover it to be otherwise. As for the second kind, men of weak and corrupt judgments, and whose own ways are not equal, not understanding the reasons of some things which God requires, contrary to their interest

interest perhaps, or such things as better like them, (although his command should be reason sufficient,) will be apt to cavil and murmur at them also, as if those his ways were not equal or equitable; but those that have any true wisdom or prudence, will find all of them also to be right, and see it for their good to walk in them, and will walk in them that they may keep and approve themselves upright: which follows also as another reason why they should seek to know and understand them, if they be wise, from the good effects which thence do accrue.

But before we pass on, we may by the way observe a rendring of the MS. Arabick different from all the others which we have seen, his words are *بان مستقيمي المذاهب* *بين يدي الله والصالحين يسيرا فيها* which seem something ambiguous, and may be rendred either, *because the right ways, i. e. such ways as are right, are between the hands of God, i. e. with God, and the just, or good, shall walk in them; or else, those that are right in their ways, or right of ways, (i. e. take right ways) before God, and the good shall, or will, walk in them.* The former way is most agreeable to what ours, & all, or moit others have; the second makes the words, which according to others are two clauses, to be but one, and so the first also a description of the persons who should walk in those ways, and not a reason why they should walk in them, as the other do. But neither of them doth so plainly agree with the Hebrew, as that which all others that we have seen, give, among whom we find no difference but in the rendring of the first particle *כי* *ci*, which as it hath such several significations, is by ^a some rendred, *quin, but*; by ^b others, *quod, that*; by ^c others, *certe, truly*; by most, *quia aut quoniam, because, or nam, for*, which ours choose to follow, and we with them, and so they make the words (as we said) a reason why those that are wise will seek to know those things, because they are the ways of God, and his ways are right: upon which follows another reason from the good effects of attending to them, *because the just shall, or will, walk in them.* If we should take them so only as to denote, *the just will walk in them, and ^d will observe them* attend to them, and frame his conversation according to them, as knowing them to be the only right and perfect way, this were reason sufficient why they also should labour to know and understand them. They ought to follow the ^e examples of the just, that they also may approve themselves to be in the number of the just. But this is not all, there is more Emphasis in the word *walk*, than so; they that

are just and godly, and understood and know the right ways of God, *shall walk in them, i. e. go on in them upright, safe, and secure, inoffenso pede*, they shall find *nothing therein to offend them*, Psalm 119. 165. they shall find therein no stumbling blocks, all things will appear to them as just and right in themselves, so to be for good to them. Nor is this all yet, they shall continue to walk on in them, till they come to an happy end, which shall fully recompence all those difficulties which they have met with in those ways, a plentiful reward for their perseverance. That the Chaldee Paraphrast takes to be included in the word, explaining it *וצדיקין רהלכו ביה* *וצדיקין רהלכו ביה* and the just who walk in them, do thereby attain to everlasting life.

And to the like purpose R. Tanchum *לכך* *אלצדיקים והם* *الذين يعدلون انفسهم* *يثبتون* *عملي السلوك فيها والتسبية* *بها فينالوا بذلك السعادة الحقيقية* *ذلك* *therefore the just, which are they that rightly compose themselves, persist to walk in them, and to conform themselves to them, and by this means they attain to true happiness, that is it which he saith, and the just shall walk in them.* Great reason certainly then is it that seeing those that are just setting themselves to walk in the ways of the Lord find such content and such happiness therein, that all that are any ways wise and prudent, should be so just to themselves as to attend to those ways, to endeavour to know them, that they also may be in the company of them, especially when there is no attaining to such happiness without a right and constant walking in those ways *unto the end*; which is another reason here to excite them to it, from the miscarriage of those with whom it is otherwise, which is given in the last words, *but the transgressor shall fall therein.*

Those right ways which the just walk steadfast and upright in, transgressors, through the inequality of their own treading, make unequal and uneven to themselves: they cast before themselves stumbling blocks therein, and make them occasion to themselves of falling. They being not wise and prudent, measuring things by their own corrupt judgments, imagine that there is no reason or equity in them, and therefore speak ill of them, and start aside from them into ways of their own devising, ways not cast up, and by this means stumble and fall into mischiefs, the fault being in themselves, not the ways. So R. Tanchum before cited, goes on to explain these words, *واما المفرطين في انفسهم يتسكن ملكات*

^c Rivet. ^f See Druf. ^g Zanchi. ^h Vatab.

ⁱ Pareus, River. ^k Psalm 119. 33, and 112.

الشورر منها فانهم يعثرون في تلك الطرق ولا يقدرن على السلوك فيهلكون
but as for those who take not due care of their own souls, or indulge to themselves liberty of transgressing, by suffering evil habits to prevail over them, they stumble in those ways, and cannot walk in them, and so perish. For making out his meaning he observes, that it is not said ורשעים *vereshaim, and wicked men, which word seems more properly contrary to* צדיקים *tsadikim, the just, before mentioned, but* ופושעים *uposheim, the transgressors, which word though it be in signification neer unto* reshaim, *yet hath withall in it the notion of* תפريط *by which he saith to be meant, a neglect of taking care to ones ways, and so a willing offending through carelessness in looking to his doings; so that it doth not only denote a sin or transgression which makes obnoxious to punishment, but withall intimates that that sin is through a mans own want of care of himself, of his own choice, not through Gods intention to punish him, for as much as God is mercifull, extending continually good to all creatures, as his holy one, David, describes him, God is good to all, and his mercy is over all his works. The Chaldee Paraphrast also agreeable to that his rendring of the former clause, and for shewing the import of their being said to fall, in opposition to the walking of the just, renders this* ורשעיהם יתמסרון ליהנם על רלא הליכו בהון *and the wicked shall be delivered up to hell, because they walked not in them.*

It being the same right ways in which the just are said to walk, and the transgressors to ¹stumble, or fall, Abarbinel (and after him Arias Montanus) for explaining the meaning useth a similitude from a known allowed highway, in which honest men go on without let or offence in their occasions, and conquering all difficulties come safely to the place whither they would go; but thieves and murderers, and other dishonest persons, conscious to themselves of their guilt, for which they might therein be detected, and their own fears being as stumbling blocks therein to them, cannot abide to walk in them, but find out to themselves undiscovered ways, fit for their purposes. Another exposition of some of their more ancient Doctors he gives us to take notice of, by what ^m he cites out of the Talmud, wherein these words are applied by one of them to two men, one of which eats his Passover in obedience to God's command, the other only as common food; to the first he saith, agrees, *the just shall walk therein;* to the other, *the transgressors shall fall therein,* by which he saith to be intimated, *that the*

commandments of God require a good intention, without which they signify nothing to him that doth the thing which is commanded, in as much as they are not looked on only as other things in their own nature commendable, but so as that what is in them praise-worthy, and makes him that doth them so, is when a man doth them because God hath commanded them, which is that which usually they express by *לשם מצוה* (doing a thing) in the name of a command. What is rendred, *shall fall in them*, R. Salomo explains it by *בשכילם*, propter eos, by reason of them, noting the Chaldee Paraphrast so to take it, viz. *על רלא הליכו בהון* because they did not walk in them. Kimchi so understands it, as if because they did not understand God's method in ordering things, they therefore should deny that there was any who disposed of the world, and ordered the affairs thereof, in which they saw that it oft went ill with the good, and well with the bad, and therefore would not repent of their wickedness, but should go after the lusts of their own hearts, and so should fall and perish. He tells us that his father's exposition was, that when the wicked should turn to the ways of God, to which they were not accustomed as the just are, they should stumble in them as a man that is not acquainted with the way, and that this is meant of the wicked, whose heart is still set on their wicked ways; but if any return with a perfect heart, God will help them that they shall not fall: but the just, as they are accustomed, should walk as in a beaten and right way. They may be said to *stumble or fall* in those ways, who though they know them and believe them to be good, yet over-swaied by their corrupt affections and reasonings, keep not to them, but turn aside and ^arelapse to their wicked ways: or else by it may be understood their falling into ^athose evils which God hath denounced in his declaring by the Prophet his ways against those that walk not in them. Junius renders not, impingent, *shall fall*, as telling what should befall them, but, impingant, *let them fall*, as by way of imprecation. as Rev. 22. 11. which by ^pothers is disapproved. This sentence is thus expressed Ecclus. 39. 24. *as his ways are plain unto the holy, so are they stumbling blocks unto the wicked.*

That the same ways should have these different events in different subjects, is no wonder; Christ himself, the belief in whom and embracing whose doctrine we may well take according to what we have said in exposition of the former verses, to be chiefly meant by *אלה* these things; and by the right ways of the Lord, who is the way, and the truth, and the

¹ As some rather choose to express יכשלו *iecastheli*. Tarnovius.

^m Mafseceth Nazir. ⁿ Trem. ^o Grotius. ^p Pic.

life, is himself set forth as an occasion of such different effects, according as he is diversly received by those to whom he is offered. He is said to be set for *the fall and rising again of many in Israel* Luke 2. 34. He is said to be, *to them that believe, an elect precious corner stone, but to them that stumble at the word, being disobedient, a stone of stumbling, and rock of offence,* 1 Pet. 2. 7, 8. He crucified is *unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God,* 1 Cor. 1. 23, 24. The doctrine and knowledge of him in the Gospel is said to be *to the impenitent and unbelievers the savour of death unto death, to penitent believers the savour of life unto life,* 2 Cor. 2. 15, 16. So is the same commandment *which was ordained to life, by some found to be unto death,* Rom. 7. 10. It is no strange expression then here to say that *the ways of the Lord are right, and the just shall walk in them, and yet that the transgressors shall stumble, or fall, therein.* The ones walking right and without offence argues the ways to be right and even, the others stumbling and falling in them doth not argue them to be unequal or uneven, but their feet, and their steps, and measures to be so. To men whose feet are so, the plainest way will seem uneven and uneasy; and to men who take not care how they tread or go, who regard not what they should do according to reason and religion, but are lead or driven on according to their corrupt affections and carnal reasonings, so are God's ways: they are contrary to their beloved lusts, and therefore they will not walk in them, they will keep with them that which is contrary to the measures and rules of these ways, and not compose their steps to them, nor direct them by them, and therefore if they assay or pretend to walk in them, shall necessarily, by their own fault, not the fault of the ways, & for want of wisdom, faith, and obedience, *by which the just walk and keep themselves up, fall in them and from them, even because they are right.*

What is by others rendered *shall stumble or fall*, the LXX render οἱ ἀδελφοὶ ἀδυνατοῦν ἐν αὐτοῖς, as also the printed Arabick following them *يضعفون فيها* but *the wicked shall be weak* (or *become weak, or faint*) *in them*, as they often elsewhere render the word כָּשַׁל cashal, by ἀδυναμία, in the notion of *weakness*. The words so rendered Cyril explains to this purpose, that their propension to wickedness and sin makes them *δυνεὶ καὶ ἀνδράδους, fearfull and cowardly*, and as having no assistance from God to enable them to perform vertuous

things, which they had not from the beginning due esteem for; so that they will necessarily faint, and not hold out in Gods good ways. If it be so taken it will argue them obnoxious to that mischief which *the fearfull and unbelieving* are doomed to, Rev. 21. 8. but on the contrary, the just by his love and desire to good strengthened and encouraged, and by Gods grace assisted, shall manfully hold out, and constantly walk on, till he obtain that good reward promised to those *that endure to the end*, Matt. 24. 13. Mark 13. 13.

These words were at that time by the Prophet spoken to Israel, but certainly do not less concern us, not only as *whatsoever things were written before time, were written for our learning and admonition*, but as more peculiarly giving directions for our behaviour & walking in Christ. They were then so spoken to as *to turn them that were disobedient to the wisdom of the just, and to make ready a people prepared for the Lord*, whose coming they were then to expect: they now so belong to Christians as to turn them to the like wisdom, and to call upon them, that as they ** have received the Lord Christ Jesus, so they would walk in him.* The ways are still the same, the qualifications required in those that will walk in them the same, and the danger or mischief of stumbling, falling, or being not able to hold out in them to those that are not rightly qualified, the same; yea deservedly greater, to us to whom the way is now made plainer since the coming of Christ, than to them before his coming, and to whom greater grace is offered and given. What are they therefore but an earnest pathetic exhortation to us still, that we would labour to be so wise and prudent as to know and understand the right ways of God in Christ, the way, the truth and the life, made known to us, and associate our selves with the just who will walk in them, and not to be among those careless secure sinners, who giving themselves up to be drawn away by the corrupt lusts of their own evil weak hearts, either start from them, or faint or fall in them; backed by the different events which shall be to them, intimated in saying that *the just shall walk in them, and so attain to that happiness which they lead to, and the transgressors shall fall in them, and so fall into that mischief and misery which all ways but those bring to?* This way may perhaps seem displeasing, yea foolishness to flesh and blood, and men of corrupt minds, who turn from the truth, and professing to know God, yet in works deny him, being *abominable and disobedient, and unto every good work reprobate*, as the Apostle describes them, Tit. 1. 16. or as again 2 Tim. 3. 4, 5. *who are lovers of pleasures*

† Zanchi. † Psalm 2. 12. † Rom. 11. 4. † Cor. 10. 11. † Luke 1. 17. * Coloss. 2. 6.

more than lovers of God, and pretending to a form of godliness deny the power thereof, 2 Tim. 3. 4. therefore it will the more concern us εἰς ἑσμεν ἄγχινοι καὶ σοφοί, if we be prudent and wise, as Cyril speaks, yea that we may be so, to ask of God, τὸ δυνάσθαι ὅπως ἂν περὶ αὐτοῦ, that we may be able to do what we ought and so as we ought; χα-

εἰται δὲ πάντως φιλάδελφος ὢν, καὶ πνευματικῶς ἰσχυρὸς ἐκπαλεῖται διὰ Χριστοῦ, he will certainly grant it, being mercifull, and fill us with spiritual strength through Christ, by whom and with whom, to God the Father, and the holy Ghost, be glory for ever and ever. Amen.

FINIS.

Add as a note on c. 12. v. 12. p. 706. l. 33.

Sedeh Aram, the country of Syria, may be otherwise rendred, the field, country, or patrimony of Aram, so taking Aram for the proper name of the person to whom that country fell as a lot or heritage, and had from him that name. It will be still the same thing whether it be taken for the person or the place, either way denoting Syria, which was first called Aram, from Aram the son of Shem, Gen. 10. 22. and not from Aram, the son of Kemuel, mentioned Gen. 22. 21. as some seem to think, as Bochartus observes Geog. l. 2. c. 5. As for the word Sedeh, it is used as well for a patrimony or heritage, as for a field, 2 Sam. 9. 7.

A Table of things or matters illustrated in this Commentary.

A		Page.		Page.
Valley of Achor		83.	Fig tree	464.
Angel that strove with Jacob		641.	Fishes of the sea	172.
Altars to sin		418.	Fruit of the womb	494.
Jewish Astrology		63.	Fruit of lies	558.
B			G	
Baali		93.	Gibeah	262, 463.
Baal and Baals	58, 582,	719.	Dairs of Gibeah	534.
Baal Peor		466.	Gilead	315.
Backsliding and healing it		782.	Gilgal	217.
Balaam how a Prophet		576.	Glory of a nation	472.
Beasts of the field		172.	Gods dwelling place	282.
Bethaven		217.	Face	284.
Blood of Jezreel	10, 11.		House	625.
Blood touching blood		168.	People	661.
Bow of Israel		14.	Dwelling in the midst of a city	614.
Deceitfull Bow		372.	Departing from men	256, 477.
Bread of mourners		442.	Remembring	427.
Bread for the soul		443.	Visiting	451.
Breasts arie		483.	Forgetting men	427.
C			Knowing God	185.
Calves of Bethaven		518.	Walking after God	617.
Calves of our lips		775.	Waiting on God	661.
Golden calves		156.	Crying to God	384.
Cherubims		156.	Speaking lies against God	361.
Children how punished for the fa- thers sins	469, 581.		Departing from him	7.
Christs coming foretold		617.	Gomer	7.
Resurrection		289.	Gospel Comfortable	79.
Calling out of Egypt		573.	Powerfull	620.
Redemption		760.	H	
Christ the head		29.	The Holy one	613.
Covenant Old and New		106.	An Homer	135.
Cup of Devils		133.	I	
D			Jacobs wrestling with the Angel	642.
David put for Christ		157.	King Jareb	279, 524.
Death several kinds of it		720.	Jehovah why not pronounced by the Jews	650.
Derision in the land		376.	Whether it may be pronounced	652.
Divination, ways of it		202.	Idol worship	39, 57, 778.
Doves their simplicity		351.	Jews whether promised eternal rewards	43.
Dwell under the shadow		796.	Their conversion	28.
E			Jezreel the son of Gomer	9, 31.
Elohim not peculiar to God	652, 770.		Valley of Jezreel	15.
Ephod	142.		Day of Jezreel	30.
F			Images.	725.
Feast of the Lord	446.		Iniquity	669.
Jewish feasts	65.		Taking away Iniquity	774.
			Carnal joy	433.
			Isbi	93.
			Judgment	511.
			K	
			Kingdom	{ Spiritual } distinguished and { anciently by } Temporal { the Jews }
			L IIII	King

A Table of texts of Scripture illustrated in this Commentary.

Genesis.			2 Sam.			Psalms.		
Cap.	v.	p.	Cap.	v.	p.	Cap.	v.	p.
2.	24.	106.	1.	10.	14.	17.	14.	9.
9.	10.	172.	1.	16.	712.	35.	1.	279.
25.	26.	640.	3.	30.	16.	65.	13.	170.
27.	41.	453.	12.	11.	63.	69.	24.	269.
47.	19.	42.				89.	10.	9.
Exodus.			1 Kings.			91.	13.	95.
						104.	15.	66.
7.	18.	173.	12.	28.	57.	105.	29.	173.
20.	43.	723.	16.	7.	11.	122.	4.	30.
23.	13.	93.	18.	4.	50.	136.	25.	50.
32.	1.	433.	18.	26.	64.			
Leviticus.			19.	18.	729.	Isaiah		
			22.	17.	223.			
			22.	23.	204.	1.	13.	65.
11.	44.	613.	2 Kings.			1.	15.	256.
18.	26.	439.				1.	22.	230.
21.	7.	4.	1.	2.	58.	3.	9.	254.
26.	26.	196.	6.	22.	50.	5.	13.	184.
Numbers.			15.	5.	18.	7.	5.	18.
			15.	9.	278.	11.	6.	91.
			15.	28.	22.	20.	2.	4.
5.	4.	204.	15.	29.	18, 46.	24.	2.	194.
10.	10.	65.	16.	5.	22.	28.	15.	102.
15.	5.	442.	16.	9.	18.	30.	21.	16.
24.	16.	165.	17.	3.	278, 282.	35.	7.	42.
Deuteronomy.			19.	37.	19.	40.	20.	291.
			23.	22.	255.	43.	13.	64.
			24, 25.		282.	59.	4.	9.
4.	5.	150.	25.	6.	242.	66.	3.	727.
4.	6.	472.	1 Chron.			Jeremiah.		
4.	19.	103.				2	11.	434.
7.	3.	258.				2.	16.	185.
8.	15.	77.	4.	3.	9.	3.	1.	106.
12.	2.	205.	5.	26.	46.	5.	2.	219.
12.	7.	444.	5.	18.	14.	6.	4.	181.
16.	14.	65.	2 Chron.			7.	16.	227.
17.	16.	440.				10.	3.	201.
24.	15.	193.				11.	13.	61.
28.	49.	171.	12.	1.	14.	12.	4.	172.
28.	68.	440.	18.	16.	223.	15.	3.	12.
33.	19.	178.	24.	7.	57.	15.	8.	181.
Joshua.			28.	1.	22.	18.	19.	279.
			30.	10.	65.	22.	15.	165.
2.	10.	712.	Ezra.			23.	11.	182.
5.	9.	217.	1.	1.	19.	29.	11.	285.
1 Sam.			1.	3.	22.	30.	7.	23.
			Psalms.			30.	13.	278.
2.	4.	14.				31.	32.	106.
2.	30.	188.	2.	9.	223.	44.	17.	49.
14.	39.	203.	14.	1.	166.	48.	22.	7.
28.	15.	257.	16.	4.	93.	49.	35.	14.
			L I I I I 2			Ezekiel		

Ezechiel.			Mark.			1 Corinthians.		
Cap.	v.	p.	Cap.	v.	p.	Cap.	v.	p.
1.	1.	4.	16.	17.	95, 96.	3.	9.	121, 548.
3.	26.	177.				10.	6.	45.
4.	5.	4.		Luke.		15.	55.	102.
6.	14.	7.						
8.	3.	4.	1.	32.	157.			
16.	4.	40.	10.	19.	95.			
20.	23.	17.	12.	19.	668.	4.	17.	101.
20.	28.	206.	13.	37.	97.	5.	19.	79.
21.	21.	202.	15.	17.	55.	12.	16.	73.
23.	3.	39.	16.	25.	600.			
37.	1.	4.	21.	16.	101.			
39.	3.	14.	23.	29.	486.			
						3.	7.	27.
	Amos.			John.		3.	28.	103.
						6.	1.	204.
3.	2.	434.	2.	19.	292.			
3.	8.	281.	4.	21.	616.			
4.	4.	217, 218.	5.	23.	159.			
5.	22.	312.	6.	45.	114.	1.	10, 22.	29.
7.	12.	176.	7.	22.	72.	2.	15.	29.
7.	17.	207.	11.	51.	29.	4.	15.	29.
8.	7.	255.	12.	32.	30.	5.	25.	107.
8.	11. &c.	42.	14.	1.	159.			
8.	14.	218.	14.	27.	100.			
			15.	1.	121.			
	Micah.		15.	19.	30.	3.	19.	30.
			16.	33.	100.			
1.	2.	255.	17.	3.	184.			
3.	1.	13.						
3.	4.	256.		Acts.		1.	18.	29.
3.	6.	182.				3.	1.	30.
6.	14.	196.	2.	17.	162.	3.	5.	552.
			4.	2.	99.	3.	11.	27.
			5.	41.	101.			
			7.	43.	63.			
11.	7.	4.	7.	59. &c.	101.	2.	11.	78.
12.	10.	204.	12.	7.	101.			
13.	2.	204.	14.	22.	85.			
			16.	24.	87.			
			28.	3.	96.	3.	2.	380.
						9.	24.	286.
						11.	33.	96.
						17.	12.	186.
				Romans.				
2.	15.	573.	1.	18, 21, 28.	165.			
5.	10. &c.	100.	2.	21.	48.			
5.	45.	314.	4.	11, 18.	27.	2.	10.	15.
6.	2.	600.	5.	1.	101.	3.	13.	102.
7.	15.	97.	8.	28.	101.	4.	19.	661.
8.	26.	96.	8.	39.	108.			
9.	13.	311.	9.	6, 25, &c.	27.			
12.	33.	311.	9.	23.	121.	2.	14.	39.
12.	34.	97.	9.	25.	15.	2.	15.	165.
13.	33.	422.	10.	12.	27.			
19.	6.	106.	11.	20.	496.			
24.	6.	100.	15.	4.	45.	21.	9.	107.
28.	20.	108.						

A Table

A Table of the Hebrew words illustrated
in this Commentary.

Page.	Page.	Page.	Page.
א	היכל	כהן	כ
אדם	הכח	כחש	ב
אהבים	הצלחי	כי	בב
אחי	השירו	כלה	בבב
אוי	זית	כמר	בבבב
אוכיל	זכר	כמרים	בבבבב
און	זמר	כן	בבבבבב
אונים	זנח	כנען	בבבבבבב
אחים	זעם	כרה	בבבבבבבב
איש	זרע	כרם	בבבבבבבבב
אך	זרק	כשל	בבבבבבבבבב
אל	ח	לבט	בבבבבבבבבבב
אלות אלה	חבל	לביא	בבבבבבבבבבבב
אם	חבש	לחם	בבבבבבבבבבבבב
אמאסאך	חג	לכן	בבבבבבבבבבבבבב
אמתך	חרר	לצים	בבבבבבבבבבבבבבב
אמלך	חדש	לקח	בבבבבבבבבבבבבבבב
אסק	חטא	מאחכי	בבבבבבבבבבבבבבבבב
ארובה	חטאך	מאס	בבבבבבבבבבבבבבבבבב
אשור	חירו	מבצר	בבבבבבבבבבבבבבבבבבב
אשישה	חך	מגן	בבבבבבבבבבבבבבבבבבבב
אשם	חכי	מוסר	בבבבבבבבבבבבבבבבבבבבב
אשר	חלון	מועד	בבבבבבבבבבבבבבבבבבבבבב
אתנן אתנה	חלץ	מזור	בבבבבבבבבבבבבבבבבבבבבבב
ב	חלק	מחמר	בבבבבבבבבבבבבבבבבבבבבבבב
בגר	חמרת	מי	בבבבבבבבבבבבבבבבבבבבבבבבב
בר	חסר	מילא	בבבבבבבבבבבבבבבבבבבבבבבבבב
בורד	חצב	מלמדה	בבבבבבבבבבבבבבבבבבבבבבבבבבב
בלל	חרר	מלקוש	בבבבבבבבבבבבבבבבבבבבבבבבבבבב
בקק	חרון	מסכרה	בבבבבבבבבבבבבבבבבבבבבבבבבבבבב
ברוש	חרש	מעלים	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
בשר	טמא	מצא	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
ג	טרף	מצבה	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
גאון	יגילו	מרה	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
גאל	יגיע	משכר	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
גדוד	ירע	משוכה	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
גהה	יונק	משטמה	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
גור	יורה	משכים	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
גל	יחלו	משפט	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
גסכי	יס	נאמנה	בבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבבב
גמל	יסר	נכלות	בב
גפן	יפרי	ננע	בבב
גרן	יקב	נרבה	בב
ה	ירומם	נדר	בבב
הכלים	יתגוררו	נוה	בב
הכר	יתום	נום	בבב
הגן	כאשר	נחם	בב
הוש	כבש	נטש	בב
הם		ניר	בבב
המה		ממממ	בב
ההבחי		כרה	

	Page:		p.		p.
נכר	493, 789.	ענה	259.	רפא	327.
נכון	297.	פ		רקב	276.
נסך	442.	פן	40.	רתה	716.
נער	572.	פקד	12, 208, 638.	ש	
נפש	443.	פרד	212.	שאול	761.
נשג	16, 191, 717.	פרח	511.	שאן	561.
נשק	729.	פרץ	168, 198.	שבכים	399.
נחן	251.	פשע	360, 814.	שר	359, 447, 635.
ב		פתה	73, 351.	שרר	507, 562.
סנא	229.	צ		שרר	544.
סנב	626, 627.	צו	273.	שרי	513, 696.
סנור	741.	צופה	456.	שוב	327, 604, 657, 797.
סופחה	403.	ציה	41.	שוה	497.
סור	229, 365.	צפור	623.	שופר	261.
סורר	222.	צרר	752.	שור	803.
ע		ק		שושנה	788.
עבר	543.	קבץ	414, 447.	שחט	245.
ענה	344.	קרים	634.	שחר	738.
ער	771.	קדשה	213.	שחר	285.
עון	668, 773.	קיה	660.	שטים	245.
עניות	538.	קח	586.	שכר	474, 483, 740.
עיר	333, 616.	קטב	759.	שמש	66.
על	370, 435, 606.	קימוש	449.	שמע	356.
עלה	30.	קמה	404.	שמר	707.
עלור	534.	קציר	324.	שערוריה	321.
עם	457, 639.	קצף	528.	שקוי	51.
עמק	245.	ר		שרה	641.
ענה	88, 253, 803.	ראש	512.	חכונם	724.
עץ	201.	רכב	422.	חירוש	59, 200, 437.
עצבים	226, 725.	רר	627.	חלאבת	734.
עקב	640.	רחם	16, 113.	חלה	603.
עקוב	316.	רש	566.	חלם	513, 696.
ערב	442.	רכב	544.	חמרים	708.
ערוה	61.	רמה	374.	חנה	411, 413.
ערף	507.	רע	128.	חקה	84.
עש	276.	רעה	223, 633.	חרגלתי	583.
ערת	755.	רעחם	488.	חרפים	146.

Add Page 3. l. 6. as a note.

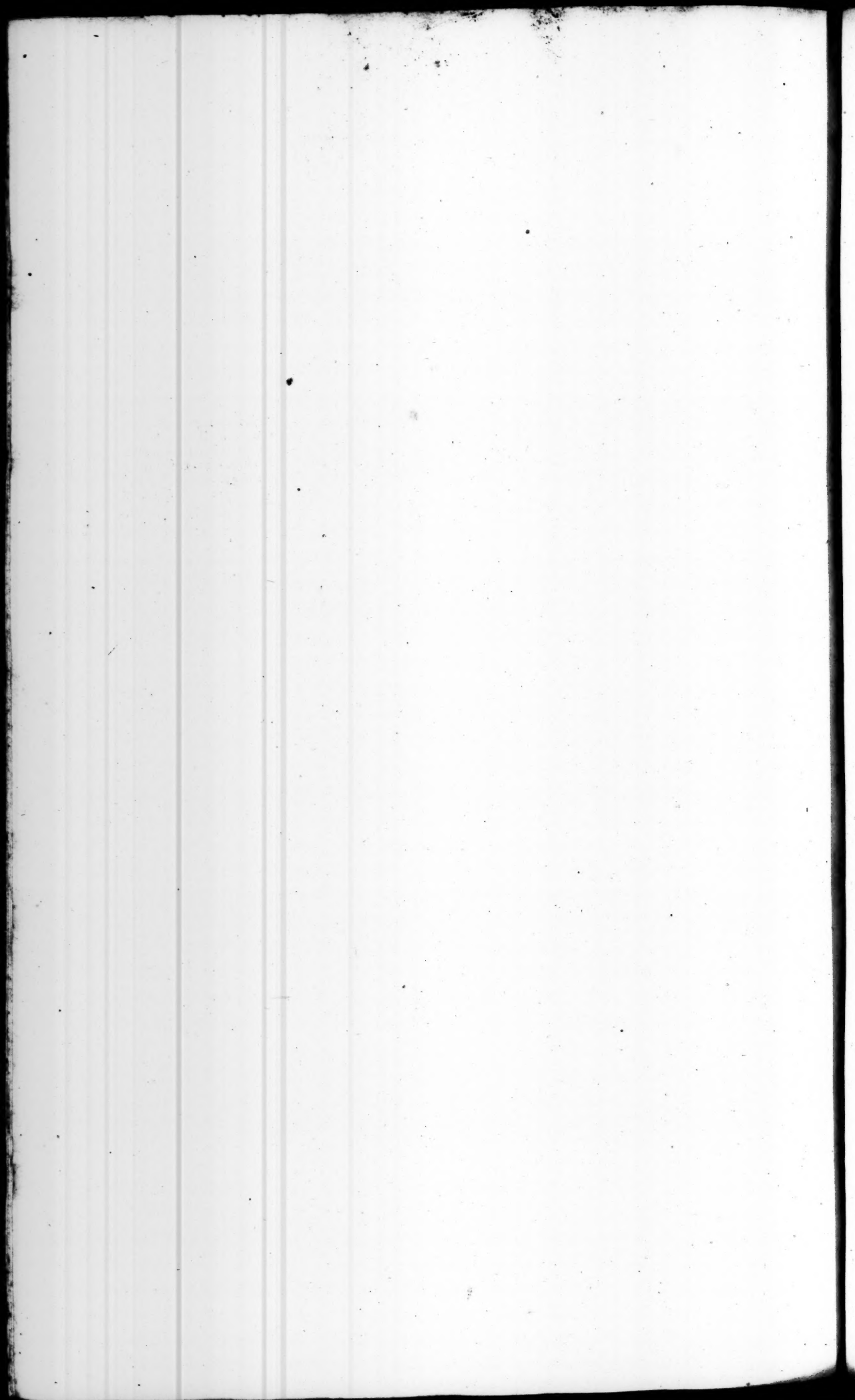
R. Tanchum notes that **ב** *be* in **בהושע** *be Hoshea* is in the signification of **אל** *el, to*; and that the word **דבר** *dibber* is construed with (or hath after it) sometimes this preposition **ב** *be*, as in **אדבר בו** *adabber bo* Num. 12. 6. Sometimes **אל** *el, to*, and that ofteneft; sometimes **עם** *im, with*, as in **וידבר עמנו** *wayedabber immanu* Ex. 20. 16. but sometimes with **את** *eth*, having the same signification with **עם** *im*, i. e. *with*, as **וידבר אתם** *wayedabber ittam* Gen. 42. 7. and that **الجميع سوا في المعنى** all these are in the same meaning.

Errata.

Errata.

Page 8. coll. 1. line 8. read prophesie. p. 1. c. 1. l. 14.
 r. 1 Cor. 15. 54. p. 2. c. 1. l. 10. r. Uzziah. p. 7.
 p. 1. r. continuance. p. 15. c. 1. l. 4. r. justly be said.
ibid. c. 2. l. 34. r. ground. p. 31. c. 2. l. 16. r. **بالرجوع**.
 p. 39. c. 2. l. ult. r. word. p. 52. c. 1. l. 13. r. shall. p. 66.
 c. 1. l. 56. r. **ושנחור יהוה**. p. 71. c. 2. l. 41. r. in
 order. p. 75. c. 2. l. 33. r. were. p. 103. c. 2. l. 10.
 r. prophecies. p. 113. c. 2. l. 55. r. consideration. p. 122.
 c. 2. l. 38. r. comprehended. p. 180. c. 1. l. 20. r. A se-
 cond. p. 183. c. 1. l. 39. r. bespeaking him. p. 213.
 c. 1. l. 23. r. **הזונות**. p. 219. c. 1. l. 56. r. those
 were. p. 244. c. 2. l. 39. r. speculationi. p. 257. c. 2.
 l. 10. r. ought to take. p. 270. c. 2. l. 55. r. **משפט**.
 p. 273. c. 2. l. 3. r. Pagnin. p. 277. c. 2. l. 17. r.
 any hurtfull. p. 279. c. 2. l. 19. r. Jer. 18. 19. *ibid.*
 l. 39. r. Jerubbaal. p. 290. c. 1. l. 13. r. 1 Cor. 15. 4.
 p. 300. c. 2. l. 47. r. Psalm 72. p. 305. c. 1. l. 23. r.
 by oneword. p. 310. c. 1. l. 37. r. of them. p. 318. c. 2.
 l. 3. r. **וכחכ'י**. p. 346 c. 1. l. 3. r. **لاحتراقهم**. p. 367.
 c. 1. l. 21. r. also sometimes. p. 375. c. 1. l. 37. r. Crea-
 tor most high. p. 389. c. 2. l. 55. r. Jezreel. p. 395.
 c. 2. l. 34. r. for that it was. p. 408. c. 2. l. 47. r. wild-
 ness. p. 410. c. 1. l. 30. r. Ishmael. p. 411. c. 2. near the
 end r. translations. p. 414. c. 2. l. 36. r. Gods wrath.
 p. 424 c. 1. l. 54. r. of the second book. p. 426. c. 2.
 l. 15. r. flesh. p. 429. c. 2. l. 15. r. **הוא**. p. 433. c. 2.
 l. 12. r. clause. l. 29. *dele* find. p. 434. c. 2. l. 29. r.

intimated. p. 436. c. 1. l. 7. r. on them. p. 440. c. 1.
 l. 20. r. out of the. *ibid.* l. 50. r. shall being com-
 pelled. p. 442. c. 2. l. 56. r. word Onim. p. 457. c. 2.
 l. 33. r. noun Ephraim. p. 458. c. 2. l. 23. r. wrested.
 p. 470. l. 1. r. sowre. p. 486. c. 1. l. 42. *after* Gilgal in-
 sert, for there I hated them. p. 495. c. 1. l. 11. r.
ليس. p. 508. c. 1. l. 57. r. a plain meaning. p. 514.
 c. 1. l. 10. r. to the noun. p. 528. l. ult. r. **النفاقا**.
 p. 544. c. 2. l. 14. r. and the MS. p. 545. c. 2. l. 54. r.
 any of them. p. 551. c. 1. l. 11. r. fruit. c. 2. l. 9. r.
 imperative. l. 12. r. remaining. p. 552. c. 1. l. 5. *from*
 the end r. prepared. p. 561. c. 1. *insert* v. 14. p. 562.
 c. 2. l. 39. r. another place. p. 568. c. 1. l. 9. r. calf
 which is in Bethel. p. 597. c. 1. l. 19. r. not in the pre-
 ter. p. 613. c. 2. l. 51. r. so, either because. p. 643.
 c. 1. l. 55. r. brook Jabbok. p. 646. c. 1. l. 56. r. more
 spoken. p. 647. c. 1. r. R. Saadia. p. 653. c. 1. l. 4. r.
 if come. p. 667. l. ult. r. so doth Cocceius. p. 679. c. 2.
 l. 50. r. editions. p. 687. c. 1. l. 28. r. ergo frustra.
 p. 698. c. 2. l. 28. r. transitively. *ibid.* l. 52. r. was safe.
 p. 726. c. 2. l. 6. r. reading. p. 737. c. 2. l. 26. r. be-
 haviour. *ibid.* 36. r. as a leopard. p. 769. c. 2. r.
כשומרון. p. 770. c. 2. l. 50. r. the affixe **ך** ca joined.
 p. 773. c. 2. l. 36. r. but though they. p. 776. c. 2. l. 57.
 they should. l. penult. r. who. p. 781. c. 1. l. 24.
 r. our Gods. p. 789. c. 2. l. 31. r. odoriferous. p. 795.
 c. 1. l. 10. r. will approve themselves. p. 811. c. 1. l. 3.
 r. understand.



A Letter of Dr. *Edward Bernard* Professor of *Astronomy* in *Oxford* to
Dr. *Edward Pocock* Regius Professor of the *Hebrew Tongue* in
the same University.

IT is marvellous, my Reverend Father, that among all the creatures of the world, inanimate or living, there should not be found any one sort of a certain and determinate bigness or gravity; whence all other bodies might be both weigh'd and measur'd: for these two affections do mutually ascertain each other, as both Greeks and Romans, Fannius and Hero, had well remarkt, long before the diligence of Villalpandus. In this defect, many of the ancients serv'd themselves with ordinary grains of corne (which module hath also entred our English Laws) for the Measures both of length and capacity. The horsehairs of the Arabs seem'd more subtle, but were less exact. For still the greater the Standard is taken, the less the error, whether in matters of the Market or of Manners. Indeed the elegant and uniform Cells of the Bees, the masters of labor and loyalty, recommended on this subject by my much honoured friend Monsieur Thevenot; besides the Berries and Kernels of some Fruits: but especially the Pendulum of the most famous Galileo, may by the command and Providence of Princes settle or direct the commutative Justice of Posterity, but help not at all to estimate the Ages past. The best means then left us for recovering the just Weights and Measures of Antiquity, is from the Staters of Athens and the Greek Islands, from the entire Stadium of Hercules, and the module of Minerva's Temple in her own City: and amongst the Roman Remains, from sundry Exemplars of the Libra and its members, from the pavement of the Pantheon, the foot of Lucas Pætus in the Capitol, unhappily rejected by my renowned Predecessor in his Golden Treatise of that Foot, and of late well asserted by the noble Fabretti; from numerous patterns of iron gain'd in the Ruins of Italy: and from the rules of the Theatres, Amphitheatres, Temples, & Aqueducts, which have borne the strokes of time, of war and barbarity; as likewise from the Denarii of Consuls and of Emperors: & lastly from the Eggs of the Rabines, and from the Jewish Shekels, impress'd with Jerusalem the holy, the very contempt of the Samaritans, yet in the antique and Samaritan character. But my addition to the Archæology of Fl. Josephus, who is yet a very good director in this matter, hath stop't my more curious pursuit of the best proof of ancient Measures, to wit the coynes reserv'd in the Cabinets of Christian Princes: deferring that pleasant research to the Ingenious Mr. Patin, Morel, Hardvin, Foy-valiant, and eminently to the Illustrious Fr. Spanheime, as the most considerable advantage of that Application: and together with Geography and Chronology absolutely necessary unto History, the largest, the most delightful and most useful of all our Studies. In the mean while, what I have seen, what I have weigh'd in this ancient and famous Seat of Learning, in the various Archives of the most Reverend and immortal Archbishop Laud, in the excellent Cabinet of Mr. Freake, in the Roman Collection at Christ-Church, and in the choice Study of the wise and learned Mr. Walker Master of University College, have sufficiently confirm'd to me the design and accuracy of the ancient Mints, in preserving the just and public Weights, far more precious than their own metal. But since the discourse on this Subject hath thriv'd under my hands, beyond the desire of an Usurer, and much beyond the stature of an Epistle, and also requires a more public dialect suitable to the argument: Accept for the present, (Venerable and belov'd) the annex Table and easy View of Ancient Weights and Concave Measures; which I now desire to introduce into your Learned and Pious Commentary, both in compliance to your com-

(a) mand

mand, and also for the convenience of the place: as those instruments of kinder Justice were of old lodg'd in the Temple. Thus congratulating the long and healthful life God hath allow'd you, to see the common utility, and also to enjoy the fame of the many Books you have publisht; and wishing you better luck then attended St. Hierome, the onely Hebrew Father of the antient Church, who while he was commenting upon these later Prophets, * suddainly slept in amongst them, leaving the world and Bethlehem: I heartily commend my own estate and well-doing to the moment of your earnest prayers and devotion.

Apud Theatrum Oxonium

XIV. kal. Julias

A D. Clb IōCLXXXV.

* Observe the beginning and the end of his abrupt, but most learned Commentary on Jeremy: which the Biographers have not well attended.

MENSURÆ CONCAVÆ ANTIQUORUM.

1. **C**Heme Græcorum capit mellis scripulos 15. vini 10. olei 9. pars quarta cyathi, $\frac{2}{3}$ sextulæ. *Gal. Diosc. Agin. & Nicandri.*
2. Cochleare parvum. $\kappa\upsilon\acute{\alpha}\delta\iota\sigma\tau\omicron\gamma \mu\upsilon\chi\rho\omicron\varsigma$. $\frac{1}{2}$ drachmæ, $\frac{2}{3}$ scripuli 3 oboli, $\frac{2}{3}$ denarii, 18 filiquæ, 69 grana hordei = $46 \times \frac{2}{3}$. *MSS. & J & Joan.* Cochleare mediocre, drachmale five $\pi\iota\zeta\epsilon\alpha\upsilon\mu\omicron\varsigma$. *Diosc.* Cochleare Atticum, quasi sesquidrachmale. *MSS. Joan. & J.* Cochleare maximum seu veterinarium, duarum drachmarum. *Soranus.*
3. Cartobus Talmudicorum. קרטוב. $\frac{1}{2}$ Seminitæ, $\frac{1}{4}$ Logi $\epsilon\kappa\alpha\lambda\omicron\upsilon\tau\alpha\delta\iota\sigma\tau\alpha\chi\mu\omicron\varsigma$, plusquam sesquidrachmale pondus aquæ. *Tanchumus, Godolias, Maimon.*
4. Concha, 3 Cochlearia, $\frac{2}{3}$ drachmæ, & $\frac{1}{6}$ Cyathi. *MSS. Hatton. & J.*
5. Tetrasarius. $\tau\epsilon\tau\alpha\sigma\tau\alpha\chi\mu\omicron\varsigma$. 4 drachmarum pondus, communiter. $\frac{1}{2}$ drachmæ five oboli 14, *Avic. Serap. & Soranus.* Sed stadia i. e. hexagia 7, five scripuli 29. *Gal. & Nic.*
6. Mystrum parvum. $\mu\upsilon\sigma\tau\rho\omicron\varsigma$. *Teraud Sabbat.* c. 8.6. Dimidium Cyathi. *Gal. & Nic.* Mna parva. *Nic.* Recipit illud olei scripulos 18. vini 20. scripulosque Romanos mellis 27. Atticos vero 30, *Cleop. Gal. Diosc. Agin.*
7. Calipha, pyxis, & Netila, Gutturium, solidum pollicare. *Auctor Turim, & Godolias.*
8. Cyathus. $\frac{1}{2}$ Corylæ five heminæ, 4 chemæ, 2 mystra parva. $\frac{1}{12}$ sextarii, *Cleop. Gal. Diosc. MSS. Hatton. Agin. Marcellus & Græco. Epiphanius. Fannius. & Nic.* $\frac{2}{3}$ Acerabuli five Oxybaphi, *Diosc. Gal. Agin.* 10 Cochlearia drachmalia, *Gal. Diosc. Cleop. Fann.*
- Cyathus Italicus pendet vini drachmas 13 $\frac{1}{2}$. olei 12. & mellis Romanas 10. drachmas vero Atticas 18. *Diosc. Gal. Cleop. Agin. & Nic. & Marcellus.* Cyathus Atticus recipit olei 30 scripula, seu 10 drachmas, five unciam 1 $\frac{1}{4}$. *Marcellus, Cleop. MS. Fann. MSS. Joan. & Diosc. Plin.* Pensat adeo 60 obolos, 90 lupinos, 180 ceratia, 480 chalcos, *Cleop.* 345 filiquas, 1380 grana hordei, *MS. F.* $\frac{1}{10}$ mna Atticæ *Marcellus.*
9. Acetabulum. Vas cubicum. *Nic. & Diosc.* $\epsilon\kappa\alpha\lambda\omicron\upsilon\tau\alpha\delta\iota\sigma\tau\alpha\chi\mu\omicron\varsigma$, $\epsilon\mu\epsilon\alpha\phi\iota\omicron\upsilon\tau\alpha\delta\iota\sigma\tau\alpha\chi\mu\omicron\varsigma$, $\kappa\upsilon\mu\epsilon\tau\omicron\varsigma$, $\delta\epsilon\zeta\iota\varsigma$, $\alpha\phi\iota\omicron\upsilon\tau\alpha\delta\iota\sigma\tau\alpha\chi\mu\omicron\varsigma$, & *Nic.* $\frac{2}{3}$ Cyathi. $\frac{1}{2}$ heminæ, $\frac{1}{2}$ sextarii, five octarius, 15 drachmarum pondus ex oleo, *MS. Fann.* Aquæ 2 $\frac{1}{2}$ uncia, five 2 uncia plus 2 stagiis i. e. sextulis duabus, & *Nic.*
10. Ovum Rabinorum כִּיֶּצֶר $\epsilon\upsilon\omicron\upsilon\tau\alpha$, quod est testa mediocris gallinæ aquis repleta, *Orla c. 2. 5. & passim in Misna.* Valet pondere suo duplum olivæ, sesquialterum caricæ, 200 grana hordei, *Godolias.* 35 argenteos, *Magid Misne.* Pollet autem ovum mediocre Gallinæ lymphæ plenum 1 $\frac{1}{2}$ unciam Anglicanam de Troy, quod sum expertus: tantundem etiam pensat ovum mediocre allinæ, non aquæ sed sui refertum, modo non sit recentius.
11. Cos כוס יפה. Poculum Paschale, $\kappa\omicron\varsigma$ $\epsilon\kappa\alpha\lambda\omicron\upsilon\tau\alpha\delta\iota\sigma\tau\alpha\chi\mu\omicron\varsigma$, amplum erat cubicis pollicibus 7 $\frac{1}{2}$ = $2 \times 2 \times \frac{1}{2}$ *Talm. Ieros. Secalim c. 3. 2. & Sabbat. c. 8. 1. Farchius, Bartenoriv.* Pars quarta Rebiitæ i. e. quadrantis vini, רובע רביעית.
12. Ocla. עוכלא. Mensura quam pondus. Ab $\epsilon\kappa\alpha\lambda\omicron\upsilon\tau\alpha\delta\iota\sigma\tau\alpha\chi\mu\omicron\varsigma$ Græcorum trajectum.

1 $\frac{1}{2}$ Ovi.

12. Ovi. $\frac{1}{2}$ Logi } *Godolias, Baal Aruc, & Do-*
feu Roba רובע } *Stores Babylonii Baba batra*
 $\frac{1}{20} = \frac{1}{4} \times \frac{1}{5}$ Cabi, } f. 90. loco illustri.
Tanchumo tamen & *Glossatori Talmudico ad E-*
rubin Ocla est octans Logi librilis, capitque
 aquæ drachmas Ægyptias prope $13 = \frac{36}{2} =$
 18 . Accipitur præterea Ocla pro pondere au-
 reorum sesquidrachmalium equidem, דינרין
 $8, 75 = \frac{175}{2}$, qui sunt argentei, דרהם, 13,
 $375 = \frac{3}{2} \times 8, 75$. Verum Seminita i. e. octans
 Logi, molem habet pollicum $5, 4 = \frac{432}{2}$, *Mai-*
mon. Tanchumus, Godolias.

13. Rebiita Rabinorum, רביעי, Logi
 quadrans, capit sesquiovum, *Sabbat. c. 8. 1.*
 & ad illam Mismam *Farchius, Bartenorius, Alii.*
 Rebiita autem conflatur ex pollicibus solidis
 $10, 8 = 2 \times 2 \times 2, 7 = \frac{432}{2}$. *Maimon. Farchius,*
Bartenorius, Godolias.

14. Peres. פס. Semilogus, *Maimon. Go-*
dolias, Tanchumus. Vas pollicum cubicorum
 21, 6.

15. Hemina, i. e. Semimina, sive olei drach-
 mæ 60 = $\frac{120}{2}$. *Coryle. תפולות. פחליז. Phiala Arab.*
μέτρον, Fannius. Festus. ἀλάζιον μέτρον, ½ sextarii,
 pondo olei, *Epiph. Semisextarius, μέτρον aridi*
liquidive, Volus. Epiphan. Gal. Suid. è x. Aristophan.
 6 Cyathi. *Fann. Diosc. Cleop. Gal. MSS*
Joan. & 1. 4 Acetabula, Fann. Plin. Agin. Gal.
 3 Mystra magna, *Gal. Cleop. Agin. ½ Chœnicis,*
Poll. Cleop. x. Nic. Diosc. Tzetzes è Diosc.
 $\frac{1}{12}$ Congii, *Gal. Agin.* Constat autem Hemina
 ex pollicibus solidis $18 = 3 \times 3 \times 2$. Hemi-
 na, seu Cotyla Romana, pendet olei uncias 9.
 (quæ sunt uncia 12. ex libra Metallica uncia-
 rum sexdecim) mellisque 13½, *Cleop. Gal. Agin. 7 zetzès è Diosc. x. Nic. atque*
tritici uncias, ἄγρια ἑλίκας σαμυγῆς 7½, five drach-
mas 60 = 15 x 4. Plin. Diosc. Marcellus, Poll.
Cleop. Gal. Heras medicus. Cotyla, seu Hemina
 Attica, recipit olei uncias 10 (quot Romana
 vini,) aquæ $11\frac{1}{4}$ aut vulgo 12, unciasque 15
 mellis. Necnon tritici uncias 8, drachmas
 64, granaque farris 8832, *MS 1. item 8 unc-*
ias Gal. Hemina mulomedica & rustica tollit
aquæ uncias 12, i. e. libram seu pondo, Cleop.
MS 1. & Joan. & 1. mellisque 16 uncias, aut
 $16\frac{3}{4}$, *Gal. Hemina Romana olei, Libra voca-*
batur in foro i. e. λίτρα μετρίκη, corneus equidem
cylindrus in 12 partes æquales seu uncias
distributus: valebatque suo pondere unc-
ias duntaxat 9, i. e. ¾ λίτρας σαμυγῆς Gal. pas-
sim.

16. Logus Hebræorum. לוג, *Lev. c. 14.*
LXX. Int. κοτύλη. S. Hieron. & Josephus. Sexta-
rius. An. ἑξήκοντα Marc. c. 7. 3. Sextarius Sappho-
renus muricæ. Fesanus, Talmudum Ieros. ½ Cabi,
 & Quadrans רובע Roba simpliciter, ½ hinni,
 4 Rebiitæ, 8 Seminitæ, i. e. octo octantes sui

corporis, $\frac{1}{24}$ Sati. *Maimonides, Tanchumus,*
Bartenorius, Godolias. 64 Cartobæ seu Coch-
 learia, *Maimon. Godolias.* 6 Ova, i. e. totidem
 testæ Gallinacæ mediocres lymphæ repletæ,
Fesanus, Maimon. David, Bartenorius, Auctor
Zohari, Farchius, Godolias. Et tota natio
Rabinorum. Logus adeo constat hominis
 mediocris pollicibus, seu uncis, cubicis $43\frac{1}{2}$
 $= 4 \times 4 \times 2, 7$. *Maimonides, Tanchumus,*
Joseph ben Aranin, David discipulus Maimonida.
 Continetque argenteos *Cesaphim*, sive drach-
 mas Ægyptias (quarum singulæ pensant hor-
 dei grana 61) vini quidem $104 = 26 \times 4$,
 (quæ sunt uncia Alexandrinæ 13,) & aquæ
 drachmas 108, & tritici non triti drachmas
 84 pollinis vero triticeo 76, *Maimonides haud*
inexpertus, Tanchumus, David. Hic tamen
David rotundi computi causa tribuit 6 ovis
 seu logo integro aquæ drachmas Ægyptias
 100, semilogo 50, rebiitæ 25, ovoque unico
 drachmas 16, 66 pro drachmis 18 re justæ.
 Logus olei pendet uncias 9 plus gravis triti-
 cis 48. *Abraham medicus.* Logus vero Hebræo-
 rum, me iudice, accipit aquæ uncias Anglica-
 nas de Troy 10, $5 = \frac{1}{2} \times 6 =$ ovis sex.

17. Sextarius. ἑξήκοντα ex Latino. $\frac{1}{2}$ Cist
 è Græco. Cadus. $\frac{1}{2}$ Inion Ægyptio-
 rum, *Cleop. mensura rei humidæ atque sicca,*
Gal. ½ Congii, unde nomen Sextarii. 2 Hemi-
na, sive 2 Cotylæ. Cleop. Diosc. x. Nic. Fann.
Gal. Epiphan. MS 1. Plin. 12 Cyathi, Gal. MS
1. 8 Acetabula sive Octarii, MS 1. 6 Mystra
majora, 24 mystra minora, Cleop. Sextarius
Italicus, seu Romanus & Urbicus, capit olei
uncias 18. vini 20. mellisque Romanas uncias
27. Atticas 30. Gal. Cleop. Agin. Diosc. x.
Nic. MSS 1. & 2. Oribasius ex Adamantio. Tri-
tici vero, ἡτοι σαμυγῆς uncias 15. five drach-
mas 120. seripulave 360. Cleop. Diosc. & è
divite Bibliotheca Isaacii Vossii V. Cl. H. li-
dorus. Continet vero Sextarius Atticus olei
uncias 20 (quot Romanus aquæ recipit,) 22½
aquæ, & mellis uncias 30 = ¾ ponderis olea-
rii, = 2½ libris. Diosc. M. S. Joan. & Haron.
& 1 & 1. Sextarius magnus recipit olei uncias
 $30 = 15 \times 2$; Parvus, uncias olei $20 = 10$
 $\times 2$. Datur & Sextarius bilibris, sive uncia-
 rum 24. *MS 1. Sciendum vero, vase eodem*
ponderari triticum, oleum, aquam, mel,

* Secundum Veteres. ut 3. 3, 9. 4. 5.

Juxta Recentiores, ut 37. 47. 52. 79.

18. Dupondium Judæorum. פונדיון Pondi-
 on, duo logi. *Misna Bababatra, & Bartenorius.*

19. Chœnix Attica. μέτρον, καμίνε, *Polyanus.*
 Mensura aridaque liquidaque, *Diosc. x. Aristophan.*
 3 Cotylæ, sive $1\frac{1}{2}$ Sextarius Atticus, *Poll.*
Diosc. Tzetzes. ½ Hemihecti. Hes. Phorius ex Ari-
stoph. ¼ Medimni, Idem. Capit uncias tritici seu

* Numeris equidem facilibus, & de aqua triticoque Societati Oxoniæ nuperrime comprobatis?
 Ponde-

Ponderales 22½, quæ sunt drachmæ 180, *Diosc.* = 60 X 3. vini uncias 30. *Diosc.* & ab illo *Tzetzes.*

20. *Ophi.* Chœnix 2 sextariorum, seu ⅓ Congii & exiguo plus, *Epiphan.* & *q. Nic.* Vas Ægyptium, & quidem trilibre, *istis æstimantibus.*

21. Maris Græcorum. *καμίν* Perfarum Chaldæorumque, *Xenoph.* Semicongius, *ἡμι-κόγιστον*, *ἡμιχόσιον*, *ἡμιδωδεκάστον*. 3 Sextarii. 6 Cotypæ. 2 Chœnices Atticæ, seu *δικοίνικον*. ¼ Medimni Attici. ½ Hemihecti. *Hef. & Pollux ex Aristotele, q. Aristophan. Xenoph.* Ferens olei pondo 4½, vini 5. mellis 7½. *Diosc.*

22. Chœnix Italica Syraque. 4 Sextarii. ⅓ Congii. *Fann.* & *MS J.* pensans ex oleo libras 6 = 4 X 1½. *q. Nic.*

23. Cabus Hebraicus. *קב* semel legitur in S. Bibliis, in *Misna* sæpius. *קב* & *קבבא* *Epiphan.* *καμίν*. ½ modii Romani, aut ½ aut ⅓. Variat enim. *Epiphanius.* 4 Sextarii. *Josephus, Epiphanius.* Imputo equidem Cabo Hebraico aquæ uncias Anglicanas de Troy 42 five 10½ X 4 = libris Anglicanis 3½ = ovis 24. Idem 4 Logi seu *Robaim*, 16 Rebiitæ seu Quadrantes Logi, ⅓ Hinni, ⅓ Sati, ⅓ X ⅓ Ephæ, ⅓ X 10 Cori, & 24 Ova. *Fefanus, Maimonides, Bartenorius, David, S. Farchius, D. Cimchius, Tanchum, & Misna Pea c. 8. 6.* Continet autem penitus Cabus cubicos pollices 172,8: recipitque aquæ drachmas Ægyptias 416 = 4 X 4 X 26, quæ sunt uncia 52, aut libræ 4½, aut grana hordei 6656. *Tanchum. Maimon. & David.* Quantum 81 Caricæ. *Talmudum Babyl. Erubin.*

24. Semihinnus *חצי הין*, *εἰς δύο ἡμισιν* *Num. c. 28. 14.* tenet drachmas aquæ Ægyptias 600: item implet spatii pollices cubicos 259, 2. *David.*

25. Congius. Græcis prius *χῶς*. ⅓ Amphoræ seu Ceramii. 6 Sextarii seu *ἑξάσι*. 12 Hemina aut Cotypæ. *Cato, Festus, Fann. Diosc. Cleop. Gal. q. Nic. MS J.* 48 Acetabula seu *ὑδρατα*, 72 Cyathi, 288 Mystra seu Ligulæ. *Idem plerique.* 1½ Chœnix Italica. *Fann.* Congius Romanus, Cubus ex sex pollicibus five unciiis, i.e. ex semipede Romano Lucæ Pæti, capit olei libras Romanas 9. aquæ aut vini 10. mellisque 13½ libras Romanas, Atticas 15. *Cleop. Diosc. Gal. Agin. & de vino Congius ipse VESPASIANI Imp.* Capit autem tritici libras, five libras *σαδουκίς* 7½, quæ sunt drachmæ 720. *Diosc. Gal.* Congius Atticus recipit libras olei 10. (quot Romanus vini) vini 11½ mellisque pondo 15. *MS J. & Laud. & Diosc.* triticique libras, quæ & Stathmicæ, 8½. Estque cubus ex 6 pollicibus five unciiis Atticis, aut è tot unciiis Anglicis: sed ex 6½ Romanis.

26. Gomerus. *עומר*. *Homer. Γόμορος. ὁ ἀσάπων*, *עשרון*. *Josepho & Paraphrastu Chal-*

dæis. ⅓ Ephæ ipsi Legumlatore Ex. c. 16. 36. *τὸ δέκατον τῆς μετρήσεως ἡτοὶ οὐκ ἔστιν.* LXX.

Int. & Oncela. 7 Cotypæ Atticæ, *Josephus.* 4 Sextarii, *MS J.* 3 Chœnices Atticæ. *S. Hier.* ⅓ Ephæ, ⅓ Artabæ Ægyptiæ, 7, 2 Sextarii Italici. *Epiphan.* ⅓ Sati. 7, 2 Logi. 1, 8 Cabus. 28, 8 Rebiitæ. 43, 2 Ova. *Fefanus, Maimon. Tanchum. David. Bartenorius, S. Farchius, Godolias. Challa c. 2. 6. in opere Misnico.* Quanta farina Sacerdotis placentam seu Challam debet rite solvere. *Idem Judæi.* Affaron seu Gomerus, experimento Maimonidæ continet farinæ triticæ, aut similæ Ægyptiæ zuza, argenteos, aut drachmas etiam Ægyptias five *סאה* 520. = 6 X 86½. Quævis autem drachma, five zuzum, five argenteus eo ævo pensabat 61 grana hordei, quingentis puta hinc annis. Habet & Gomerus in solido pollices mediocres 311, 114. *Maimon. Tanchum. Jos. ben Acanin. David. Bartenorius. Jacobus Aferida. & Godolias.* Gomerus equidem Sepphoreus admisit tantum logos 5, Ierofolymitanus 6; sed Mosaicus 7½ ut jam diximus. Creverant enim sub Æde secunda mensuræ sacræ. *Talmudum, & ab eo Maimon. Farchius, Bartenor. & M. Coxius.* Pensat autem denarius, (qui est ¼ Selæ, 6 oboli,) *ἡ πολυπύρις* selquidrachmum seu sesquizuzum. *Scholiasfes. Iad.* Gomerus denique probatione nostra comprehendit lymphæ uncias de Troy 75, 6 = 10, 5 X 7, 2. five libras Anglicanas 6, 3 = Ovis 43, 2.

27. Tarcabus, *תרקב*, est semisatum, five *ἡμισάτων*. *Godolias ex Baba batra c. 5.*

28. *Τριχοίνικον*. *Pollux* passim. 29. *ἡμισάτων* *ἡμισάτων*, *τρεῖς χόινικον*, *τρεῖς ἡμισάτων*, *ἡμισάτων*, *ἡμισάτων*. *Pollux. Etym. M. Eustath. Photius, q. Aristoph. & Hef. & Suid.* 4 Chœnices Atticæ, ⅓ Medimni. ½ = ⅓ Hemimedimni, 6 Sextarii, 12 Cotypæ. *Idem, & Erotianus in Lexidio.*

30. Hinnus Hebraicus. Mensura liquida quam sicca, *הין* *Hin.* *עין* & *עין*, *וין*, & *וין*, *הין*. *S. Hieron. D. Cimchius.* 2 Congii Attici, *Josephus*, & ab illo *Apollinaris, Hieron. & Theodoretus*, qui addit: *μετρίον δὲ ἐν ταῖς τρεῖς ἡμισάτων, ἀκριβὲς τὸ ἕδυνος τὸ μέγεθος ὁρίσασθαι.* *τὸ ἡμισάτων* *ἡμισάτων*, *τὸ ἡμισάτων* *ἡμισάτων*. *Epiphan.* Dimidium modii Hebraici. *S. Hieron. & Rabini omnes.* ⅓ Ephæ seu Bati. *S. Hieron. Fefanus. David. Judæorum alii.* ⅓ Sati. 3 Cabi. 12 Logi. 48 Rebiitæ. 72 Ova. *Fefanus. Maimon. Tanchum. David. Farchius. Godolias. Cimchius. & Talmudici c. 8. Becorot.* Continet autem Hinnus aquæ drachmas Ægyptias 416 X 3 = 1248. suæque mole occupat pollices cubicos 518, 4. *Tanchum. David.* Ego sane do Hinnu aquis implendo 10, 5 X 12 seu 126 uncias de Troy, quæ sunt libræ Anglicæ 12½, ova vero 72: quanti 12 Logi Pharisaici, 12 etiam Pintæ vinariæ

vinariæ Anglorum. At si *Hinnus* revera possit duos congios Atticos, ut voluit *Fl. Josephus*, nempe 20 libras Atticas olei, vini que totidem libras Romanas, pollebit sane *ovum* Rabinorum olei uncias Atticas $3\frac{1}{2}$ & vini tot Romanas: adeoque 6 *ova* sive uncia 20 = $6 \times 3\frac{1}{2}$ Atticæ ex oleo, exque vino tot Romanæ implebunt iuste tam *Logum* Hebraicum, quam Sextarium olearium Athenarum, aut Sextarium vinarium Romæ. Hinnorum vero & Aslaronum immensam ac perpetuam copiam conservasse Templum Hierosolymitanum testantur *Josephus* & *Deuterota Menacot. c. 9.* Camplaces aquæ, 12 Sextarii. At Camplaces Eliæ, 4 Sextarii, *ἄμμος Ἰταλικός καὶ Ἀλεξανδρινός, Epiph. καὶ Ἰωάν.*, i. e. *Ἰταλικός*. 1 Sam. c. 17.

31. Modius Romanus. Mensura arida. 16 Sextarii, 32 Hemina, 128 Acetabula, 192 Cyathi, *Fann. & MS Gr. in Vatic.* $\frac{1}{10}$ artabæ Egyptiæ, *Fann.* Modius Romanus colligit tritici Gallici five levioris libras 20. sed Italici ac gravioris libras 25. *Plinius.*

32. *Εκπύδος ἀτλικός*. 8 Chœnices Atticæ, 12 Sextarii, $\frac{1}{2}$ Medimni. Unde nomen. *Pollux, Phot. Etym. M. Eustath.* omnes è *χ.* *Aristoph.* Modius Egyptiacus *Galen.*

33. Modius Cyprius. 17 Sextarii. *Epiphanius.*

34. Cophinus Bœotorum, tricongius, sive 18 Sextariorum, *Hes. Pollux.*

35. Sabitha Syrorum & Aporrhyma Saitarum. 22 Sextarii. 44 *λίτρα* Modiusque Egyptiacus, *Epiphanius MSS* & *J. Procopius* è *Gaza.* & *MS Joan.* At Maris, 2 Hydriæ Ponticæ, 20 Sextarii: item Cyprus, 2 modii Pontici, 20 Sextarii Romani seu Alexandrini. *Epiphanius.*

36. Urna Romana. *νέβελ, ἑξέταλ καὶ.* *Fragmenta Rulæ.* $\frac{1}{2}$ amphoræ Romanæ, 4 Congii, 24 Sextarii, 48 Hemina, 288 Cyathi, *Fann. & Gr MS Vatic.* Capit autem Urna olei libras Romanas 36. vini 40 mellisque libras Atticas 60. Romanas 50. *Diosc.* Collathum autem Syriacum habet 25 Sextarios, sive dimidium Sati liquidi Hebræorum. *Epiphanius.*

37. Satum Hebraicum, sive Modius Hebraicus. Modius Cumulatus, *Epiphanius*. *ἡνὸ* Sea, *ἡνὸ* *Jos. Epiphanius & Hieron.* & *σάτα* *Suid.* i. e. *ἡνὸ*. *σάτα* *Epiphanius MS.* Metreta Sacer. *Epiphanius.* & *μέτρον* *Epiph.* Modius Sextariorum 22. Librarum 44. *Epiphanius. Procopius. MSS* $\frac{1}{2}$, & *Joan.* $\frac{1}{2}$ Ephæ, LXX Int. *Jonathan, Judæorum alii.* Urna Romana, sive Sesquimodius Romanus: i. e. 24 Sextarii Romani (quot Sato insunt Logi Rabinis æstimantibus) *Joseph. Hieron. MSS* $\frac{1}{2}$, & *J.* $\frac{1}{30}$ Cori, 2 Hinni, 6 Cabi, 24 Logi seu Robaim, 96 Rebiitæ, 144 Ova. *Festus, David, Tanchumus, Maimon. Bartenor. Farchius, & ipsa Misna Cilaim c. 2, 3.*

& *Godolias* è *Terumot. c. 4. 7.* Satum liquidum, 50 Sextarii, $\frac{1}{2}$ Nebeli, *Epiphanius.* Satum, 22 Sextarii Hebraici i. e. Logi, *Epiphanius.* contra omnes Phariseos. Satum quidem capit aquæ, quantum ponderant argentei sive drachmæ Egyptiæ 2496 = libris Egyptiis 26. Continetque in sese cubicos pollices 1036, 8. *Tanchumus, David. Maimon.* Nos tamen Satum Hebraicum replemus aquæ libris Anglicis 25. sive unciis de Troy 300. Scias autem Bethseam *בֵּית שֵׁעַם*, Agrum Sato toto tritici spargendum, patere cubitos quadratos 2500 = 50×50 . Bethrobam, sive Agrum Logi, continere cubitos quadratos 105 = $\frac{2100}{20}$: Bethcabum, tales cubitos 416 $\frac{1}{2}$ = $\frac{2500}{6}$. Bethlethecum non minus cubitis 37500 = 2500×15 . Necnon Betcorum, fundum è coro pleno sementis adoreæ, explicare cubitos quadratos 75000. *Maimon. Tanchum. Bartenor. Farchius.* Alii ad *Cilaim c. 2. Corpore* *Δε-τεράστειον*. Atrium autem Templi Ierosolymitani æquabat duas Bethleas: quantus etiam jure observatur *Eruba* sive Societatis Sabbatinæ campus. *Talmudum.* Satum denique Urbis Solymarum implet Satum Deserti seu Mosaicum 1. 1667. & Sepphorenium 1, 36. Nam Judæi sequiores adjiciebant mensuris Mosaicis partem sextam nimis religionis causa. *Menacot. c. 7. 1. & alibi Misnarum.*

38. Simpulum Hebraicum, *סֵפֶל* *Sephel*, Selquisatum. *Godolias.*

39. *Τριτάλ.* $\frac{1}{2}$ Medimni Attici. 16 Chœnices = $\frac{48}{3}$. *Pollux.*

40. Amphora Anglica, Cubus ex pede Anglico i. e. ex triente Virgæ ferreæ in Curia Londinensi, capit aquæ fontanæ libras Anglicas de Troy 76. libraque d' *Avoirdupois* 62 $\frac{2}{3}$: Triticique communioris tenet libras de Troy 58 $\frac{2}{3}$, ipsa que d' *Avoirdupois* 48. Philosophis ita Londinensibus quam Oxoniensibus experiundo constitutum. Obtenet ergo inter pedem Anglicum & Romanum ratio ferme $\frac{100}{99}$, sive in unciis Anglicis $\frac{17,8}{17,5}$, non $\frac{12}{11,5}$. Ab Anglico autem vix decima uncia differt pes Græcus, à Romano idem semiuncia.

41. Amphora Romana, Cubus ex pede Romano (Lucæ Poeti) in Capitolio. *Festus, Fannius, MS J.* Quadrantal, *τὸ Ἰταλικὸν καράμιον*. *Gal. x. Nic. MS J.* Dorach Italicum Medicis *Arabum*. *τὸ ἡμιμέτρον* *Pollux, Hes. Photius. ἡμίκυτρον* *Pollux.* Metreta Romanus, *MS Var.* 24 Chœnices, *Suid Poll. Etym. M. Hes. Phot. Fann.* 2 Urnæ, 3 Modii, 6 Semodii, *Fann. MSS* $\frac{1}{2}$ & $\frac{1}{3}$. 5760 Cyathi *ἄνελ δραχμοί, Fannius.* 8 = $\frac{4}{3}$ Congii Romani. 48 = 8×6 Sextarii. 96 Hemina, *Fann. Gal. Aegin. Cleop. x. Nic. & MS Vatic. MS J.* Cum igitur Cubus ex pede Coslutiano capiat solum $7\frac{1}{2}$ Congios Vespasiani, non octo integros inaniat, omnino aberrat

(b)

aberrat à vero pede Quiritium: quod sane noluit clarissimus noster antecessor Johannes Grævius. Amphoram vero Romanam adimplent olei libræ Romanæ 72. vini 80. (quot libras olearias recipit Ceramion Atticum.) & mellis libras Romanas 108, Atticæve 110. *Gal. Cleop. Diof. Agin.* tritici denique Italici libras Romanas 60. quæ sunt uncia 720. aut drachmæ 5760 = 576 X 10. *Fannius.*

42. *Κερίωνος ἀτρίων*, Cubus ex pede Attico, æquat ferme $\frac{3}{4}$ pedis Cubici Romanorum: continetque libras Romanas olei 80. vini 90. mellis 120. *MS J. Diof.*

43. Ephæ rei siccæ, liquidæ Batus. *כר* *אפר*. *אפר*, *אפר*, *אפר*, *אפר*, *אפר*. Artaba Ægyptia Epham æquat. *Epiphan.* $\frac{1}{10}$ Cori *כור*, aut $\frac{1}{10}$ Chomeri *חומר*. *Ezech. c. 45.* 10 Gomori *עומר*. *Exod. c. 16.* 72 Sextarii. *Iosephus*, & ab illo *MS J.* 72 Sextarii Sefquilibres, sive 108 pondo olei, *אפר*. *Epiphanius.* At 56 Sextarii (tritici Græcanici credes) *Epiphan. Hes. MS J.* 3 *אפר* LXX *Int.* 3 Modii sive Sata, 6 Hinni. *S. Hieron. MSS' & J.* 3 Urnæ, *נרבי*. *Godolias è Baba barrâ.* 3 Sata. 18 Cabi. 72 Logi. 6 Hinni. 288 Rebiitæ, & 432 Ova. *Oncelas, Jonathan, Jarchius, D. Cimchius, Fesanus, David, Tanchumus, Maimon. Bartenorius, Godolias.* Ephæ, aut magis proprie Batus, recipit aquæ drachmas Ægyptias 7488 = 2496 X 3, i. e. libras Ægyptias 78 = $\frac{7488}{96}$: tenetque in solido pollices 3110,4. *David, Tanchumus.* Batum denique repleo non minus quam 75 libris Anglicis de Troy è fonte, = 12 $\frac{1}{2}$ X 6. quot sane libris Anglicis de Troy 9 Gallonæ, sive Semirondelctus vino Gallico plenus accurate ponderatur: continet autem vas istud Pintas Vinarias Angliæ 72, aut Logos Hebraicos 72, ut jam vides.

44. Artaba Ægyptiorum. *אברב*. *אברב*, *אברב*. 5 Modii. *Gal. & Agin. in Græco, & Hieron. ad Ez. c. 5.* At 3 $\frac{1}{2}$ Modii Romani, *Fannius, S. Hieron. ad Dan. & P. Comestor.* Imo, 4 $\frac{1}{2}$ Modii Romani sive Sextarii 72, quantus est Metreta Atticus, atque Ephæ Hebraica. *Epiphanius, MSS J & J.* 128 Libræ Arabum, sicut *אברב*. *Interpreses Sacri & Lexicographi ex ea gente,* 8 Macuca, 12 Sata Arabica. 430 Ova. *Bar Bahlul.* $\frac{1}{2}$ Cori Hebraici. *LXX Int. Es. c. 5. 10. & Eupolemus, & Hieron. At $\frac{1}{2}$ Cori Hebraici, אברב. Lexica Talmudica.*

45. Medimnus Salaminus, 5 modii. Medimnus Paphius, 4 $\frac{1}{2}$. *Epiphanius.* At Medimnus (cujus gentis) modii 7. *MS Gr. in Vat.*

46. Buffellus Anglicanus recipit tritici communis libras de Troy 68 $\frac{1}{2}$, aut libras d'Avoirdupois 56. continetque in se 4 Peccas, aut 8 Gallonas, aut 64 Pintas; Pintam vero

implet libra 1,0835 farris.

47. Medimnus Atticus, mensura arida. Metretes Atticus. Amphora Attica. Amphora Gallica. *MS J. אברב. אברב. אברב. אברב.* Metreta, 12 *אברב*. *Epiph. אברב. Pollux.* Artaba Medorum, æque ut Medimnus Atticus. *Polyenus, Hes. Suid. MS Hieron. Epiphan. & Etym. M.* At Herodoto Artaba Persica addit tres Chœnices super Medimnum Atticum. 48 Chœnices. *Pollux, Photius, Suid. Etym. M. Gal. Agin. & Nic. & ante illos & Aristoph.* Cadus Atticus, 3 Urnæ Romanæ. *Fann. MSS J, J, J.* 72 Sextarii. 144 Corylæ. 764 Cyathi. 12 = $\frac{144}{12}$ hemihecta. *Gal. Diof. & Aristoph. Suid. Poll. & Nic. MS Vatic.* 6 Modii. *Corn. Nepos, Suid. MS J.* $\frac{1}{10}$ Cori Hebraici. 72 Logi Hebraici, quam tot Sextarii Attici. 3 Modii Hebraici seu Sata. 4 $\frac{1}{2}$ Modii Romani. *Iosephus l. 15. Antiq.*

48. Mnasis, *μνάσις*, 10 Modii Cyprii. *Epiphanius.* 12 Modii Romani, seu mensura *ἀμνάσις*. *Hesychius.*

49. Nebel vini, 150 Sextarii, 3 sata liquidæ Hebræorum. *Epiphan.*

50. Lethæcum. *לחך, אברב*. *Hof. c. 32.* nec alibi Divini Codicis. Inde causa hujus Tabulæ. Onus asini. *Epiphanius, S. Jarchius, Bartenorius è Masfita Baba mesia c. 6. 5. אברב* sive semichomerus, 5 Ephæ, 15 Modii sive Sata. *Enostri SS. Epiphan. & Hieron. Necnon Magistri Judæorum, Aquila, Symmachus, Theodotio, Talmudici Sebuot f. 41. Maimonides, Tanchumus, Baal Aruc, Bartenorius, & S. Jarchius.* Quinetiam *פסכר Tamid. c. 5. 5. אברב* cinerum sacrorum, amplius erat ceu Lethæcum. *Maimon. Bartenorius.* Admittit autem Lethæcum aquæ drachmas Ægyptias 37440 sive libras Ægyptias 398. *Maimon. Tanchum.* Atque idem ex nostra æstimatione capit aquæ libras Anglicas de Troy 375. quantum pendent 360 = 72 X 5 Logi Hebraici, sive totidem Pintæ vinariæ Anglorum: tritici vero Buffellos 4 plus $\frac{1}{4}$ Gallonæ. Soliditas denique Lethæci assurgit ex pollicibus transversis hominis mediocris 15552, h. e. ferme ex cubo 1 $\frac{1}{2}$ dipodis Hebraici.


51. Corus Hebraicus, sive Chomerus. *כור & חומר*. *Num. c. 11. Ezech. c. 45. & Es. c. 5.* Rerum siccarum liquidarumque mensura. *D. Cimchius.* *אברב LXX Int.* ambigue & inscite pro *אברב*. Unde satis turbarum *Epiphanio & Theodoro.* 6 Artabæ Ægyptiæ. *Idem LXX Int.* 30 Modii Hebraici. *Epiphan. Hieron. MSS' & J. Rabini pariter.* 10 Ephæ, sive 10 Bati *אברב*. *Scriptores Sacri & cateri.* Onus Cameli. *Epiphan. MS J. S. Jarchius, Bartenorius.* Et *Masfita Baba Mesia c. 6. 5. 30 Sata. 2 Lethæca. 720 Logi. Maimon. Bartenorius, Jarchius, Godolias.* 30 Urnæ, *נרבי*. *Godolias.*

Godolias. 10 Medimni Attici. 720 Sextarii Attici five Logi Hebraici. 30 Sata seu Modii Hebraici. 45 Modii Romani. *Iosephus Libro XV.* 31 Modii (non Medimni) Siculi. 41 Modii Attici (quasi tot Cophini tricongii.) *Iosephus Tertio Antiq.* Consumit autem Corus (Sacrarum Mensurarum maxima, sicut Micue Rabinicarum) Buffellos 8 plus $\frac{2}{3}$ Gallonæ, vel rotunde Quartarium farris. Sive, me trutinante, libras Anglicas de Troy 750. ex fonte; quantum est pondus tam Logorum Hebraicorum, quam Pintarum Vinariorum Angliæ 720. i. e. 10 Semirondeletorum vini, aut totidem Batorum Sacrorum. Attamen secundum experimenta *Maimonida, Davidi, Tanchumi & Godolia,* Chomerus five Corus exigit aquæ drachmas Ægyptias 74880. librasve tales 796. Idem secundum *Magistros eosdem* solide constat ex cubo pollicum five unciarum Hebraicarum 31,45.

52. Micue Judæorum. מקור. Pollubrum, quod totum hominem mergat & mundet.

40 Sata. 13,33 Ephæ. 80 Hinni. 240 Cabi. 960 Logi. $\frac{1}{3}$ Cori. 3840 Rebiitæ. 5760 Ova. *Fefanus, David, Tanchumus. A. Silte Gibborim, Talmudum Babyl. Pesachim f. 109. & ipsa Massita* Micue ante istos. Colymbethra Micue capit suo corpore pollices five uncias $41472 = 1036,8 \times 40$. five (pollicum 3. digitorum quatuor) palmos $6 \times 6 \times 8$. five cubitos cubicos $1 \times 1 \times 3$. Continetque aquæ drachmas Ægyptias five argenteos 96000. librasve inde collectas paulo minusquam 1000. *Maimon. Fefanus, David, Tanchumus, Farchius, Bartenorius.* Aut recipit modo iusto aquæ libras de Troy 1000: ac Pintas Vinarias Angliæ 960. totve Logos Hebraicos.

53. Culeus seu Culleus Romanorum, 20 Amphoræ etiam Romanæ. 160 Congii. *Fannius.* 960 Sextarii. MS. Vatic.

54. Achane Babyloniorum & Perfarum, indeque Bœotorum. i. e.  & اجاده. 45 Medimni Attici. *Aristoteles, x. Aristoph. & ab his Hes. Pollux & Suidas.*

PONDERA ANTIQUA.

I. **A**ETON, æs minutum, in SS. Evangeliiis. Semuna five Octans i. e. $\frac{1}{8}$ Assarii. *Biblia Syriaca. Iesus Alides, & Schola omnis Judaica.* $\frac{1}{4}$ χαλκῶ ατλινῶ, $\frac{1}{4} \times \frac{1}{8}$ oboli. $\frac{1}{32}$ drachmæ. *Suidas.* $\frac{1}{6000}$ Talenti i. e. nummi unius, cocca tria. *Hefych.* Pruta פרוטה. Nummus minimus Judæorum: quo levius quidvis non contrahit matrimonium; nec polluit, nec pollet quatenus in Jure Rabinico. v. *Ciddusin & Baba Mefia.* $\frac{1}{2}$ Κοδράντης, קרר ינטס. $\frac{1}{4}$ Semissis סמיס. $\frac{1}{8}$ Assarii Italici i. e. assis seu æris libralis apud veteres Quirites. $\frac{1}{8} \times \frac{1}{2} = \frac{1}{16}$ pondionis, פונדיון, quod est dupondium æris Romani. Sic *Patres Concisi initio l. Ciddusin: Sic nepotes eorum.* $\frac{1}{16} \times \frac{1}{2} = \frac{1}{32}$ Mez מער five oboli argentei. $\frac{1}{32} \times \frac{1}{6} = \frac{1}{192}$ denarii Romani דנרר five זוזי Itali. $\frac{1}{192} \times \frac{1}{4} = \frac{1}{768}$ Selæ סלע seu Sicli Mosaici. $\frac{1}{768} \times \frac{1}{2} = \frac{1}{1536}$ uncia Italica. *Idem Antecessores, & Maimonides, & vis magna Commentatorum.* Diu enim manus suas aslueverant Pharisei Tetradrachmis Atticis & Denariis Romanorum. Pruta denique argenti puri pendet Semigranum hordei, velut denarius argenteus Romanorum 96 grana integra ejusdem frumenti. *Maimonides, Bartenorius, M. Coxius, & Tanchumus.*

2. Κοδράντης. קרר ינטס Palæstinis, Babyloniiis vero קונטרק: è Græco utrisque. Assarii

quadrans. 2 τετρά, 2 nummi minuti, in *Codice Divino.* Duo Octantes i. e. $\frac{1}{4}$ Assarii Italici יסרס. *Syrus Interpres.* $\frac{1}{4}$ Follis ærei. *Hefych. & Etym. M.* 2 Nummi. *Hefych.* $\frac{1}{4}$ Assarii Romani. 2 Prutæ. *Talmudum utrumque in Ciddusin, Fefanus, Alii.*

3. Follis æneus, aut etiam ferreus *Eustath.* Squama æris, ἄτοι φολίς. *Celsus.* Sicut Arabum فلس. Alium φάλλιν v. § 36. 4 Quadrantes. *Hef. δόλος (χαλκῆς) Suid. & Eustath. δύο λεπτοί. Epiph. 1/12 Ceratii argentei. Glossa Sirmondi. 1/300 libras argenti. Cod. Justin.*

4. Siculorum δίσκος, δύο χαλκοί. *Pollux MS.*

5. Teruncius, argentum minimum Romanorum. *Cicero.* Tres uncia, seu quadrans libellæ argenteæ. *Varro.* $\frac{1}{40}$ denarii argentei. $\frac{1}{2}$ Sembellæ argenteæ. *Idem Varro.*

6. Uncia. $\frac{1}{12}$ assis, vel integri cujusque.

7. Sembella. ἡμίλιτρον. dimidia libella argenti, sicut semis respectu assis seu æris libralis. $\frac{1}{20}$ denarii argentei. *Varro de lingua sua.*

8. Granum hordei Attici. σιτάριον. $\frac{1}{4}$ Ceratii: $\frac{1}{12}$ oboli. $\frac{1}{72}$ drachmæ. *Gal. Nicandri x. MS J. Abensina, Serapio.*

9. Triunx. Quadrans Assis. *Plinius.*

10. χαλκῆς. Nummulus æreolus, pendens æris unciam. Uncia Sicula, ἡτοι ἐγκία, i. e. *unicum æs*, nomine reque Sicula. *Poll.* Byzantiis σιδηρὸς à materie. *Poll.* Tassugum Arabibus

bibus قاسم , Persis قاسم πασδ . Nummus minimus Athenarum: de auro idcirco argentoque quam de ære χρῖ χρῖσιν acceptum. *Fannius, MS J. Hef. Poll.* $\frac{1}{8}$ Oboli Attici. $\frac{1}{48}$ drachmæ Atticæ. *Poll. Cleop. Photius, Gal. Ety. M. Chedrus Arabs.* $\frac{7}{12}$ λεπτά . *Suid. ex Diodoro.* 2 Grana lentis suo pondere. *MS J. & Rabanus MS, & Chedrus.* aut 2 κριδαί . *MS Laud.* Imo $\frac{1}{2}$ oboli. *Suid. & Diosc. Semifissis. Varro.* 10 Oryzæ. *Chedrus.*

11. As. Affis. Æs grave Romanorum. *Livius.* ἀσάδειον . *SS. Evang. Plut. Alii.* ἀσάδειον *Ιταλικόν*, ἥτοι דסר & דסר . *Judai & Syri.* ἀσάδειον χάλκιον νόμισμα , βαρὺ λίτειαίον . *Dion. Halic.* As nummus est libralis. *Priscianus.* Libella. Libella argenti. *Plautus.* $\frac{1}{10}$ denarii argentei, seu valore suo quanta libra tota æris inter primos Romulidas. *Varro.* Tantundem etiam $\text{πταρτημύριον ἀτλίκον, δίχαλκον ἀτλίκον}$. *Pollux.* As enim Romanum, rostrum ferens navis Janique frontes, libra integra æris sub Tullio rege conflabat, $\frac{1}{2}$ libræ primo bello Punico, $\frac{1}{12}$ libræ Punicorum secundo: tandem lege Papyria æris femuncia. Semper autem valebat $\frac{1}{10}$ veteris denarii argentei. *Varro, Festus, Plinius, Plutarch. Dion. Halic.* $\frac{1}{10}$ drachmæ Atticæ. *Plut.* $\frac{1}{4}$ Oboli. 2 Chalci seu æra. *Poll. Hef. Photius, Ety. M.* 8 λεπτά . *Syri.* $\frac{1}{4}$ Treffis. $\frac{2}{3}$ Chalci. 8 Prutæ. *Sal. Jarchius.* 8 Prutæ. $\frac{1}{4}$ Oboli מע . $\frac{1}{24}$ Denarii argentei ריני . $\frac{1}{24} \times \frac{1}{4} = \frac{1}{96}$ Selæ seu Sicli Mosaicci. $\frac{1}{2}$ Pondionis seu διποδία *Ιταλικῆ*. *Doctores Talmudorum Ieros. & Babyl. necnon Fesanus, Maimon. Bartenorius.* Verum ἀσάδειον $\frac{1}{2}$ Prutæ *Symeoni Gamalielis & aliquot Gemaristarum Babyloniorum*, pro pecuniæ caritate. Pendet autem Asfarius Italus hordei grana quatuor, five Drachmæ $\frac{1}{4} = \frac{1}{12}$ ד רחמון i. e. $\frac{1}{4}$ argentei Ægyptiaci tempore Maimonidæ. *Moses iste passim, & O. Bartenorius, & Godolias Chronologus.*

12. Siliqua. κισάρον . قبرلا . Carubia Veneta. 4 Grana hordei Attici. ἥτοι δ' σιτάρια . $\frac{1}{3}$ oboli. $\frac{1}{3} \times \frac{1}{3}$ drachmæ, (Atticæ quidem, ut pondera pleraque Medicorum ratione Attica æstimantur, Plinio probante reque ipsa.) *Gal. x. Nic. MSS Gr. in Laudino & Roano. Abensina. Serapio. MS J. Zaharavius. MS B. l. & MS Arab. inter Huntingtoniana. & Alis Abbasi.* 3 grana Pharmacopolarum, 42 grana Sinapi. *Zahar. δίχαλκον*, five 2 Chalci, طسوجان . *MS J. & Suid. & Arabes.* 2 grana hordei melioris. $\frac{1}{128}$ λίπας . *MSS Vatic.* 2 Calculi, 3 grana hordei, 4 grana Ciceris. *MS Trin.* $\frac{1}{2}$ Scripuli. $\frac{1}{18}$ drachmæ. $\frac{1}{33}$ Sicilici. $\frac{2}{3}$ lupini. $\frac{1}{24}$ Sextulæ. *Priscianus, x. Nic. Arabes.* 4 grana حبات . 12 Oryzæ. *Chedrus Medicus Ar.* 4 grana hordei. *Serapio, & Bartholomæus Ve-*

netus. Siliqua auri, $\frac{1}{24}$ Solidi Aurei, 12 folles. *Leges Rustica, Isidorus & Rabanus MS.* 4 grana Triticci Veneti. *Quattroccius rei istius expertus.*

13. Τρίξας Sicularum, five Triunx. 3 Unciæ Siculæ i. e. tot Chalci Græcorum. *Pollux à manu nostra.*

14. Ciccabus, nummus æreolus. $\frac{1}{8}$ trioboli. $\frac{1}{16}$ drachmæ Atticæ. *Pollux MS.*

15. Dupondium, nummus argenteus Romanorum. Semiobolus Græcorum. διποδίων & διπύργιον Constantinopolitanorum. Pondion Talmudicum. Nummus bilibris *Plinius, Prisc.* Dupondium, quia nummus æreus ejusdem ponderis pendebat primum duas libras. *Varro.* $\text{διποδίων, δινέμιμον}$. *Glossa.* Duo asses. ἡμιόβολον , nummus argenteus pondusque Atheniensium. *Fannius, Isidorus, Pollux è Philemone.* ἡμιόβολιον , 4 χάκοι . *Poll. Diosc.* $\frac{1}{12}$ Ceration, $\frac{1}{12}$ drachmæ. *Diosc. MS Roanum, & Rabanus.* $\text{ἡμίλιπον ὅς σικελόν, ἡμιόβολον}$ *Pollux.* ἡμιδανάλιον , dimidius obolus. *Hefych.* פונרין , פונדיון & מאלי דיפודיון . 2 Asfaria. Deuterofis Rabinica *Baba batra c. 5. 9.* 16 Prutæ. 2 asses Italici. $\frac{1}{24}$ Semificli seu $\frac{1}{24}$ Sicli Talmudici. $\frac{1}{48}$ Sicli Mosaicci aut Selæ Pharisaorum. $\frac{1}{12}$ denarii ריני i. e. argentei Romani. $\frac{1}{2}$ Oboli. *Misna Eracin c. 7. 1. & Pea c. ult. & vetus Auctor Siphra: necnon tot lumina Misna, Jarchius, Maimonides, Bartenorius, A. Aruc: Et Tosephtha Baba batra, & industria Godolia.*

16. Lupinus. δερμος . 2 Ceratia. $\frac{5}{12}$ χάκοι . $\frac{2}{3}$ oboli. $\frac{1}{3}$ scripuli. $\frac{1}{3}$ drachmæ. *Cleop. MS Vat.* nummus Comiorum, non aliorum hominum. At vero tristis lupinus, *Fannio* $\frac{1}{4}$ scripuli. $\text{αργύρια & νομισματά ἐκ ἐξ αργυρῆ, χαλκῆ, σιδήρεως, χαλκίματος τὸ πρίτον}$. *MSS Vatic.* دانك *Danicum* Arabum, Persarum *Danca* دانك . 2 Ceratia. 4 Chalci طسوجان . 8 grana حبات . $\frac{1}{2}$ drachmæ د رهم . *MS Arab. inter Laudina, & Lexica Arabum.* $\frac{2}{3}$ oboli Attici. *Abensina.* 2 filiquæ, $\frac{1}{12}$ uncia Romanæ five Venetæ. *Quattroccius.* Verum R. *Godolia* דנני *danca*, pondere duum hordeolorum argentum.

17. Τριτημόριον, nummus argenteus. 6 Chalci, $\frac{2}{3}$ oboli Attici. *Poll. Ety. M. ex Philoxeno, Hef. Photius à Philemone.* At τριτημόριον *Aristotelis* æstimanti, $\frac{1}{3}$ oboli Attici; nil majus. *Pollux.*

18. Οβολός. Jonibus ὀβολός ex rei natura, Æolibus ὀβολός . v. *Nicandrum.* Pondus nummusque ex argento, primum tamen æreus ferreusve. *Eustath. Pollux.* Obolus Atticus, ponderum minimum in urbe Palladis. *Fannius.* Simpliciter Obolus. Et Obolus Solonis. Et Obolus καλλιχέλωνος , à facie. *Poll. & Hef. ex Eupoli.* $\frac{1}{2}$ drachmæ Atticæ. *Xenoph. Cleop. Gal. Fannius, Plin. Suid. Poll. Abensina.* 8 Chalci. *Poll. Hef. Photius, Cleop. Gal. MS Gr. è Vati-*

Vaticano. $\frac{3}{4}$ Oboli Æginæi. Poll. 12 grana tritici. Arabes & Quatroccius Venetus. $\frac{1}{2}$ scripuli, 3 ceratia, ἡ κοκκία ἢ ἐλάκοκκα. Dio. c. Cleop. Gal. x. Nic. Myrseus ille. MSS Gr. Laud. Roana, Vatic. & MS Trin. & Rabanus & Serapio. Obolus Atticus valuit, ut Stuferus Batavicus; $\frac{1}{2}$ Sellingi aut $\frac{1}{60}$ Scurati Hollandiæ. Gronovius. $1\frac{1}{2}$ Lupinus ἢ δέρυς. $\frac{1}{48}$ Unciæ. $\frac{1}{48} \times \frac{1}{12}$ Libræ. $\frac{1}{48} \times \frac{1}{12.5}$ Minæ Atticæ. $\frac{1}{48} \times \frac{1}{6}$ Minæ Ægyptiæ. Sic Cleop. Sefquidanicum Serapio. πλανὺς βάρυς, ὁβολὺς ὀλίγη. Nic. x. Photius, Suid. Hesf. Libra Sicula. Pollux, Hesf. $\frac{1}{10}$ Stateris Corinthii. Pollux. Sextans denarii, & quasi Obolus Romanus. $\frac{1}{48} = \frac{1}{2} \times \frac{1}{24}$ Unciæ: pauloque superans semiscripulum Atticum. Celsus solus, sed cum cura. Danicum الداناق, 12 grana hordei, $\frac{1}{2}$ denarii argentei. MS Arab. Bibl. Hunt. Tantidem & Obolus Misnicus, seu מעה Mea aut מאה, aut Chaldæis מאה. Nummus argenteus. $\frac{1}{2}$ denarii Romani. $\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$ Selæ aut Sicli Mosaici. 2 Pondiones aut dupondia. 4 Aslaria. $4 \times 8 = 32$ λεπτοὶ ἡ γουα πέντη: pondusque 16 hordeolorum. Talmudici ad Ciddusin, Maimonides, Bartenorius, Farchius, Alii. Attamen גרר גרר, seu Obolus Mosaicus, potuit $\frac{1}{20}$ Sicli antiqui seu Selæ Deuterotarum. Exod. c. 30. 13. Pariter קשיתא Cesita Gen. c. 33, Job c. 42. secundum Rasi, Radac, Rabag, tot ignominia Rabinica. Quantum Gera Hebraica, sive paululo plus quam Obolus Atticus, valuit δανάκη aut δανάκης, nummus argenteus Persarum. Pollux. Obolus magnus idem, & Charontis (ut deicit) obolus. Lucianus Sophista, Suid. ex Aristophane: necnon Etym. M. Hesychiusque ex Persiciæ Heraclida. Nummus ideo funebris Callimacho & Plut. Hinc Ex. c. 30. pro veteri גרר Arabs edidit non inique داناق, & ex Judæis Persiæ Tufius ille داناق. Ita Danicum داناق, $\frac{1}{2}$ drachmæ. Firauzabadio, Ectario, Criticus alius Arabicus. Summatim, ut 5 ad 4, ita Gera Mosis ad Meam Misnicam: ita etiam obolus Charontis, seu vetustior Solone obolus, sive danace ad obolum Solonium, i. e. ad Athenarum communiorem obolum.

19. Sestertius priorum Consulium seu vetus. Sestertius, dupondius & semis, inquit Arruntius. Nummus argenteus Romanorum. Imo eximie nummus, aut nummus Sestertius. Quadrans enim denarii argentei valebat in recenti Rep. tres semisses i. e. æris libras sive asses $2\frac{1}{2} = 3 - \frac{1}{2}$. ἡμισύτερον seu Semistertius, more Græco. Priscianus, Volusius, Varro, Vitruvius, Hesychius. $\frac{1}{2}$ Victoriati. $\frac{1}{4}$ Denarii veteris, si vetus: aut, $\frac{1}{4}$ Imperatorii, si Imperatorius fuerit. Valuit autem Sestertius vetus $2\frac{1}{2}$ d & c. monetæ Anglicæ, quæ hodie currit. At Sestertius novus, sive quadrans denarii Vespasianici, $1\frac{1}{2}$ d & $\frac{1}{2}$ c: sic ut rem ego Ro-

manam constitui. De istius ergo nummi Multiplicis hinc omnis bonus lector judicabit ἀναλογον. Sint Sestertia i. e. Sestertia argenti pondο ἡτοι καὶ λίτραν; tot crede millia nummorum Sestertiorum, quot dicta audis Sestertia; quippe nummi $4 \times 100 \times 2\frac{1}{2} = 1000$. Aut sint quoties vis Sestertium i. e. quoties centum Sestertia: ut decies Sestertium, causa exempli, valet locutione clara, decies centum sive mille Sestertia. Obolus Æginæus, nummus argenteus volitans per insulas Græcanicas, quo pretio Sestertius Consularis Romanorum, me iudice. Primi autem Græcorum publicum in usum argentum signare sunt ausi Æginenses. $\frac{1}{2}$ drachmæ Æginææ. Libra Attica argenti. 30 Libræ Agrigentiniæ. Pollux ex Aristotele. $\frac{1}{2}$ Oboli Attici. Pollux. Huc etiam accedat Νόμμος proprie, seu Nummus Siculorum: à quibus Latini simul cum lingua sua numismata minora (sicut maiora eorum ab Atheniensibus) jamdiu acceptarant, nominibus tamen magnis nuncupata, ut Unciæ, Libræ, Talenti, &c. νόμμος igitur, πενταμυδρίον Atticum, seu 3 ἡμισόλια, $1\frac{1}{2}$ obolus, $\frac{1}{12}$ talenti Siculi novi, at $\frac{1}{24}$ veteris talenti Siculi. Pollux ex Aristotele, & MS Vat. Ejusdem denique valoris verlabatur ὁβολὸς ἀχαικός, nim: 12 Chalcorum. MS Gr. in Vat.

20. Scripulus. Græcis inde γραμμα. Scripulum, Scriptulum, Scriplum. Recte Fannius seu Favinus, Varro, Charisius, Veteres alii. Tanquam simplicissimæ Scripturæ, ut duæ lineolæ =, vel oo, quod est duo oboli. Scrupulus tamen scribunt οἱ σόφρακς. 2 oboli. $\frac{1}{2}$ drachmæ. 6 filiquæ. 4 lupini. $\frac{1}{24}$ uncia. Fannius, Prisc. MSS Gr. in Roano & in Vaticano Item Isidorus, & Rabanus, Serapio aliique Medici Arabum. 2 Oboli. Gal. Agin. x. Nic. MS J. $24 = 6 \times 4$ grana hordei alii, tritici Quatroccio. Arabes plerique & Quatroccius: at 20. Saladinus & Nicolaus & Officina Venetæ. διώβολον ἀττικόν, nummus argenteus quam pondus. Poll. μιθάριον δικασκόν. Hesf. Eustath. x. Aristoph. Signatum Jove ac Νοδία. Poll. 8 Grana ciceris, 24 hordea. Seldenus. Penninus veterum Saxonum, viz. $\frac{1}{24}$ uncia: non, ut hinc obtinet plus sexcentis annis, $\frac{1}{30}$ uncia Anglicæ h. e. 20 grana media tritici. v. MS Hatton. Faba Græca, duo oboli, sive duæ Seminitæ. Faba Ægyptia, 4 oboli sive tot Seminitæ. Serapio. Guanchus, & Nova 6 Siliquæ, obolus aureus. MS Ar. in Bibl. Hunt. Scripulus, $\frac{1}{4}$ aurei Arabici i. e. داناق. Massarius. שתי כסף Duo argentei, i. e. duæ meæ מעות, διώβολον, quo pondere 32 grana hordei. Misna Sebuor. c. 6. 1. Maimonides, Bartenorius, Plures.

21. Victoriatus Imperatorum Romanorum, à Victoria confidente. Idem Quinarius seu

seu V. qua id argentum initio valeret 5 libras æris. *Voluf. Prisc.* Semidenarius lege Clodia percussus. *Varro, Voluf. Plinius.* Τροπικὸν ἔχει γράμμα 1½. *MS Varic.* Semis denarii pondus. *Largus.* Τριῶλον. *Gal. Largus, Plin. ad Diosc. comparatus.* 1½ Scripulus, 9 filiquæ, Faba Ægyptia, Faba Alexandrina, & præcipue βαλαν, باقلى. 36 grana hordei. *Mass.* sed tritici 36. *Quattroccius ex Serapione.* Τριῶλον ἀττικόν, nummus argenteus. Λαδία. ἡμιδραχμῶν. 24 χελκοί. 8 κικαλοί. *Pollux MS.* ἡμιμύριον, τὸ ἡμισυ τῆς δραχμῆς. *Ab Hippocrate Erotianus.* Τριπλὸν ὀβολοῦ βάρει, ἡγοῦν τετράβολον. *Nicander.* Hemidrachmum, 30 grana tritici. *Nicolaus & Veneti.* At Tremissis, seu Aurei communis pars tertia, five ⅓ uncia, grana hordei 32. *Massarius.* Tremissis Nicolai, grana 30. *Idem.*

22. Τριῶλον αἰγινάιον. ½ drachmæ Æginæ. *Xenophon.*

23. Τετράβολον ἀττικόν. Jupiter duæque nocturæ in argento. ¾ drachmæ. *Pollux.* Stipendium diurnum militis Græcanici. *Eustath. ex Pausania.* Dimidium Aurei, dimidium Sextulæ. 2 scripuli, 12 filiquæ, 48 grana tritici, (*Mass.* hordei.) Faba Syriaca. *Quattroccius, Massarius, Medicorum alii.*

24. Drachma Attica. Drachma sine adjecto. Nummus argenteus lucernâ Minervæ illustratus: inde pondus medicum. *Plin. Strabo, Paus. Hef. ὀλὴν, δραχμῶν.* *Fannius, Marcellus, Epiphan. MS J. & Bal. ἀργύριον, Plut. ἀργύρις, Athenæus. Τριχίτι, Ægyptiæ.* 6 Oboli Attici. *Cleop. Gal. Hef. x. Nic. Tlin. Marcellus, Poll. Suid. Erym. M. Eustath. & MS J.* Tot enim verrucula five obolos æreos, sic fuit nummus antiquus, manus humana erat capiēdo atque δραξάδαι. δραχμῶν λεπτῶν, ἑξῶλον. *Hef. 2 Triobola Syracosia, cum Diana sua, ἑξ αὐτοπύργου.* 60 Chalci = 6 X 10. *Plinius & Marcellus ex eo.* 100 Minæ Atticæ. ¼ Stateris Attici. *Suid. Erym. M.* 6000 Talenti Attici. *Suid. Alii. ἡμιχρυσόν. P. ex Alexandrida.* 3 δραχμῶν aut Scripuli. 18 Ceratia vel Siliquæ. *Fann. Prisc. Rabanus. Hef. x. Nic. Cleop. Gal. Abensina, MS J. Zaharavius MS.* Centum alii. ½ denarii Romani, posteriorum inquam Consulū. ⅙ libræ Romanæ = ⅓ X ⅙. *Accurate Celsus, Plinius, Largus. G. Agricola, & Jo. Gravius.* ⅓ Unciæ. ⅓ X ⅙ = ⅙ libræ Romanæ: quantus & denarius Consulū priorum Romæ. *Plinius idem, Marcellus MS J. S. Hieron. ad Ezech. c. 4. Athenæus, Plut. Hef. Epiphanus, Isidorus Hisp. Samenudius inter Ægyptios, Heliodorus MS. Is. Vossii, Hero MS. Alciatus, Budaus, Talmudici. Breviter, Historici ac Medici ac Consulti juris Romani plures quam iustiores. Similiter Arabes. Drachma درخمي, درخمال*

Methcala, *Italīs* Mittigala, Arabum denarius aureus, ½ uncia, 6 oboli. *Medici plerique Arabum:* at ½ uncia Serapio. 4 Sestertia ἡτοι δ. νόμμοι. *Plut.* 60 grana, (potius tot æreola). *Nicolaus & Veneti.* Nux pontica suo pondere. *x. Nic. & MS Gr. in Laudino, Serapio, & Chedrus.* Quinvero Denarius aureus دينار, & درهم, Drachma argentea, necnon رطل, Rotulus Arabum, res incertæ. Ideoque illorum Stathmica incerta. 72 grana hordei. *Massarius, & Officina plurima.* 72 Calculi, five tot grana hordei. 144 lentes. *MS. Bal.* 72 grana tritici. *Quattroccius.* 420 Quatrini Veneti. *Seldenus.* ἡμιδραχμῶν. nummus aureus pondere drachmæ Atticæ. *Xenoph.* Similiter ἡμισατήριον, δραχμῶν χρυσίν. *Hef. ἡμιχρυσόν,* drachma auri. *Plinius & Diosc. ἡμιχρυσός,* denarius aureus. *Alii.* Drachmam autem Atticam ex integris & perfectis, pariterque Denarium Gordianicum, nos tam feri reperimus 8½ d. monetæ Anglicæ, examine æquo iusto: five phrasi Nummulariorum 2 p. w. & 18 gr. Clariff. *Gravius,* velut 8½ c. *Brerewoodus* vero & vulgus scribentium Drachmam Atticam ultro deterunt ad usque 7½ d. monetæ Anglicæ.

25. Denarius Romanus. Nummus argenteus, aut lupam Romuli, aut sæpissime, præter bigas quadrigæque & notam sui X, Romæ caput ostentans cum consule ἑπὶ νόμμοις, anno V.C. 484. primum percussus *Plin. Nummus* per se, rarius tamen quam Sestertius. A Siculis nummus iste. *Prisc. Σικανίον S. Matth. c. 18. & c. 22. Σικανίον, δὲ χρῆμα χρυσεῖον, δὲ χρῆμα ἀσπρίον. Plut.* Decussis *Varro.* Libras enim decem æris denarius argenteus primordio rei Romanæ valebat, discrimine sane immodico & septuagies duodecuplo utriusque metalli. *Varro, Vitruv. Plin. Priscianus.* Dein דנר Denarius Talmudicorum, nummus itidem argenteus, quanti sex oboli seu מעא רממ. 12 Pondiones, ἡτοι διπρόσια Ἰταλικῆ. 100 Minæ seu Manæ argenti. ¼ Selæ vel Sicli Mosaici. Pondus 6 X 16 granorum hordei. *Talmudum utrumque, Farchius, & multoties Maïmonides, Bartenerius, Godolias.* Idem zuzum in Talmudis, zuzum Italicum *Farchio, Hef. זעזא, δραχμῶν, à Chaldæo Syraque דנר v. Luc. c. 15. רבע שקל כסף, 1 Sam. c. 9. 8.* Quarta pars Stateris argenti. *S. Hieron. Sal. Farchius, D. Cimchius, & Elias Germanus.* 96 hordea, 4 scripuli. *Massarius.* Aureus Nicolai, 90 hordea: Venetus, 80. *Massar.* Nobis vero repetito certoque æstimantibus argenti Denarius Romanus quadruplex reperitur: Gordianicus, Consularis, Tiberianus, & Vespasianicus. 1. Denarius Gordianicus, & Maximus Romanorum, valet æque juxta drachmam Atticam, 8½ d. monetæ Anglicæ five 8,1 Unciæ de Troy, h.e. 2 p. w. & 18 gr. five

grana

grana monetaria vel triticea 66, aut 65, aut 64½, & hordeola ferme 100. Huiusmodi equidem denarii adhuc servantur antiquiorum Consulium multi. Aliquot Pescennii, plerique Gordiani & Philipporum, pauci Juliani. Quinimo aliquot Philippici, circa ludos præcipue sæculares, & Postumii aliquot ad 3 p. w. insigniter crevere, instar drachmarum Thasiarum. Pondus 2 w. & 17 gr. præferunt Denarii aliquot Trebonii, Volusiani, Gallieni, Arausii, Allecti, Æmiliani & Aureliani. Tantum & Mamudix Indicæ. 2. Denarius Consularis communior, & eximie Consularis pollet 7½ d. c. pecuniolæ nostræ, sive 2 p. w. & 13 gr. sive grana Anglica argenti aut tritici gravioris 61, aut 61½, aut 62: hoc est, $\frac{427}{12} = \frac{524}{12}$, hordeola vero 91½. Ita gravant in argento Pompeius Rufus & Sulla. Cnæv. Balbus, C. Curius, P. Crepusus, Ahala, Nasidius, P. Pætus, M. Aburius, Q. Titius, L. Rutilius, Cn. Domitius, P. Lepidus. Centum alii. Quantum etiam ponderis facit Aureus Lusitanicus: & argentei aliqui Trajani. Et maxime denarius ille T. Carisii cum Moneta. Expertus autem fuerat M. Maimonides argenti drachmam درهم i. e. nummum argenteum Ægypti, qui tunc meabat, pensitasse 61 grana hordei Ægyptiaci. Verum Jo. Gravius v. Cl. & iustitiæ Romanæ diligentissimus indagator, denarios Consulares æstimat granis Anglicis $62\frac{1}{4} = \frac{438}{12} = \frac{524}{12}$: quantos equidem vidi Drusi aliquot. 3. Denarius Tiberianus, sive iste primorum Imperatorum, Julii, Octavii, Tiberique sustinet 7½ d. sive 2 p. w. & 11 gr. sive grana Anglica argenti bonive tritici 59 aut 60, & hordeola 88. Hoc sane pondere agnoscuntur L. Titus, Caius & Lucius Cæsares, L. Sergius, Cotta, Tampilus, Bæbius, Q. & L. Metelli. Octavianiani denarii bene multi, quidam tamen adhuc uberius & pulchrius præstant: denarii Petilii Capitolini, quidam Balbini & A. Severi. Sic Pompeius M. pollet in argento, passimque Tiberius: nec raro Julius Cæsar. Sic fert & dimidium pondus aurei Tiberiani. Sic triens Rupix Persarum, sic eorundem drachma argentea. 4. Denarius Vespasianicus, parvulusque Romanorum: simplicius idem Imperatorius, qua à Nerone ad Alexandrum Severum monetæ restitutorem decurrit, pondus habet 6½ d. c. sive 2 p. w. & 5 gr. quæ sunt grana argentaria Angliæ 53, hordeola 79½. Centies id sum expertus. Quam graves etiam probantur, valore licet duodecies crescente, Nobilis simplex Aureus Elizabethæ reginæ Anglorum, Ducatus Aureus longæ Crucis: Aurei Hungariæ, Aragoniæ, Castiliæ; Galliæ Aurei Coronati: & Pagodes aurei Indorum. Tantum præterea pondus pollent Aurei

Vespasianici, quos vidi. Denarii item argentei Licinii, Constantii, Constantini M. & Crispi. Dimidijs Joachimicus sive semidale-ris Imperii i. e. semiuncia argenti. Hadriani tamen Col. III. Moneta Augusta sustinet 2 p. w. & 7 gr. Quapropter Denarius Romanus, $\frac{1}{4}$ Unciæ Romanæ, $\frac{1}{8}$ Libræ Romanæ. Sedulo Celsus, Largus Pliniusque. Necnon Romani multi a vo Galeni medici l. 5. de Comp. med. Gen. c. 3. Post istos Patrus, Agricola, Heurnius, Gravius nosse. Et mea mens de Denario proprie Consulari. Sed vero $\frac{1}{8}$ Unciæ Romanæ, $\frac{1}{8} \times \frac{1}{12} = \frac{1}{96}$ Libræ Romanæ; aut drachma una Attica. Sape Plinius: Galenus sapissime. Appianus, Plut. Dio, Gellius, Marcellus, Livius etiam. Cleop. Athenæus, plurimi Græcorum. Talmudicorum cohortes. Alciatus, Quatroccius, & pleraque Collegia medica. Negligentius hi cuncti, aut de denariis Vespasianicis intelligendi. Deinde plerique pharmacopolæ Urbis Romæ, Galeno teste, in Unciam unam colligebant jamdudum denarios 7½: sicut $90 = 7\frac{1}{2} \times 12$. denariis æstimabant libram. Denarius denique Romanus Sellingo Batavico simillimus, ait iudex acer nummorum Gronovius pater. Octo vero assibus Parisinis eundem taxat Hardvinus, pumex novus Plinii. Arabum medicis درهم Drachma seu denarius argenteus sustinet per æque ceratia 18: sed دينار five denarius aureus ceratia 24: quantum pollent $\frac{1}{4}$ denarii argentei apud illos. MSS Arab. Pariter Quatroccio & Massario Aureus Arabum, seu Sextula, seu Alcaubolus, الطابول , pendet grana tritici 96, siliquas 24, scripulos 4, drachmamque 1½, & unciæ $\frac{1}{2}$. Quinimo Solidus (cujus pars dimidia Semissis, tertia Tremissis & Triens vocabatur) five denarius Aureus, (quem Pharissæi vocant דנר & absolute קנין Masfita Scalim.) five δράχμη , five νμισμα , five ἀσπρηνος , five χρυσός ἢ τοι χρυσῖον , ac simpliciter Βολάνος seu Bezans ab ore Normannico, sub Constantini M. valuit ut $\frac{1}{8}$ libræ Auri: ante illum ut centesima: sed vero à Valentiniano seniore diu potuit ut $\frac{1}{12}$ libræ Auri, pretio adaucto, non pondere. 12 Milliarenfes. Zona as, Balsamon, Lexica Regalia aliaque. Quinetiam Milliarenfis, μυλιαρῆστος , minutus, nummus argenteus, & excellenter ἀργύρος , argenti quasi denarius. Is enim ante Constantinum Imperatorem ambulavit pretio millesimo minæ seu λίτρας Auri. Quippe mina seu λίτρα argenti tenuit drachmas aut laxius denarios argenteos $100 = 8 \times 12\frac{1}{2}$. Inde nomen Milliarenfis. Verum dum Solidus valuit Constantino iubente ceu $\frac{1}{12} \times \frac{1}{7} = \frac{1}{84}$ Libræ Auri, (quanta pars pridem exierat denarius Consularis, libræ Romanæ, Celfo Plinioque pensitantibus) Milliarenfis potuit ut $\frac{1}{1008} = \frac{1}{84} \times \frac{1}{12}$ Libræ Auri. Constat hoc ex Glossa Basilicæ. Mox idem $\frac{1}{12}$ Numif-

$\frac{1}{12}$ Numismatis i. e. Solidi sive Aurei Byzantii æstimatus est. 2 Ceratia argentea. $2 \times 12 = 24$ Folles ærei. *Glossa eadem.* Quare & *δικέρατον.* Cedren. Theophanes, Zonaras & Glycas. Atqui vero *μυλιαρίσιον*, 10 uncia, dimidium pondus *ἀργυρῶν* sive minæ, $\frac{1}{25}$ Folliis *ἡτοι τὰ βαλάντιον*, 10 *δινάρια* i. e. 10 Aurei *دنانير* pondo. MS Gr. in Vaticano.

26. Sextula Romanorum. Unde *ἑξάριον*, & corrupta jam literatura *σάριον*. 4 Scripula. $1\frac{1}{2}$ drachma. 24 filiquæ. $\frac{1}{2}$ uncia, nomine ipso. Volusius, Fannius, & Nic. & MS Gr. in Vaticano, Prisc. Sextula, *σίλλα.* MS Gr. in Vat. Alcaubolus. 24 Ceratia. Serapio. $\frac{2}{3}$ Sicilici. Prisc. Æris minima pars, Sextula. Prisc. $\frac{1}{4}$ Stateris, aut Sicli, aut Mystri, aut juglandis. & Nic. *σίλος* Babyloniorum & Persarum. Xen. Hef. *νόμισμα βαρβαρικόν.* Pollux & Photius MSS. nummus argenteus, tanquam *סֵלָה* Sela i. e. *κόμμα.* $\frac{7}{12}$ Oboli Attici. Xenophon. At vero 8 oboli Attici. 4 scripula. $1\frac{1}{2}$ drachma Attica. Hef. ceu ab ipso Xenophonte: atque ex Sophocle Photius & Antonius Philosophus in Lexicis suis Græcis. Idem *שְׁלִי שִׁיר השֵׁקֶל* Triens Sieli Hebraici. Neh. c. 10. 32. *הַמֵּינֶטֶן*, nummus aureus veterum Græcorum, pondere quasi octo obolorum argenti. Ex Lamia Cratesio, Pollux. *ἑξάριον* vero, nummus aureus Imperatorum Constantinopolitanorum, aureus solidus Justiniani, Sextula Isidoro, pendebat $\frac{1}{2} \times \frac{1}{12} = \frac{1}{24}$ libræ auri, sive 8 obolos argenti, sive $\frac{1}{2}$ uncia argenti, sive $\frac{1}{12}$ semiuncia argenti, sive $1\frac{1}{2}$ drachmæ argenteæ. MS J. Aureus communis, seu Hexagium, seu Sextula, 96 hordea, 4 scripula. Aureus Nicolai, 90 hordea. Venetus, 80. Massariu. Drachma $1\frac{1}{2}$, facit Hexagium (qui Latine Sextula vocatur) seu Solidum: MS Hatt. & Rabanus. Quantum ponderis habet Tremissis Aureus Severi & successorum aliquot ipsius. Huc etiam conjiciatur Solidus argenteus Romanus. $\frac{1}{2}$ uncia argenti. Codex Theodosianus. 3 Tremisses MS J. scripuli 4. filiquæ 24. Calculi seu hordeola 96. grana lentis 192. MS Bal. Pariter Sillingus sive Solidus argenteus Anglorum, pondus habet $\frac{1}{2}$ uncia de Troy.

27. Drachma Æginæa. *δραχμή αἰγινῆα.* Pollux. nummus argenteus. 10 Oboli Attici, sive $\frac{1}{2}$ drachmæ Atticæ. Poll. *σατήρ κορίνθιος* & *ἀχάλας* σικελικόν, 10 Oboli Attici. Idem Pollux. Milliarenis argenteus, & 10 Stufferi Belgici, 10 Oboli Attici. Gronovius pater à Glossis Basilicis suoque à ratiocinio.

28. *Διδραχμὸν αἰγινικόν*, ἡτοι βῆς à facie. Nummus argenteus auctore Theseo. $\frac{1}{2}$ Stateris Attici. Pollux. $\frac{1}{2}$ Stateris. $\frac{1}{4}$ Uncia. 6 scripuli. 12 Oboli Epiphanius, & MS J. Pondere autem duarum drachmarum Atticarum argen-

ti, pretio libuit decuplo sive quanti viginti drachmæ argenteæ, cudebantur olim *σατήρες χρυσοί*, aut simplicius *χρυσοί*, aut adhuc disertius Persarum Aurei, sive Darici. lidem nuncupantur *ἀδρακονίμ* *דַרְכַנִים*, voce tracta è Græco, in *Esdra* scriptis sacris, ut 1 Paral. c. 29. & *Esdra* l. 1. c. 8. Solidi adeo B. Hieronymo optimo interpreti literarum optimarum: *σατήρες, χρυσοί δινάρων* Fl. Josepho: imo *χρυσοί* Interpretibus Alexandrinis. Talmudicis illi ipsi *דַרְכַנִים* darconot, & ludendo *darbanot*. Valebat ergo Daricus, & Philippeus nummus, aut nummus in scenis Græcanicis Plauti, & Alexandreus, & absolute *χρυσός* inter scriptores Atticos, argenti drachmas Atticas 20. suo pretio, didrachma 10. aut 5 stateras argenteas: necnon 5 Darici æque potuerunt in mercatura contra 100 drachmas Atticas. quæ sunt mina tota argenti. Hæc quidem tanta abunde confirmant, siquis forte ambigat, Xenophon, Arrianus, Pollux, Menandro, Polemarcho seque testibus: Harpocraton, Polybius, Hef. Suid. & Aristophanus, Liviusque. Duos etiam denarios argenti pendebant Aurei, (qui sunt Denarii Aurei Plinio & Didymo, & absolute *דנרים* Denarii inter Judæos Arabasque) quod sentio ad examen, Aurei Imperatorum Romanorum ad Constantinum Magnum: priorum equidem dominorum, Tiberianos quasi binos; cæterorum plerique binos tulerunt Vespasianicos. Quinimo Calcar aureum, quod vocamus Angli, Edvardi III. pendit exactius argenti drachmas duas Anglicas, sive $\frac{1}{4}$ uncia de Troy, sive 15 d. valore saltem duodecies argentum superante $15 s = 15 d \times 12$. Possunt autem Darici, argenti Anglici pondus quidem $16\frac{1}{2} d$ excessumque pretii decuplum $16\frac{1}{2} d \times 10 = 13 s \frac{1}{2}$. Aurei Tiberiani *κατὰ ῥοπὴν* $14\frac{1}{2} d q$. atque iidem *κατὰ πηλὴν* $14\frac{1}{2} s = \frac{1}{16} \frac{1}{2} d q$: $\times 10$. Et Aurei Vespasianici pendunt lane $13\frac{1}{2} d$, valent $11\frac{1}{4} s = 13\frac{1}{2} d \times 10$. Zechini denique meliores sive Aurei Ducum Venetorum pendunt fere 72 grana tritici, $17\frac{1}{2}$ Ceratia. Quatroccius. Cæterum vere *Hero* non verus, non antiquus: *χρυσός*, & *χρυσὸν τάλαντον*, Homericum putas dictum, pondus habet duarum drachmarum Atticarum, scripulorum 6, sive dimidii stateris. MS Gr. Aureus denique Judæorum, *דִינָר שֶׁל הַהֵךְ*, pendebat æque didrachmum argenteum, valuitque iuste contra 25 denarios argenteos in præstantia auri, ut 25 ad 2. Sicut in Græcia decies excellebat aurum, alibi fere terrarum duodecies, aut olim in Asia quasi 13. quod docet Musa Herodoti. Mane etenim Hebraica, seu mina argenti numerabat denarios 100. ejusdem metalli, potuitque duntaxat 4 denarios aureos *דִינָרִים שֶׁל וְכֶרֶה*. Masfita Cetubot c. 10. & Ceritot c. 1.

Maimo-

Maimonides, Bartenorius. Et mira sedulitate *Godolias*: qui Aureum Hebraicum 31½ Julii Romanis, ut hodieque feruntur illi, tandem æstimat & adæquat. Nos tamen aureis Hebraicis pondus tribuimus 18 d. monetæ patriæ, valorem 18½ = 18d X 12½. Conferes etiam 1 Reg. c. 10. 17. cum 2 Chron. c. 9. 16. Ducentos autem aureos Hebraicos, i.e. tot Siclos Regios ferebat Tonsura annua Absalom, juvenis forma pulchra, non indole. Didrachmum vero argenteum S. Bibliorum, διδραχμον ἑκατὸν, ut illud S. Matth. c. 17. *Beca* כקע in literis Mosis i. e. optimis interpretum, חצי השקל, Sicli etiam Mosaici dimidium, Siclusve (sic volo) in duos fissus: λῶτρον seu tributum illud sacrum, quod pendere quotannis oportuit fisco Divino omne caput ingenuum Israelitarum, Exodi c. 30. didrachmo Attico æquale statuitur. Necnon ob annum istam certissimamque pensionem, non tam re justa Semisiclus, sed abusu veteri Siclus חצי השקל nuncupatur. Ita prior *Macca-*baicorum c. 19. & *Josephus* historicus ad ἀνεσιν & pietatem istam *Demetrii* Lib. 13. Ita Judæorum Deuterotæ passim in *Masita* cognomine, & in *Maaser Seni* c. 2. & in *Baba Mesia* c. 4. Quod nec Epiphanius Neapolitanus ignorare omnino potuit. σικλόν, ὃ λέγεται καὶ κοδράντης, (refert ille de Ponderum sacris) τέταρτον μὲν ἐστὶ τῆς ἡγίας, ἡ μὲν δὲ τῷ σατήρε, δύο δραχμῶς ἔχον. Ita & falsus *Hero*, & *Fragmentum Budense*, MS *Roana* & *Vaticana*, & ex Latinis MS *Bal.* MS J. MS *Trin.* *Appendix Gromaticorum.* *Isidorus Hispalensis.* Et *Samenudius Aegyptius.* διδραχμον ὀλίγον, ἡραμιμὸν τῶν σ'. MS *Vat.* *Quadrans.* MS *Trin.* κατὰ 400. dimidium τῷ σικλῷ. *Epiphanius* ille velut *Semirabinus*. Vide demum *Bresit rabba*. Idem Didrachmum reddunt Deo annis singulis Samaritæ, eximio illud nomine כוכב Nummum appellantes. Annum istud argentum Jurisconsulti equidem Judaici didrachmo Attico, ut dixi, aut binis denariis Romanis persolvi concedunt, iniecto tamen obolo collybi nomine. Attamen Didrachmum Mosaicum valuisse melius credo juxta Didrachmum Thasium, quod facit 18d. seu sesquifolidum Anglicum. Statera autem Aureum, Minam etiam inter pondera appellabant ambigue nimis οἱ ἀγριοί: qua σατήρ, μὲν τῆς ἑκατῆς. *Pollux.* Legimus & in *Hes.* ἡμίχα, ἡμισατήρ. Stater aureus sive νόμισμα valet 210 obolos. *Procopius.*

29. Sicilicus Romanus. Pondus. Mihi quasi νόμισμα σικελικός: *Festo*, quod semunciam diffindat & sciliat. Viceffis æreus. *Varro.* ¼ Unciæ Romanæ. 6 Scripula. ¼ X ½ = ⅓ Libræ Romanæ. *Volusius, Priscianus, MS Gr. in Vatic.* 1½ Sextula. 6 X 6 = 36 Siliquæ. *Prisc.* 2 Drachmæ. 12 oboli. *Scribonium, Fann. Fe-*

flus, Cleop. 44 grana hordei. *Massarius & alii.*

30. Stater Corinthius. nummus argenteus. 10 Oboli Æginæi. *Pollux.* item βασιλικὸν καπνόν, juglans, 7 scripula. I. *Afric. in Cestis* c. 16. MS.

31. Duella. Pondus Romanum. duæ Sextulæ, i. e. ⅔ = ⅓ unciæ Romanæ. 8 scripula. *Prisc. Fann. MS J.* διέλα Græculis. MS *Vat.* *Alcovanus*, duo Aurei Arabum, ⅓ unciæ. 192 grana. *Serapio, Massarius.* 8 γράμματα, βασιλικὸν καπνόν. MS *Vat.* & *Quattroccius.*

32. Τετράραχμον. trium drachmarum argenteorum nummus. טריגרא, *ex Talmudicis.* Quantum triceffis æreus valuit. *Varro, Pollux, Suidas.* Rupia communis seu tridrachmum argenteum Persarum, & Mogolorum quadratum quam rotundum, exhibet pondus 7 p w. & 9 gr. omni facie Zodiaci, Suratæ, Colcondæ, Ahmedabadæ, alibi percussa. Nam Rupia major pendet 9 p w. & 3 gr.

33. Tetradrachmum Atticum. Stater Atticus. σατήρ, ἑξήχως. nummus argenteus AΘE Athenarum, Pallade aveque ejus signatus. Inde pondus, nullum frequentius. 4 drachmæ. 4 X 3 = 12 scripula, ἡ γράμματα. 4 X 6 = 24 oboli. Omnis scriptor *Stathmicus.* Semiuncia. *Cleop. Marcellus, Glossa Gr. MS J.* *Epiphanius, Serapio.* 3 ἑξήχως seu Sextulæ. x. *Nic.* 3 Denarii minores Ægypti jam barbaris polutæ. *Samenudius Coptita.* 8 Psotixæ triobolares, 24 oboli, 8 X 8 = 64 Ciccabi, unus Crapatallus. *Pollux MS & Hes.* Cist, seu Sextarius ponderalis, revera σατήρ, Semiuncia. *Medici Arabum, & Campanus.* Stater, nux regalis, *Alcovanus.* *Quattroccius.* Tetradrachmum autem Atticum, dum ejus commatis plura pulchrioraque serio pensitarem, pondere duplici distinctum reperi. Perfectius quidem, & simpliciter Tetradrachmum seu Stater Atticus, æquipollet 33 d. = 11 p w. = granis Anglicis argenti ac tritici 264. hordeique 396. Sed *Jo. Gravio* antecessori nostro semper memorando Staterum tenebant integri 33½ d. = granis argenteis Angliæ 268. Verum enim pensitavi cum ⅓ = 5 p w. & 12 gr. Aureum pulcherrimum Philippi Macedonis: atqui stateras plures Lyimachi totis 11 p w. Tetradrachma præterea Alexandri M. Tetradrachmum Messanense, aliud Philisci cum capite Dianæ. Pisistrati aliud: Staterem argenteum Philippi, qui Alexandrum genuit; Macedonicum cum clava Herculeæ, Pegaseium Corinthiorum: hæc omnia pondere eodem illo expendimus. Attamen Tetradrachmum Communitium Atheniensium sustinet 32½ d. = 10 p w. & 10 gr. = 260 granis argenti tritice Anglici, & 390 hordei. Plures & integerrimi Stateres typi Attici

hoc mihi comprobantur. Tum nonnulla ex Tetradrachmis Rhodiis. Hujus etiam ponderis dimidium facit Stater Aureus & *διδραχμος* Alexandri M. & militum ejus: Aureus Antiochi Euergetæ, Aureus Lyfimachi. Tetradrachmum argenteum Ephesiorum cum Diana sua turrita Cos. III. Hadriani poller etiam 32½ d. 34 Siclus argenteus Hebræorum, urnam ferens Mannæ & semper florentem virgam Aaronis, Siclus dictus vetus seu Molaicus Sacer idem & civilis. *שקל* Secel, quod est proprie *שקל*: & *שקלהקדש*: & à nummis literisque vetustis *שקל שקל*, *שקל ישראל*. Atqui in averlo, circa nobilem illam amygdalum, Siclis integris semper inscriptum *ישראל שקל* *אברהם*, *שקל שקל* *שקל*. Namque in nummis suis, sicuti in petalo Pontificis, characteres Samariticos perpetuo ævo servabant Judæi: Sed in S. Bibliis, reliquaue pene omni Scriptura, literis usi Assyriis. *Maimonides ac Bartenorius ad Fadaim*: item *Azarias* aliique hostes conjurati Samaritarum hoc sponte sua profitentur. *Suadet & Deuteroseon liber Megilla*, prater ipsos nummos omni mole. LXX Intt. modo *שקל*, modo *διδραχμον*; non dico, quantus complurium opinione potuit semisiclus, notissimum tributum & facerrimum: sed quia drachmæ Alexandrinæ (*Varrone æstimante*) duplo superaverint Atticæve Tyriasve. Chaldæis *שקל* & *שקל*. Talmudorum compileribus *שקל*. Inde *Epiphanius*, *שקל*, *νέμισμα* *ἐλάτρυρον*, *ἐγκλίσ* τὸ ἡμισ. Nil Rabinus dici potuit, ut mox videbimus. Siclus adhuc *שקל* nominatur. *Esdra* c. 4. 10. *שקל* *Ceseph* etiam, proprie Argenteus, passim in Bibliis Hebraicis. *ἀργύριον* itaque S. Matth. c. 17. 27. v. & *Euf. Dem. Ev. l. 4.* Jam de valore Sicli Hebraici, nummi equidem inter Signatos antiquissimi: sint Phidonis, sint Æginetarum aut Lydorum. Is æquat *πεντάδραχμον ἀττικόν*. *Philos. Josephus*, & *Aquila* passim. E nostris, *Epiphanius*, *Hieron.* ad *Ezech.* c. 45. *Theodoretus Qu. 29.* *He ychius Scripta Ecclesiastica decerpens. Grævisque Anglus.* Semiunciale pondus argenti. *SS. Theodoret. & Hieron.* in *Matth.* & *MS Gr.* in Vaticano. & *Epiphanius* in *Statisticis*. Tum Judæi ipsi *שקל* *שקל*. *Sal. Farchius*, *R. Azarias*, *D. Abarbinelus*. Semiuncia Romana argenti, quæ & Hispanica. *A. Augustinus*, *Arias M. B. Villalpandus*, *M. Nachmanides*, *Riaz seu Esaias junior*, *nosserque Grævius*, *שקל* *אברהם* *אברהם*. 20 Oboli Hebraici, seu Geræ *גרא* magni Mosis. *Ex. c. 30.* 20 Siliquarum pondusculum. *Mardocheus ad Becorot.* & *A. AbenEsdra*. 20 Danacæ. *דנאקא*. *Fus Judæicum*, *Baba batra* c. 10. 20 *אסאות*. *Tryphon* in *Misna*. 4 Denarii Aurei Arabum, suo pondere Sela. *Josephus Carm.* Pondere 4 aureorum

34 Siclus argenteus Hebræorum, urnam
ferens Mannæ & semper florentem virgam
Aaronis, Siclus dictus vetus seu Mosaicus.
Sacer idem & civilis. שקל Secel, quod est
proprie סמל: & שקלהקדש: & à nummis
litterisque vetustis שֶׁקֶל אֶרֶץ זָרָה,
סֶמֶל יִשְׂרָאֵל. Atqui in averlo, circa nobilem il-
lam amygdalum, Siclis integris semper inscrip-
tum ἱεροσαλὴμ ἀχέδυσσα, שֶׁקֶל אֶרֶץ זָרָה
שֶׁקֶל אֶרֶץ זָרָה. Namque in nummis suis, sicuti
in petalo Pontificis, characteres Samariti-
cos perpetuo ævo servabant Judæi: Sed in
S. Bibliis, reliquaue pene omni Scriptura,
litteris usi Assyriis. Maimonides ac Bartenorius
ad *Judaim*: item *Azarias* aliique hostes conju-
rati Samaritarum hoc sponte sua profitentur.
Suadet & *Deuteroseon* liber *Megilla*, prater
iplos nummos omni mole. LXX Int. modo סֶ-
מֶל, modo דיֶרַחֲמוֹן; non dico, quantus
complurium opinione potuit semisiclus, no-
tissimum tributum & facerrimum: sed quia
drachmæ Alexandrinæ (*Varrone* æstimante)
duplo superaverint Atticæve Tyrialsve.
Chaldeis וְרֶקֶל סֶלֶעָ. Talmudorum com-
pulatoribus סֶרַע. Inde *Epiphanius*, σελῆν, νόμισμα
ἐλάτρυρον, ἐγκλίας τὸ ἥμισυ. Nil Rabinus dici po-
tuit, ut mox videbimus. Siclus adhuc סֶלַע
nominatur. *Esdra* c. 4. 10. סֶרַס *Ceseph* etiam,
proprie Argenteus, passim in *Bibliis Hebræis*.
ἀργύριον itaque *S. Matth.* c. 17. 27. v. &
Euf. Dem. Ev. l. 4. Jam de valore Sicli He-
braici, nummi equidem inter Signatos anti-
quissimi: sint *Phidonis*, sint *Æginetorum* aut
Lydorum. Is æquat τετράδραχμον ἀττικόν. *Philo*.
Josephus, & *Aquila* passim. E nostris, *Epiphanius*,
Hieron. ad *Ezech.* c. 45. *Theodoretus* Qu. 29.
He ychius Scripta Ecclesiastica decerpens. *Græ-
viusque Anglus*. Semiunciale pondus argenti.
SS. Theodoret. & *Hieron.* in *Matth.* & *MS*
Gr. in *Vaticano.* & *Epiphanius* in *Stathmicis*.
Tum Judæi ipsi ἕξ ὠπτοῖσιν. *Sal. Farchius*, *R.*
Azarias, *D. Abarbinelus*. Semiuncia Romana
argenti, quæ & Hispanica. *A. Augustinus*,
Arias M. B. Villalpandus, *M. Nachmanides*,
Riaz seu Esaias junior, nosserque *Grævius*, ὠπ-
τοῖσαι ἅπαντες. 20 Oboli Hebraici, seu Geræ
גֶרָה magni *Mosis*. *Ex.* c. 30. 20 Siliquarum
pondusculum. *Mardocheus* ad *Becorot.* & *A.*
AbenEsdras. 20 Danacæ. רִכְיִית. *Fus Judai-
cum*, *Baba batra* c. 10. 20 דנאות. *Tryphon* in
Misna. 4 Denarii Aurei *Arabum*, flos pon-
dere *Sela*. *Josephus Carm.* Pondere 4 aureorum

רובלים five *Solidorum* Coloniensium. *Sal. Farchius*. Ducatus Venetus. *Mardocheus &c.* 20 Aspri Græcanici. 5 Julii Romani. 5 Regales Mediolanenses. *Godolias Chronographus*. At vero veteres Rabini, quo facilius uterentur Tetradrachmis Græcis Denariisve Romanorum, pro Geris 20. Mosis, Siclum veterem aut certe Selam suam in Obolos seu *Meas* 24. sponte sparserunt. Sela etenim Talmudica, 4 denarii רינירם, 8 semidenarii seu Rebiitæ i. e. 8 quadrantes Semisicli seu השקל רובע Catachresi Pharisæica. 24 Oboli מוער. 24 X 16 = 384 grana hordei Ægyptiaci suo pondere. $\frac{1}{25}$ Mana מנא seu minæ Hebraicæ. 96 Asaria i. e. Asles Romani = 8 X 12. 48 pondiones aut dupondia = $\frac{96}{2}$. *M. Maimonides*, *O. Bartenorius*, *R. Tanchum*, *Sal. Farchius*, *David* discipulus *Aimoniae*, *Fesanus ponderum Hebraicorum restitutor*, *Esaïas junior*, *Levis Gersonida*, *Ben Acanim*, *Godolias*, *M. Coxius*, *Cimchii*. Jamque olim ipsa *Deuterostis* in δευτεροστοστια, in μεσσωλια, in μεσσωλιας, in μαρτυριας, ac aliis in *Mafstis*. Paucis verbis, Scriptores plerique, veteres recentes, his nummis promiscue utuntur, quasi æquis inter se justisque: Sela seu Siclo Mosaico, Tetradrachmo Attico, & denarium Romanorum quatuor. Qui curatius loqui malunt, Mosis Siclum perpendunt grani hordeolis 320. argentum sane purum Tyriumque: Siclum vero Ædis secundæ, quam Selam proclivius nuncupant, grani hordei mediocribus 384 = 320 X $\frac{320}{5}$. *Bartenorius*, *Levis Catechista*, *Godolias*, alii, Talmudo suadente. Mihi denique follicite ponderanti Tetradrachmum argenteum Hebræorum, characterem Samaritico notatum, Siclus verus Mosis & Judæorum omnibus seculis, mole sua & ferme pretio potest 3*s.* five 1,1 semuncia Anglica Argenti h. e. grana monetaria aut triticea 288. & hordeacea 432. Quantum sane pollent Tetradrachma Thasi & insularum Græcanicarum. Istæ enim plurimæ Phœnicibus & nummos & pondera suamque mercaturam jamdiu debuerant. Quocirca ad monetam minamque Tyri hos omnes referunt, quot recte & emendate argentum facrum & pondera Mosaica æstimari cupiunt, *Misna Becorot c. 8.* Talmuda ambo initio *Cidusim*. *Farchius disertio: repetito Maimonides, Bartenorius*, Glossa omnis *Furis Pharisæici*. Cæterum *Jo. Gravii* ex *Villalpando* (ne hoc præteream) Siclum Hebraicum æstimat 3 $\frac{1}{2}$ d. monetæ Anglicæ; *Brerevodus* & computantium facile vulgus 30 d. *Ufferius* denique vix 29 d. quo parcius nemo. Non pauci autem sicli veri & integri, tum dimidii sicli, siclorumque trientes ac quadrantes, adhuc servantur in Cimeliis Principum in argento &

in ære. Ipse aliquot vidi in Laudino & appendi, in Freciano & Asmoliano. Typos insuper complurimè dederunt propalam suo ab examine Sapientissimus Waltonus & Hottingerus *πρόλογος*.

35. Tetradrachma Insularum Græcanicarum, ut Thasia, Tenedia, Rhodia vetustiora, &c. Item Perinthia, Larissæa, Messanensia, & Carthaginensia, pondus habent ad examen nostrum aut $3\frac{1}{8}$ s. aut $3\frac{1}{4}$ s. aut 3 s. i. e. $12\frac{1}{2}$ aut 13. aut 12 p w. = granis monetariis & fere triticeis Angliæ 288. hordei 432. Quantuli sunt Sicli Hebraici, ut jam monuimus. Didrachmum itaque Thasium valet 18 d. drachma 9 d. argenti Anglicani, quod nunc commeat. Tenuit adeo Tridrachmum Thasium cum suo Hercule servatore iuste 9 p w. nobis examinantibus: aliud tredrachmum eorum 9 p w. & 10 gr. Tridrachmum Mithridatis Eupatoris fere 9 p w. anno Græco 223. exculum. Drachma Alcibiadis 3 p w.

36. Follis. *βαλάντιον*. *δύλακον*. *φύλλιον*. Saccus pecuniæ, *Vegetius*. Sacculus in *Glossis*. Summa pecuniæ Constantinopolitanis satis nota. 25 Milliarisia. *δωδμήρια* 250. five libræ 82½. *ἀργυροί* i. e. minæ argenti 12½. *Epiphanius*, & *Glossæ Veteres ad Jus Romanum*. Summa eadem, quæ priscis Sestertia. *Gronovius senior*, restitutor pecuniæ veteris ac novæ Romæ.

37. Argenti Talentum Siculum. 24 libræ Siculæ argenti. *Erym. M. Eustath.* Talentum Siculum vetus, seu Talentum Neapolitanum. 24 *τῆμμοι σικελιοί*. 36 oboli Attici, 6 drachmæ Atticæ. Talentum novum, five Talentum Syracusanum. 12 nummi Siculi, 3 drachmæ Atticæ: omnium Talentorum minimum. *Hæc Pollux: hæc Suidas & Varro*. Nisi quod Romanorum doctissimus iste præterea edat Talentum Rheginum argenti, non majus Quinario uno Romanorum.

38. Talentum Atticum auri, trium Aureorum seu Daricorum pondus: five quantum gravant sex drachmæ argenti Attici. Argenti vero Talentum Atticum, nil levius quam 60 minæ Atticæ. *Pollux*.

39. Uncia Romana. *Uncia* per se & sine epitheto. $\frac{1}{12}$ Libræ Romanæ. *Fannius*, *Marcellus*, MS 1. 8 Drachmæ. *Gal. Cleop. Diosc. Fannius*, *Marcellus*, *Prisc. Epiphanius*, MS 1. *Balbus*. 2 Stateres Attici. *ꝯ. Nic. Epiphanius*. 24 Scripuli, ἢ *ῥάμμοι*. 6 Sextulæ, ἢ *ἑξάμια*. *Fannius*, *Marcellus*, MS 1. *Prisc.* 9 Drachmæ Arabicæ. *Nicolaus & Saladinus*, & *Veneri* nonnulli. 8 Denarii Romani, seu $\frac{1}{12}$. Quasi Vespasianici prope; sic interpretabere. *Plerique Scriptores veteres*. $\frac{7}{12}$ denarii Romani. = $\frac{12}{30}$. *Plurimi inclarescente dudum in Urbe Galeno*. 7 Denarii Consulares = $\frac{12}{84}$. 7 *δραχμοί Ἰταλικοί*. *Celsus ante ceteros atate ac diligentia. Plinius*, *Largus*,

Galenus de medicis aliquot Romanis. Nobis equidem pensitantibus uncia Romana sustinet grana Anglica argenti 427 = 61 X 7 = $\frac{5124}{12}$ = hordeolis 640. Sed 70. *Gravio* rarissimæ eruditionis viro, grana monetaria 438 = $\frac{5246}{12}$ = 62½: X 7. Atque Clarissimo *Seldeno* hordea 576. Reperi tamen in Asmoliano & in Hixiano Uncias Romanas istis graviores.

40. Uncia aurificum Parisinorum. Dalerus imperii Germanici. Regalis Hispanicus. 9½ drachmæ Atticæ. Uncia Attica Budæi, Agricola, Grepfiique, virorum optimorum. Grana Anglica 423. *Capellus æstimat*.

41. Uncia Parisina, grana 472½. Gaditana 443½. Veneta 460½. Neapolitana 412½. Florentina seu Pisana 440½. Senensis 431½. Januensis 405½. Moderna Romæ 438. quales partes five grana monetaria Uncia Anglica habet 480. *Joannes Gravius, Cathedra Saviliana honos, multo experimento exegit*.

42. Uncia Anglica de Troy. 8 drachmæ. 8 X 3 = 24 Scripuli. 8 X 3 X 20 = 480 grana argenti tritice. $\frac{1}{12}$ libræ de Troy. 720 grana hordei Britannici. Nam Anglis Gallisque ante quatuor aut quinque secula Uncia vel Solidus argenti constabat 20 denariis seu penningis. *Vide Gromaticorum Appendix*.

43. Uncia Lugdunensis, grana Anglica de Troy 485. parvo sane discrimine. *Aliorum à Trutinis, epilogismo nostro*.

44. Uncia Nicolai. 540 grana hordei. Veneta, 480. Uncia communis Pharmacopolarum explicat grana 576. *Hæc Massarius*.

45. *Τετραστυτήριον*, si pondus respicias, auri uncia: mina argenti ex valore. Idem *Stater* Aristoteli, juxta pondus dupli stateris argentei. *Pollux & Suidas*.

46. Libra Attica. 75 Drachmæ Atticæ. ¾ minæ Atticæ. *Fannius*, *Prisc.* At libra Attica ex 12 unciis Atticis, five ex 24 tetradrachmis Atticis, cum MS *Vat.* h. e. ex drachmis Atticis 96 = 24 X 4 = 12 X 8. colligit uncias de Troy 13½. five argenti grana Anglica 6338.

47. Libra Anglica de Troy. 12 uncia. 12 X 20 = 240 p w. five penningi veteres, nimirum Edvardorum primo ante annos 400. ita constituite: qui sunt penningi novi ac decurrentes 720 = 240 X 3. 5760 = 240 X 25 grana tritici, quæ monetaria appellatur: five, me trutinante, grana hordei mediocris 8640 = 3 $\frac{5760}{2160}$. Pendet enim granum tritici gravioris, five granum monetarium, quasi selquigranum hordei nostri, five ut $\frac{36}{21}$ aut $\frac{12}{7}$ ex legibus Edvardi Davidisq; primorum inter Anglos Scotosque. Unciaq; de Troy (quantus & coronatus argenteus seu 5 Solidi Anglici) sustinet 480 grana argenti. 720 hordei. Vel more Pharmacopolarum, Libra de Troy,

12 Unciæ,

12 Unciæ, 96 = 12 X 8 drachmæ 3, scripuli 3, 288 = 96 X 3, grana monetaria rursus 5760 = 288 X 20. Libra denique Anglicana *Avoirdupois* $\frac{1}{12}$ Centenarii sive Hundredi. 16 Unciæ 16 X 8 = 128 drachmæ: quot sane drachmas contrahit mna Ægyptia. Scripuli 384 = 128 X 3. Penningus autem argentum frequens, seu Penny, *νένισμα* significat à pendendo: velut *peniz* Bohemorum, Danorumque *pending*. Vocabatur etiam denarius Anglicus seu Penningus sub Normannis Sterlingus, i. e. *argenteolus*, quod volo: Canon & mensura omnis nostræ monetæ. Argenti autem cusi libra una Anglica de Troy, sive 12 unciæ valent 60 s. uncia una argenti 5 s. senuuncia 2 s 6 d. & quinta pars unciæ 1 s. sive 12 penningos novos, qui singuli reddunt $\frac{1}{12}$ partem sexagesimam. Nam diobola *Cunobelini* Britanni necnon pennini *Ællestani*, *Edelradi*, *Offæ*, *Cnuti*, & *Edvardi Martyris*, pendent in trutina nostra grana monetaria sæpissime 24, aut 25 aut 23. Illi autem *Edvardi Confessoris*, *Gulielmi Victoris*, *Gulielmi Rufi*, *Henricorum primi & secundi*, *Edvardorumque primorum* pondus tenent granorum monetariorum 21 aut 22. Tantidem etiam denarii S. Petri iis temporibus valebant. Exinde vero immodice decreverant Penningi: adeo ut jam decurrentes $\frac{1}{10}$ unciæ de Troy pondere suo faciant, valore quanto veteres. Cæterum de nummis aureis Anglorum hæc obiter perstricta accipe. XX s. seu Guineus Caroli II. pendet 5 p w. & 10 gr. XX s. Caroli prioris 5 p w. & 16 gr. XX s. Jacobi primi 5 & 20. XXII s. ejusdem 6 p w. & 9 gr. Aureus Nobilis *Henr. 7.* obtinet 4 p w. & 9 gr. Aureus *Henr. 5.* 10 p w. & 2 gr. Calcarque Aureum *Edv. III.* 5 p w. Nummi denique Britannorum ex Electro cum equis suis aut aristis, inscriptisque aliquot CAMV aut CVNO, aut Arviragus aut Cassibelaunus, pondus ferunt 3 p w. & 13 gr. Aureos insuper Boadiceæ reperimus, alios 3 p w. & 13. alios 3 p w. & 21 gr. quosdam etiam 4 & 18 aut 4 p w. & 14 gr. & aureolum Pasutagi 22 gr. & alterum Boadiceæ conjugis 21 gr. Item nummos alios Britannorum ex electro 18 aut 19 granorum, quasi tot quadrantes drachmæ Atticæ. Numisma denique Caroli II. *Quatuor Maria vindico*, tam ære quam argento, anno Domini 1665. iusto pondere 4 p w. excusum.

48. Libra Attica Unguentariorum, libra mensuralis, sive Cotyla olei, *λίτρα μυρεψική*, habet uncias Romanas 10 seu drachmas Atticas 80 = 10 X 8. *Prisc. edita.* aut drachmas Atticas 75 = 10 X 7.5. *Pri c. MS.* Libra vero Alexandrina i. e. Sextarius olei, tenet

uncias Romanas 18. *MS Gr. in Vaticano.* Libra humida, ut oleorum, 15 unciæ. Sicca vero, ut macis, 12 unciæ. Uncia denique grana 540. *MS Hutton.* Libra autem Romana olei sive Hemina, capit 9 uncias Romanas. *MS J. & MS Gr. in Vaticano.* Hordea 5400. *Massarius & Seldenus.*

49. Libra Romana. *λίτρα ἰταλική*. Eximie Libra. Pondo. As, quod est *ἄσων, ὄσων*; sicut totum à *τόσων*. & ab *ἑλικός*, Solidus. Inter Arabes *كيلة*, Retla seu *ῥέταλα*, & sæpius *Rotulus*. Unde inversa vox Sicula *λίτρα*. v. *Poll. l. 4. c. 24.* 12 Unciæ Romanæ. 84 denarii Consulares = 12 X 7. *Corn. Celsus flos medicina Romana.* *Plinius, Largus, & Galenus ubi accuratior.* 96 = 12 X 8 denarii. (forte Vespasianici, vix alii.) Scripula 288 = 96 X 3. *Volusius Fannius, Priscianus, & Nic. MS J. Columella* etiam, & quandoque *Galenus*. At *λίτρα*, 12 unciæ. 258 = 86 X 3. scripuli. 1728 filiquæ 3456 *κόκκοι*. *MS Gr. in Vaticano.* Libra Attica, æqua Romanæ. *Capellus* centum alii. Æqua eadem Anglorum libræ, sive tribus libris Sterlingiis argenti. *Brerevodus* plurimique nostratium, qui res veteres cum recentibus facilius quidem comparant quam rectius. Nobis autem explorantibus Libra Romana continet uncias de Troy 10,673 fere, aut grana argentea Angliæ 5124. hordeola 7786. Gravio vero nostro grana monetaria 5256. five uncias de Troy 10,92. & *Seldeno* 6912 hordeola post *Massarium*. Libra Romana colligit denarios $7\frac{1}{2}$ X 12 = 90, quæ plurimorum nunc est sententia ac ulus, aut 84. = 7 X 12: aut 96 = 8 X 12, ut volunt alii. *Galenus salus sui sæculi.*

Libræ Romanæ partes, ex *Fann. Volus. Prisc.*

Uncia.	Semuncia.	Sextans.	Quadrans.	Triens.	Quincunx
Un. 1 = $\frac{1}{12}$.	12 = $\frac{1}{12}$.	2 = $\frac{1}{6}$.	3 = $\frac{1}{4}$.	4 = $\frac{1}{3}$.	5 = $\frac{1}{2}$.
Tricia, seu grana monetaria Angliæ.	427. 640.	854.	1281.	1708.	2135.

	Semissis, Scilibra.	Semis, Septunx.	Bes, des, deffis.	Dodrans.
Uncia.	6 = $\frac{1}{2}$.	7 = $\frac{1}{2}$.	8 = $12 = \frac{1}{2}$.	9 = $12 = \frac{1}{2}$.
Tricia.	2562.	2989.	3416.	3843.
	Dextrans, decunx.	Deunx.	As, Libra ipsa.	
	10 = $12 = \frac{1}{2}$.	11 = $12 = \frac{1}{2}$.	12.	
Tricia.	4278.	4697.	5124.	

Partes unciæ Romanæ.

Semuncia.	Duella, duæ Sextulæ.	Sicilicus.	Sextula.	Scripulus.
Un. 12 = $\frac{1}{12}$.	2 = $\frac{1}{6}$.	1 = $\frac{1}{4}$.	1 = $\frac{1}{6}$.	1 = $\frac{1}{24}$.
Tricia, seu grana argentea Angliæ.	2135.	1423.	107.	713.
				1724.

Libra Romana, quæ & Mina Italica, habet drachmas 96 = 8 X 12. i. e. denarios 72 = 7 X 12. *Priscianus*. Mna vero Attica (notissimum) spargit drachmas Atticas 100 = 96 + 4. Hinc *Libram* & *μνα* dispensant promiscue scriptores non mali, *Dionys. Halic. Plut. Plin. Gellius, Galenusque*. Libra Veneta, sive

$\frac{2}{3}$ Manæ

3 Marcæ seu Bessis aurei Venetorum, æquat Libram Romanam, continens grana tritici 576 X 12 = 6912. siliquas 1728 = 576 X 3. obolos 576. scripulos 288. drachmas 96. unciasque 12. *Porcius & Quatroccius* multo experimento. Libra communis Pharmacopolarum tenet grana hordei 6912. drachmas 96. aureos i. e. 72. uncias 12. Libra Nicolai, drachmas 108. grana hordei 6480. Veneta, 5760 hordeola, drachmas 96. Attica, drachmas quidem 96, hordea 5400, unciasque libræ communis 12. Ita *Massarius*.

50. Mina Attica. $\mu\alpha\iota\alpha\ \alpha\tau\tau\iota\kappa\alpha$. mina simpliciter. 100 Drachmæ Atticæ, $\frac{1}{2}$ Talenti Attici. *Fannius*, *Plinius*, *Asclepiades*, *Philoxenus*, *Xenophon*, *Plut.* *Suidas* è *Diodoro*, *Pollux* ab *Eupoli*, *Phorius*, *Eustathius*. 87 Denarii. = 29 X 3. aut 84 denarii = 28 X 3. *Plin.* l. 12. Utrobi que tanquam $\frac{3}{4}$ Libræ Romanæ. Sicut *Celsus* statuit. 100 Denarii. *Plinius* animo minus constanti: *Largus*, *Epiphanius* MS. Putant forte isti denarios posteriorum Consulium; ego tot priorum malo. $\frac{3}{4}$ libræ Romanæ, 16 uncia Italica, quæ sunt 20 uncia Græcæ. *Damocrates* apud *Gal.* MS Gr. in Vat. *Abraamus* in *Silte gibborim*. 300 scripula, $\eta\tau\omicron\iota\ \chi\alpha\mu\mu\alpha\tau\alpha$. 600 oboli. 900 lupini seu $\delta\epsilon\rho\mu\omicron\iota$. 1800 Cera tia. 9600 $\eta\mu\chi\delta\eta\kappa\alpha$. 100 X 6 X 8 = 4800 $\chi\delta\eta\kappa\omicron\iota$ seu areola. *Cleop.* & *Nic.* MS Gr. è *Roanis*. 12,5 Unciæ. *Cleop.* & *Nic.* & *Arabes*. 6000 = 100 X 6 X 10. Chalci *Plinius*, quot drachmas explicat Talentum Atticum. Verum 6000 $\alpha\iota\sigma\tau\alpha\iota\epsilon\iota\alpha$. *Epiphanius* MS. Mina autem Attica argenti, i. e. centum drachmæ Atticæ, valent 68 $\frac{1}{2}$ solidos, five tot Sillingos Anglorum: quantum unus Stater Atticus auri, pondere adeo drachmali. *Pollux* hoc indicat.

51. Mina Talmudica. מנה Mane Rabinorum. 100 drachmæ. *Patres Pea* c. 8. $\alpha\tau\tau\iota\kappa\alpha\ \delta\iota\delta\omicron\upsilon\sigma\omicron\tau\iota$. Eadem fuit *Fl. Josephi* sententia. 100 denarii, דנרין . i. e. argentei Italici. Idem *Isti*. *Sebiit*. c. 6. 100 zuza five argentei Romani. *Farchius*. 600 oboli מערין , 9600 = 600 X 16 grana hordei, (quot $\eta\mu\chi\delta\eta\kappa\alpha$ reperi as in mina Attica) 2 peresa פרסא . *Maimonides*, *Bartenorius*, *Godolias*, *Festus* seu *Ritba*. Valet Mina Talmudica argenti Julios Romanos 125. *Godolias*.

52. Mina Babylonica. $\frac{1}{2}$ minæ Atticæ. 116 $\frac{1}{2}$ drachmæ Atticæ. *Pollux*. Hoc est, uncia Italica 15,16.

53. Mina Ægyptia, quæ & Antiochena *Arabum medicis*. drachmæ 128. uncia 16 = 128. $\frac{1}{2}$ libræ. *Cleop.* *Diofc.* & *Nic.* MS J. *Abensina*, *Serapio*, *Chedrus Alida*.

54. Mina Ptolemaica, quæ Italica *Diofc.* & medica Græcorum. *Quatrocc.* 18 uncia. 144 drachmæ. 432 scripula. 864 oboli. 1296 lupini. 2592 ceratia. 6912 $\chi\delta\eta\kappa\omicron\iota$. *Cleop.* *Diofc.*

& *Nic.* MS Vat. MS Bal.

55. Mina Alexandrina, quam & Italicam nuncupant. *Egin.* & *Nic.* *Abensina*, *Serapio*, MSS Gr. in Vat. & MS Bal. Romanorum Medica. *Quatroccius*. 40 semuncia seu Cestæ Arabum. *Massarius*. 160 drachmæ Atticæ. $\frac{1}{2}$ Libræ. 20 Unciæ. *Diofc.* *Josephus*, *Gal.* *Epiphan.* MS Bal. *Abensina* & *Chedrus Arabes*.

56. Mina Æginæa. 166 $\frac{1}{2}$ drachmæ Atticæ. $\frac{1}{2}$ Mina Attica. *Pollux*.

57. Mina Hebraica, civilis quam sacra. מנה Mane SS Prophetarum. $\mu\alpha\iota\alpha$ *Epiphania*. è $\alpha\pi\rho\rho\epsilon\tau\omicron\varsigma$ & $\tau\epsilon\lambda\epsilon\iota\omicron\varsigma$ tale pondus, & $\mu\alpha\iota\alpha$, & $\mu\alpha\iota\alpha$ Hebræorum, $\delta\gamma\kappa\omega\tau\iota\ \kappa$. MS Gr. in Vaticano. $\frac{2}{3}$ Libræ. 240 drachmæ Atticæ. $\frac{240}{3} = 80$ Sicli seu stateres Hebraici. *Josephus* l. 14. c. 13. *S. Hieron.* ad *Ezech.* c. 45. Habet ergo mina Hebraica argenti, pondus 3. librarum de Troy, pretium 9 librarum Sterlingiorum seu 180 solidorum Anglicorum.

58. Talentum Syracusanum, quantum denarii 3000. *Festus*.

59. Talentum Rhodium, 4480 denariorum. *Festus*.

60. Talentum Syrorum, 4500 drachmæ Atticæ. *Pollux* MS.

61. Talentum Atticum. Proprie $\tau\alpha\lambda\alpha\upsilon\tau\omicron\upsilon$ in scriptis Græcis Latinisque. Quinvero idem appellant historici & Poetæ Romani, (*Livium* dico *Plautum*, *Terentium*, *Virgilium*.) Talentum Magnum, contra parva Talenta Sicilia; contraque Homerica. *Liquet hoc ex Curcul.* & *Most.* *Plauti* aliisque scenis Græcis. 60 $\mu\alpha\iota\alpha$ seu minæ Atticæ. 60 X 100 = 6000 drachmæ Atticæ. *Livius*, *Fannius*, *Pollux*, *Athenaus*, è *Diodoro Suidas*, *Eustathius*, *Erym.* M. & MS J. *Dardanus* apud *Prisc.* & *Ulpianus*. $\frac{6000}{4} = 1500$ Tetradrachma Attica. $\frac{6000}{8} = 750$ Unciæ. $\frac{750}{12} = 62,5$ libræ: quot ferme libras aquæ recipit vas cubicum ex pede Attico Anglicove. 6000 denarii. *Livius* è *Polybio*, à *Livio Priscianus*. *Festus*, *Gellius*, *Varro* apud *Plinium*. *Judaorum Deuterota* *Sebiit* c. 1. & *O. Bartenorius*. *Q. Curtius* ad *Diodorum* compositus. 6000 X 4 = 24000 nummorum Sestertiorum. *Cicero*, *Livius*. Sive 24 Sestertia argenti pondo. *Seneca*, *Gellius*, *Priscianus*. Ante Solonem Talentum Athenis æstimabatur minis 80. drachmis tamen quot post illum, nimirum 6000 = 80 X 75. *Plut.* Talentum Atheniense parvum minæ 60. magnum minæ 83 & uncia 4. seu plusquam drachmæ 8000. *Priscianus* *Serviusque Grammatici* quasi à *Livio* & *Comici*, sed temere ambo. Parique fiducia ait *P. Sabinus* *Plinium* ponere Talentum Ægyptium librarum 80. Romanum 70. Atheniense 60. & Talentum Magnum librarum 83. Cæterum Talentum Atticum argenti, five Stateres 1500. five drachmæ Atticæ argenti 6000. valent Da-

ricos 300 = $\frac{6000}{10} \times 2$. & in argento nostro tenent 206½ libras Sterlingias. Et Talentum Macedonicum auri *Eust.* aut Talentum Atticum *Polluci*, pondere quidem sex drachmarum argenti, testibus *Poll. On. & Lexico Iliadi*; i. e. tres aurei Attici pollent 41½ solidos seu Sillingos Anglicos, in præstantia decupla auri. Talentorum autem Atticorum ex auro decies millena millia secum uno rogo conflavit turpis & vilissima rerum Sardanapalus, quo damnosior videretur perire.

62. Talentum Euboicum. 7000 denarii. 4500 Cistophori Asiæ. *Festus correctus*. i. e. pondo 72½. Et Talentum Romanum 7000 denarii, libræ Romanæ $\frac{1000}{8 \times 12} = 72\frac{1}{2}$. *MS l.* Talentum medium libræ 72. *MS Trin.* Talentum Romanum, libræ 72. *Isidorus, Beda.* At libræ 70. *Servius non semel. Quasi ex Plauto omnes.*

63. Talentum Babylonium. 72 minæ Atticæ. *Alianus*. 70 minæ Euboicæ. *Herodotus*: qui aureum reditum magni Hytaspidæ quotannis talentis Euboicis æstimatum refert, argenteum vero talentis Babyloniis. Sed 70 minæ Atticæ, ac 7000 drachmæ Atticæ. *Pollux*. Quinimo Talentum Romanum esse LXXII librarum ostendit *Plutarchus*; cui Talenta duo faciunt libras CXLIII. *Rabanus*.

64. Talentum Ægyptium. 7500 drachmæ Atticæ. *Pollux MS.* Talentum Æginæum, 7500 = $\frac{5 \times 6000}{4}$ drachmæ Atticæ. *Poll.* 80 Pondo, Talentum Ægyptium. *Varro apud Plini-*

um, & MS l. 62 λίτρα, quarum singula 16 uncias tulit, aut darcemonas i. e. δίδραχμα 256. *Maimonides*.

65. Centenarium, *καταπαιον*. Centipondium. قنطار *Cinsar*. 100 Libræ seu Rotuli. *Arabes & Judæi*.

66. Talentum Æginæum, & quasi *εμπορικόν*. 100 minæ Atticæ. 100 X 100 = 10000 drachmæ Atticæ. *Pollux*. Tanti etiam facit *Gellius* Talentum Corinthium de pretio Laidis: alii minoris.

67. Talentum Alexandrinum. 125 libræ Romanæ. *D. Halic.* 12000 denarii. *Festus*. 120 pondo. *Vitruvius collatus cum Athenæo Mechanico & Diodoro Historico*. 12000 drachmæ Atticæ. *Varro de L. L.*

68. Talentum Hebraicum. *Ciccar.* ככר. *Chaldæis* ככר. λίτρας inde *Josephus*. 3000 Sicli. *Moses ipse Ex. c. 38.* 100 minæ Atticæ. *Josephus*. 60 minæ Hebraicæ. *Esth. c. 3. 9. in Targumo*. 125 libræ Atticæ, 1500 uncia, 3000 stateres. *Epiphanius*, & abs illo *Hesych.* & *MS Gr. in Vaticano*. Valet itaque argenti Talentum Hebraicum, libras Sterlingias 343½ = 100 X 68½ solidos Anglicos. Talentum vero Hebraicum auri, 4125 libras Sterlingias = 343½ X 12. Ad abacum *Fl. Josephi*. Verum ex modo *Mosis Legumlatoris*, 450 libras Sterlingias aut 3 X 3000 solidos Anglicos pollebat Talentum Hebraicum argenti; Aureumque contra libras Sterlingias 5400.

Ταλαντῶν τε πᾶντα Θεῶ
δοῦναι.

MENSURÆ DISTANTIARUM.

1. **D**igitus transversus. δακτύλος, μέτρον μικρότατον, *Hero & MS. Trin.* אַצבע *Esbāa*, Jer. c. 52. 21. $\frac{1}{50}$ staturæ humanæ, præsertim Index latus. Idem *μυδάς*. *MS. Vatic.* $\frac{3}{4}$ Unciæ. $\frac{1}{16}$ Pedis suo genere, *Plinius & Frontinus, Columella, Vitruvius, Hero.* Tzetzium alter. $\frac{3}{4}$ Palmi $\frac{1}{2}$ δαχμῶν ἢ τοὶ παλαιστῆς, *Vitruvius, Frontinus, Hero, Calcosendius Arabis.* $\frac{1}{24}$ Cubiti sui, $\frac{1}{12}$ Spithamæ sive Dodrantis, *Hero, Frontinus.* Digitus أسبع, quantum spatium faciunt sex hordeola, شعرات Arab. & Persis جو. $\frac{1}{24}$ Cubiti ذراع veteris, $\frac{1}{32}$ Cubiti novi. Nobilissimus Abulphedus, *Phimius, Masudius, Calcosendius, Alis Cuxius, Geometra Goliannus, & MS. Bibl. Palatina.* $36 = 6 \times 6$ Setæ latæ equi camelive, شعرات البردون. *Alis Cuxius, Geometra Goliannus.*

2. Uncia. Pollex transversus. δακτύλος μέγας *Diosc. p. 279.* idemque *Plinio l. 25. c. 13.* latitudo Pollicaris. $\frac{1}{12}$ Hominis erecti. $\frac{1}{12}$ Pedis cujusque. $\frac{1}{3}$ Palmi. $\frac{1}{3}$ Spithamæ, aut sextantis Cubiti, aut dodrantis Pedis, *Frontinus.* $\frac{1}{3}$ digiti, præcipue Indicis. *Frontinus, Plinius.* $\frac{1}{18}$ Cubiti. 3 Hordeola $\frac{1}{2}$ μῆκος. *MS. Hatton.* Simpliciter Digitus sive *Esbāa* אַצבע, $\frac{1}{3}$ palmi טפח, & $\frac{1}{18}$ cubiti Hebraici אמה, passim in *Misna Gemarisque Judæorum*, pro ἀντίχειρ, כוהן, גורל, & אהל, *Maimonides, Bartenorius, Tanchumus, Godolias.*

3. Palmus. $\frac{1}{2}$ παλαιστή & ὁ παλαιστής, atque διάστημα, τετραδακτύλιον *Pollux & Eustathius.* δαχμῶν, δακτυλοδόχον, *Pollux & Hero,* & ante ipsos *χ.* *Aristophanis.* παλαιστή, δῶρον, *Nicander & χ. ejus.* *Didymus, Vitruvius, Hero, Plinius Dioscoridi adpositus & secus; Proclus, Pollux, Didymus, Eustathius.* Palæste autem dicitur tetra dactylon extensum; doron vero & dochme, idem conclusum, qui est pugnus. טפח δόπαχ ac δόπαχ, *Ezech. c. 40. 5. & 1 Reg. c. 7. & passim Codice sacro.* Toties παλαιστή Interpret. lxx. & *Palmus S. Hieronymo.* פושכא, פושכא, פושכא, *Oncela, Jonathani, Chaldaei aliis, Syrisque.* Arabi Waltoniano فتر haud juste. Item δόπαχ, παλαιστή. *Fl. Josephus de Columbethra Salomonica, & prius de mensula aurea Aedus Moisaica.* قبضة Cabda sive Pugnus Arabibus. $\frac{1}{4}$ Pedis sui. 3 Unciæ aut pollices. *Vitruvius l. 3. Frontinus, MS. Hatton. Hero, & MS. Gr. Pembr. & Hieron. ad 1 Reg. c. 7. 26. & MS. Vat.* $\frac{1}{4}$ Cubiti sui. *Frontinus, S. Hieron. ad Ezech. c. 40. 5. Calcosendius, Agrimenfor Goliannus.* Inde ἐκτεμνέον παλαιστή. *Hesychius.* ὀπαχ, 3 uncia, *S. Hieron. 1 Reg. c. 7. 26.*

4. Digiti humanæ manus simul juncti, συσταθέντες οἱ δ'. δακτύλοι. *Pollux, Didymus, Hero, MS. Gr. Vat. MS. Trin. Tzetz. & inter Arabas Calcosendius & Gromaticus Goliannus: & Plinius additus Dioscoridi.* הטפח ר אצבעות רבוקות *D. Cimchius.* Pariter *S. Hieron. Ex. c. 25. 25.* δόπαχ, 4 digiti. $\frac{1}{24}$ Altitudinis humanæ. *Angli Manus, & manus lata vocatur.* ארבע אצבע, τετραδακτύλιον, *Jeremias nobilis vates collatus cum auctore τ βασιλέων, & Godolias Chronologus.* Palmus constriktus, טפח עצוב & טפח מצומצם. $\frac{1}{2}$ Cubiti אמה. *Maimonides & Bartenorius ad Erubin initio.*

4. Spithama. αμδαμῶν, τὸ ἀπὸ τοῦ μεγάλου δακτύλου ὅτι τὸ μικρόν διάστημα ἐκτείν. *Pollux, Hes. Proclus.* מרח הוורת אצבעות היר מפוררה. *Zereta*, spatium longissima digitorum, sive extrema pollicis & auricularis, *R. Nathan lux Talmudi, D. Cimchius, eorumque sectatores.* Planta, Palmus extensus, & Palmus major, *MS. Hatton.* $\frac{1}{2}$ corporis humani. & sine addito Palmus. *Biblia Latina, Judæi Italici, & οἱ χυδαῖοι ἢ συγγραφεῖς.* זרעא i. e. *Zereta in Divino, αμδαμῶν Interpret. lxx. & Josepho ad Ex. c. 28. 17. & 1 Sam. c. 17. 4. Oncela & Jonathani* ζῆρτα & ζέρτα. شبر Arabi, & *Judeo Tusio βίλισκος* βλίσκος. Dodrans Pedis sui, Cubitive dimidium, *Frontinus. Item Plinius & Diosc. de caule Hormini deque aliis herbis invicem comparati.* 3 Palmi ἢ τοὶ γ'. παλαιστῆς. 9 Unciæ seu Pollices. 12 Digiti seu δακτύλοι. *Frontinus, Hero, Diosc. p. 237. collatus ad Plin. l. 25. c. 4. de caule Paonia, Proclus ad Hesiodi Opera, & ibi Tzetzes. Item Fragmenta Rulæa.* Zereth, dimidium cubiti, *Fl. Josephus tertio Orig. de Arca Dei abs Ex. c. 37. Sal. Jarchius ad Jud. c. 4. 3 Palmi* טפח *D. Cimchius disertim ἐκ τετραδακτύλιου.* 6 Sita, סִיטָן, *Misna Sabbat c. 13. 4. & Maimonides Commentator.* Spithama, digito major quam Orthodoron, & digitis duobus excedens Lichada. *Constat ex Heroe.*

5. Διχάς, extensio Pollicis Indicisque, *Pollux.* $\frac{1}{5}$ Staturæ nostræ, 10 Digiti, *Hero.* Didactylo minor quam Spithama. Arab. فتر

6. Ὀρθόδωρον, ἀπὸ ὁρτῆς ἑως ἀκρῆς δακτύλου ἢ παύσας χεῖρ. *Pollux & Hes.* Idem nonnulli αμδαμῶν vocant. *Hes. crasso modo.* Continet autem Orthodoron digitos 11. *Hero.* Digito superant Lichada.

7. Πυγυῖα, Digiti 18. *Hero.* Spatium à cubito ad extremum metacarpion *Pollux, Hes.*

8. Πυγών, μέτρον πυγύσιον. *χ. Homer.* Romanis Palmipes, seu Pes plus Palmo, i. e. Palmi 5.

Palmi 5. Digiti 20. *Pollio l. 10. artis sue, & Hero.* Mensura à cubito ad nodos medios digitorum tendens. *Didymum id. x. & Pollucem, & Hes. ita interpretor.*

9. Pes. $\pi\upsilon\varsigma$, in genere. $\frac{1}{2}$ staturæ humanæ, *Vitruv.* Pes porrectus, *Gromatici.* 12 Unciæ, aut Pollices transversi 12. 16 Digiti lati. 4 Palmi. $\frac{1}{2}$ Spithamæ, five dodrantis. *Frontinus, MS Gr. Bodl. & Vatic. περσπάλαιον Diofsc. περσπάλαιον Vitruv.* $\frac{1}{2}$ Orgyæ, *Hero, & MSS Gr. Vat. & Bodl.* $\frac{1}{2}$ Passus, proprie dicti seu Geometrici, qui & $\pi\epsilon\upsilon\tau\acute{\alpha}\pi\upsilon\varsigma$. *Columella.* Doctoribus equidem Misnæ *Seraim* $\square\psi\prime\prime$, $\frac{2}{3}$ Cubiti five Ammæ *Erubin c. 2. 5. Maimonide adnotante.* Pes, mensura frequentissima Latinorum, vel quos domuere Latini. Nam Hebræi, Chaldæi, Persæ, Arabes, Ægyptii, & reliquis quasi orbis saltem brachio suo ejusque partibus sunt usi, quod urbanus equi-

dem factum & facilius & accuratius, ad reliqua intervalla comprobanda. Aequantur autem inter se, pes Anglicus, pes Atticus five Græcus, pes Sinensis, pes Castellanus Hispanorum, pes Olisiponensis, pesque Gallorum Lugdunensis, imo proxime pes Vespasiani-
cu. B. Riccioli; adeoque $\frac{1}{2}$ Virgæ ferreæ in Curia Londinensi, $\frac{1}{2}$ Virgæ Castellanae & Olisiponensis, $\frac{2}{3}$ Chæ seu cubiti Sinensis, $\frac{2}{3}$ Semi-
virgæ aut Cubiti Anglici, $\frac{1}{12}$ Cheam aut Perticæ Sinensis, $\frac{1}{16}$ Perticæ Anglicæ, $\frac{1}{2}$ seu $\frac{4}{12}$ Ulnæ Anglicæ, aut pariter $\frac{4}{12}$ Ulnæ Lugdunensis inter Gallos. Hordeola lata 87, 2. *Cura nostra.* Ex pede igitur Anglico Græcoque, ut decet, pedes & mensuras alias aliorum brevi tabula æstimabimus, freti multum experimentis Jo. Grævii viri probi & docti.

Tabula I.

	Pedis Angl. partibus millesimis, & Unciis.	Item pedis Romani millesimis & Unciis.	Item pedis Paris. partibus 1440. & millesimis.	Vis è pede solido capit aque fontanae libras Anglicas de Troy.
1. Pes Anglorum, Græcorum, & Hebræorum; idemque pes communior Babylo-niorum. Hordea lata 87, 2. longa 36.	1000 12,00	1031 12,372	1350,0084 938,0086	76.
2. Pes Græcus Plinii	1010 $\frac{1}{12}$ 12,125	1041,67 12,5	1357,5 942,361	78,32
3. Pes Romanus Plinii	960 11,52	989,76 11,877	1296 900	67,24
4. Pes antiquus Romanorum, qui & Capi-tolinus <i>L. Pato</i> curante, <i>R. Fabreto</i> nobis-que adprobantibus.	970 11,64	1000 12,00	1309,5 909,86	69,37
5. Pes recentium Architectorum Romæ, five $\frac{4}{3}$ palmi aut $\frac{2}{15}$ Cannæ eorundem.	976 11,714	1006 12,0732	1318 915,284	70,657
6. Pes mercatorum textorumque Urbis, aut $\frac{1}{4}$ Brachii Romani	927 11,124	950,41 11,305	1251,45 869,526	60,53
7. Pes Cossutianus, Romanus idem <i>Grævii</i> Astronomi, pesque Hafnienfis & Bremenfis	967 11,604	1006,185 12,075	1305,458 907,0543	68,72
8. Pes T. Statilii menforis priscae Romæ	972 11,674	1002 $\frac{1}{8}$ 12,0314	1312,2 911,736	69,8
9. Pes Romanus Villalpandi, è Congio Ve-spasiani Imp. comparatus	986 11,832	1016,6 12,199	1331,1 934,868	72,85
10. Pes Rhinlandicus five Leidenfis, pes ve-tus Romanorum <i>Jof. Scaligero</i> & <i>W. Snel-lio</i> . Lata hordea 90. Idem pes Judaicus aut $\frac{2}{3}$ cubiti Hebraici <i>R. Godolia</i>	1033 12,396	1066 12,792	1391 966	83,77
11. Pes Catholicus <i>Iona Mori</i> viri illustis, $\frac{1}{3}$ virgæ pendulæ sexagies vibrantis parte quavis sexagesima unius horæ. Idem $\frac{4}{3}$ palmi Genuensis	1089 13,068	1122,68 13,472	1471,0694 1021,576	98,15256
12. Pes Parisinus <i>Grævii</i> nostri	1068 12,816	1101 13,212	1441,763 1001,2243	92,58
13. Pes Parisinus <i>Auzotii</i> , <i>Picardi</i> & <i>Butter-feldii</i> , è Curia. Idemque $\frac{1}{3}$ Arisi aut Ulnæ Persarum	1066 12,79	1099 13,188	1440 1000	92,063
14. Babyloniorum pes major, five Bessis Cu-biti Regii	1125 13,5	1160 13,9185		108,211
				Pes

	Pedis Angl. par- tibus millesimis, & Unciis.	Item pedis Ro- mani millesimis & Unciis.	Item pedis Parisi- ensibus 1440. & millesimis.	Valeat pedes totius capit aqua fons- nae libris Angli- cis de Troy.
15. Pes Arabicus, $\frac{2}{3}$ cubiti Arabici, 96 hor- dea lata	1100,9179 13,212 1162	1135 13,621 1198	1486 1032,738 1625,8	101,4 119,24
16. Pes Venetus <i>Jo Gravii</i>	13,944 1140	14,066 1175,27	1129 1540	112,59
17. Pes Venetus <i>Auzotii</i>	13,683 1204	14,1032 1241,25	1069,44 1686	123,64
18. Pes Bononienfis <i>Auzotii & Picardi</i>	14,448	14,9	1170,9	
19. Pes Bononienfis <i>Riccioli</i> , hordea 80 crebro experimento	1266 $\frac{2}{3}$ 15,2	1305,155 15,662	154,21	
20. Brachium Florentinum <i>Gravii & Auzotii</i>	1913 22,956	1972,165 23,665	1580,5 1097,3	
21. Brachium Florentinum <i>Riccioli</i>	1930 23,16	1979,38 23,753		
22. Brachium Neapoleos Italicae	2100 25,2	2164,95 25,98		
23. Ulna Antverpiana	2283 27,396	2353,6 28,243		
24. Ulna Amstelodami	2269 27,23	2339,175 28,07		
25. Cubitus aut Deraga Cahiræ in Ægypto	1824 21,888	1180,41 21,565		
26. Sagitta major Constantinopoleos	2200 26,4	2268,04 27,2165		

Præterea ratione pedis Parisini in particu-
las, ut diximus, 1440 distributi, hæc sedulo
definita nobiscum impertiit vir sapiens & ami-
cus Hadr. Auzotius. Pes Bruxellanus 1219.
Amstelodamensis 1258. Hafnienfis 1402.
Holmenfis Suecorum 1316. Mediolanensis
inter Italos 1760. & Patavinus 1582. Item
Palmus Architectorum Romæ 988 $\frac{1}{2}$. Neapo-
litanus 1161. Melitenfis 1159. Massiliensis,
Avenionensis, & Genuensis 1100. Brachium
denique Ravennatum 2570. Senense 2666.
Mantuanum 2076. & Mutinense 2863.

Æquantur autem nobis isthæc tam ex usu
quam lege statuta. Pes Anglicus $3 \times 12 = 36$
hordea in longum. 12 Unciæ aut Pollices.
 $\frac{12}{3} = 4$ Palmi. $\frac{1}{3}$ Spithamæ. $\frac{2}{3}$ Cubiti. $\frac{1}{3}$ Virgæ
ferreæ in Curia Londinensi. $\frac{1}{4}$ Ulnæ. $\frac{1}{5}$ Pas-
sus Geometrici aut Agrimenforii. $\frac{1}{5}$ *Fathom*i
five *hexapeda*. $\frac{1}{160}$, Perticæ aut *Poli* Gromatici.
 $\frac{660}{660}$ Stadii aut *Furlongi*. & $\frac{1}{5280}$ Milliaris Angli-
ci. necnon $\frac{1}{15840}$ Leucæ maritimæ Anglorum.
Cæterum extat adhuc Athenis Andronici
Cyrrehestæ collaudatum Vitruvio opus, turris
ventorum $\delta\kappa\tau\alpha\gamma\omega\nu\theta$ quovis latere $\delta\kappa\tau\alpha\pi\acute{\iota}\chi\epsilon\iota$,
aut XII pedum Anglicorum Græcorumve;
Gallicorum vero ferme 11 $\frac{1}{2}$, probante viro
probo *J. Sponio*. Eodem equidem modulo Min-
ervæ Templum, quod hodieq; urbi suæ mi-
nus felici imminet, longum comperietis Via-
tores, absque Trajani porticu, cubita Græca
aut sesquipedes Anglicos 112, latum 48.
Pariter Templum Thesei sub Athenis intra
porticum longum cubita 48, latum 17. To-

tam denique diametrum Theatri Bacchici
ibidem protendere cubita Græca 173, aut
pedes Anglicos 159,5. Parisinosve 243 $\frac{2}{3}$ *Sponio*.
Recte enim illam æstimavit clariss. *Sponius*.

10. Pes vetus Romanorum $\frac{1}{2}$ Passus, $\frac{1}{500}$
Milliaris Romani five Italici. *Columella*, *Pli-
nius*. Hujus dodrantem five palmum, simul-
que Cannam *δενδρ. δαυρον* Architectorum anti-
quæ Urbis, tabulæ marmoreæ inscripsit
L. Pætus in Capitolio. Illum enim verum
fuisse veteremque modulum pedis Romani,
ex suburbanis ruinis erutisque aliquot pedi-
bus ferreis nuper comprobavit vir illustris
Raphael Fabretus: cui maxime ego assen-
tior, tribus duntaxat millesimis pedis exce-
dens mensuram Grævianam. Semet tamen
defendit diligentissimus Grævius monumen-
to Cossutii, Architecti Romæ Athenisque
Pollione iudice laudatissimi: modulis Capi-
tolinis ipsius Pæti: & præ cæteris pavimento
marmoreo Panthei, operum Romanorum
exquisiteffimi; præter veteres pedes æreos
F. Ursini & aliorum civium celebrium, nec-
non Leonardi de portis J. C. Vincentini.
Aio similiter portam magnam Panthei in ur-
be Roma latam viginti pedes Romanos.
Quinimo maxime fuisse probant, quem vo-
lumus verum & antiquum pedem Romano-
rum, tot circa Urbem ductus aquarum Mar-
ciæ, Tepulæ, Juliæ, Claudie &c. modulis
Frontinianis & Fabretinis ad amussim conve-
nientibus. Idem confirmant Cryptopor-
ticus

(f)

ticus Alexandri & Mammæ parentis 80 pedes longa; Pyramis quadrata & elegans nimis alia Urbis dominæ monumenta, quæ jam in C. Cestii epulonis super humilem suam basilicam lata pedes Romanos 98. Idem centum hoc summario describere nolo vel dimetiri.

Tabula II.

Pedes & partes pedis.	Digitus.	Pollex, Uncia.	Palmus.	Semipes.	Spithama, Dodrans.	Pes.	Cubitus, Selquipes.	Passus, Quinquipes.
Uncia.	$\frac{1}{2} = .0625$	$\frac{1}{4} = .0833$	$\frac{1}{3} = .25$	$\frac{1}{2} = .5$	$\frac{3}{4} = .75$	1	$\frac{2}{3} = 1,5$	5
	.75	1	3	6	9	12	18	60

Pedes Unciæque Græcorum aut Anglorum faciunt Romanos

<i>Nobis</i>	Ped. .064437	.085915	.25775	.5155	.77325	1,031	1,5465	5,155
	Unc. .77425	1,031	3,093	6,186	9,279	12,372	18,558	61,86
<i>Plinio & Straboni.</i>	Ped. .065104	.086805	.260416	.52089	.78125	1,041666	1,5625	5,2083
	Unc. .78125	1,04166	3,125	6,25	9,375	12,5	18,75	62,5

	Orgyia, Hexapeda, 1,2 Passus.	Decempeda, 6,666 Cubiti, 2 Passus	Plethrum, Centumpeda, 66,66 Cubiti, 20 Passus.	Stadium, 120 Passus, 400 Cubiti.	Millepedes, 200 Passus, 666,666 Cubiti.	Oktastadium, 960 Passus, 3200 Cubiti.	Millepassus, 3334 Cubiti.	Parasangæ, 12000 Cubiti, 3600 Passus, 30 Stadia.
Pedes.	6	10	100	600	1000	4800	5000	18000
Unciæ.	72	120	1200	7200	12000	57600	60000	216000

Pedes Unciæque Græcorum aut Anglorum faciunt Romanos.

<i>Nobis</i>	Ped. 6,186	10,31	103,1	618,6	1031	4948,633	5155	18558
	Unc. 74,232	123,72	1237,2	7423,2	12372	59385,6	61860	222696
	Et Passus 1,2372	2062	20,62	123,72	206,2	989,76	1031	3711,6
<i>Plinio & Straboni.</i>	Ped. 6,25	10,41666	104,1666	625	1041,666	5000	5208,3	18750
	Unc. 75	125	1250	7500	12500	60000	62500	225000
	Et Passus 1,25	2,0833	20,833	125	208,3	1000	1041,6	3750.

Pedes & Unciæ Romanæ continent Pedes ac Unciæ Græcorum vel Anglorum.

	Digitus.	Uncia.	Palmus.	Semipes.	Spithama.	Pes.	Cubitus.	Passus.
<i>Nobis.</i>	Pedes .060625	.080833	.2425	.485	.7275	.97	1,455	4,85
	Unciæ .7275	.97	2,91	5,82	8,73	11,64	17,46	28,2
<i>Plinio.</i>	Pedes .060625	.080833	.24	.48	.72	.96	1,44	4,8
	Unciæ .7275	.97	2,866	5,76	8,604	11,52	17,28	27,6

Pedes & Unciæ Romanæ continent Pedes ac Unciæ Græcorum vel Anglorum.

	Orgyia.	Decempeda.	Centump.	Stadium, 120 Passus.	Pedes mille, 200 Passus.	Oktastad, 960 Passus.	Millepassus.	Parasangæ, 3600 Passus.
<i>Nobis</i>	Pedes 5,82	9,7	97	582	970	4656	4850	17460
	Unciæ 69,84	116,4	1164	6984	11640	55872	58200	209520
<i>Nobis Passus intermedios Græcorum aut Anglorum.</i>	1,164	1,94	19,4	116,4	194	931,2	970	3600.
<i>Plinio.</i>	Pedes 5,76	9,6	96	576	960	4608	4800	17280
	Unciæ 69,12	115,2	1152	6912	11520	55296	57600	207360
<i>Plinio Passus, seu intermedios Græc. & Angl.</i>	1,152	1,92	19,2	115,2	192	921,6	960	3456

II. Cubitus,

11. Cubitus, πῦχος, אמה אַמָּה, & Chal-
daeis אַמָּה אַמָּה, אַמָּה Arabibus,
Persisque ارش ارس, ἑρῶν πῦχος, Hippocra-
tes. Mensura antiquissima. $\frac{1}{4}$ Hominis stan-
tis, Vitruvius. Quantum à flexu brachii per-
git ad finem medii digiti. ἀπὸ ἀντεράνου πρὸς τὸ
πρὸς μέσην δακτύλου ἀκρον τὸ διάστημα, πῦχος. εἰδὲν
συγκρίψαντες τὰς δακτύλους, ἀπ' ἀγκῶνος ἐπ' αὐτὰς πυ-
γῶν τὸ μέτρον. εἰ δὲ συλλεείστας, πυγμῷ. Poll. Pariter
Grammatici Arabum, الزراع من المرفع الي المراف الاصابع
البي. πῦχος, ἀλῆρα. Julius
idem, Suetoniusque Tranquillus. 6 Palmi pa-
trii, שפחים, ἡτοι ἐξάδαυρον. Vitruvius, Fron-
tinus, Hero, MSS. Vatic. S. Hieronymus ad
Ezech. c. 40. 5. & ad c. 43. Sal. Jarchius, &
O. Bartenorius ad Celaim c. 2. 9. & ad Menacot
c. 11. 5. Abulphedus, Geometres Golianus, Alis
Cuxim, Phirauzabadus, Phiumius, Alides, &
nescio quot Lexicographi Arabici Syriacique.
Sesquipies aut τετραποδον, Hefychius, Suidas,
MSS. Gr. in Vaticano & in Bodliano, Hero,
Alit. 18 Unciæ vel Pollices, Frontinus.
2 Spithamæ, aut Zaretæ duæ, duo Sextantes
cubiti, torve Dodrantes pedis, 24 Digiti,
Frontinus, Hero, MS. Gr. Bibl. Vat. $\frac{1}{4}$ Or-
gyiæ, Hero, & MS. Gr. illustrissimi Pembrocii.
Cubitus autem Ægyptius, Hebraicus, Ba-
byloniorum vulgaris, & Græcus, sicut supra
monstrauimus Tab. 1. tendit æque cum ses-
quipede aut senivirga Anglorum & Castel-
lanorum. Is est πῦχος μέτεος, iustior & com-
munior cubitus Herodoti prima. ذراع عمة
& ذراع اليد, Cubitus Vulgi, Cubitusve Bra-
chii non immodici inter Arabas. Et אמה
אִמָּה in Codice Divino, Cubitusque Mosis Le-
gumlatoris. Namque iustus hominum sta-
tus quatuor cubitis Hebraicis, quanta est &
orgyia Græca & hexapeda Anglorum, omni
ævo æstimatus est. Modulum vero Ægyptium
in campo Memphitico etiamnum servat re-
cessu bicubitali graduum suorum infimorum
amplissima omnium Pyramis. Quinimo hæc
fabrica, humanorum operum longe maxi-
mum & difficillimum, omni historia anti-
quius, ævi sequentis securum & proximum
cælo, quadratæ baseos latus porrigit cubitis
Ægyptiis 462, quæ sunt septem plethra Dio-
dori Siculi tot pedibus minus, aut 693 pedes
Ægypti, Græciæ & Britannix; Romani
714, 43. Pliniani 721, 9: solique occupat
pedes Ægyptios Anglicosve 480249, Roma-
nos 510400, Plinianos 520000, aut 18 iuge-
ra Romana & plusculum. Planum autem
in fastigio tantæ domus reliquum patet Supe-
ris latitudine ἐννεαπύχει; quanti sunt pedes
nostri Ægyptiique 13, 5, Romani 14 ἑξακτα.
In meditullio denique tam audacis ædificii
camera marmorea 23 cubitos Ægyptios aut

tot sesquipedes nostros longa tenet Thecam
etiam marmoream longitudine quatuor cu-
bitorum, quantula est humani corporis (ut
diximus) iusta ac grata proceritas, super
particulas 325, relictis quasi immissum, ut
decuit, cadaver octo digitis. Præterea ad
sepulchra Regum & Prophetarum sacrorum,
quæ contra tot sæcula tot hostes Hebraici
nominis in hunc usque diem ostendit Palæ-
stina, mensuram nostram cubiti Hebraici
probat pius Viator.

12. Babyloniorum & Persarum Cubitus
Major sive Regius, 27 digiti Græci, $\frac{27}{16}$ aut
 $1\frac{1}{2}$ cubiti Græci vel Hebraici. Unde Pes Re-
gius Babyloniorum potuit $\frac{3}{2}$ aut $1\frac{1}{2}$ pedis Græ-
ci Anglicive. Ait enim Clio Herodoti, ὁ δὲ βα-
βυλωνίος πῦχος $\frac{3}{2}$ μετέωρον πῦχος μέτεος τετραπο-
δον. Hunc equidem cubitum hodieque de-
monstrant retractiones graduum marmoreo-
rum, quibus ad molem Chilménariam ad-
scenditur prope Persepolin aut Istachram:
itidem ut cætera omnia nobilissimæ illius
ruinæ.

13. Cubitus Hebraicus אמה אַמָּה, Jona-
thani זארימא, נרמירא, Oncela אַמָּה, LXX.
Interpr. & Josepho certe πῦχος, ut Gen. c. 6.
1 Reg. c. 6. & centies super Divina. Cubitus
Mosaicus & Canon Ædis Vasorumque Sa-
crorum, Cubitus erat mediocris sive ἐξάδαυρον.

אמה בניניה רל שש טפחים ככל מקום
Maimonides & Bartenorius ad Erubin, Succa
& Celaim, aliosque aliquot codices Misne: Scho-
lia Talmudica Succa f. 4. b. & f. b. Godolias in
Chronico, Auctor gloriosus Silte Gibborim. Diu-
que ante istos R. Meiras Deuterota clarissimus,
Succa f. 5. b. & Gemara Babyl. Erubin f. 3. b.
Cubitus Sapientium sex palmorum compos
נורלין טפחים. $4 \times 6 = 24$ Pollices עוריות
6 Palmi טפחים. $24 \times 7 = 168$ שעריות hor-
dea lata, aut $24 \times 2 = 48$ hordea longa.
Maimonides frequenter expertus, Hilecot Sepher
Tora c. 9. Godolias abs illo. Attamen cubito
parvo sive πντταδύρα μετetur Judas, princeps
ἡλ' δευτεροστον, tam vasa sacra, quam membra
pleraque Grandis Altaris, Succa T. B. f. 5.
Cubitus autem Gemaricus, ceu $\frac{1549}{1888}$ sive $\frac{6}{5}$ cu-
biti Bononienfis, i. e. quantum Sesquipies
Rhinlandicus. Godolias qua potuit arte & in-
dustria. Namque instauratores Templi Se-
cundi, cauti nimis, pollice uno auxerant
Cubitum veterem sive Mosaicum. Aurifa-
bri etiam sub Herodibus modulis Vadium Sa-
crorum dimidium pollicem addiderant. Ma-
sita Celaim c. 17. §. 9. Cubitus denique ἡλ'-
δαυρον direxit Templum Propheticum. Ezech.
c. 40.

14. Cubitus Arabicus. الذراع Deraga,
aut mollius ذراع, à Panico ذراع, & ذراع.
Septem autem genera Cubitorum Arabico-

FINIS

rum recenset Philologus *Calcosendius*. 1. Cubitus Homaræus, ذراع العرجة, $1\frac{1}{3}$ Cubiti communis \approx ذراع الين *pareus*. Hoc mensus est olim Homarus Ebn Cottabi spatium inter Basram & Cufam. 2. Hasemæus, الهاشمية, qui & Cubitus major الزيادة nuncupatur, digitorum 24. Digitus vero occupat 7 Hordea lata, aut $7 \times 7 = 49$ pilos burdonis. Illo vero Cubito æstimatio versat in Jure Mohammedico. Idem testatur *Maruphidæ*. 3. Belalæus, البلالية, Hasemæo minor. 4. Cubitus Niger, الذراع السودا *Deraa Sauda*, Belalæo cedens digitis $2\frac{2}{3}$, ab Æthiope quodam Rafidi Principis à latere nomen & modum suum habet. Mensura ædificiorum, nilometri, merciumque pretiosarum. Ferganius vero & Astronomi cæteri ejus ævi, ut Patrono suo obsequentes, usi sunt Cubitis Nigris, ubi gradum ambitus Terræ metiendo definierant. 5. Josippæus, اليوسفية, $2\frac{2}{3}$ Digiti minor Cubito Nigro. Canon ædificiorum Bagdadiorum. 6. Chorda five Asaba, العصىة, brevior Cubito Nigro $1\frac{1}{3}$ digiti اصبع, Lælio Ebn Abi auctore. Usus ejus apud Claudios Babylonizæ *كلوانا*. 7. Maharanius Cubitus, الذراع المهرانية, $2\frac{2}{3}$ Cubiti Nigri, fossis mensurandis Mamone Principe imperatus. Ita doctissimus ille *Calcosendius*. Alii autem Critici ac Geographi inter Arabas Cubitum dividunt in genera quatuor, in Antiquum, Recentem, Justum, & Nigrum. 1. Cubitus Antiquior Arabum ذراع القدماء, qui & Hasemæus الهاشمية appellatur & الملكية Regius, teste *Geometra Goliano*, à Regibus Persiæ; tum abs Hasemidis, qui ejus usum foro commendaverant. Continet autem Cubitus vetus digitos latos 32 شعرات *شعرات* juncta $\chi\tau\acute{\iota}\mu\acute{\alpha}\tau\omicron\varsigma$ اصابع, hordeola juncta $192 = 32 \times 6$, aut fetas equinas شعرات $1152 = 32 \times 6 \times 6$. $\frac{1}{3000}$ Milliaris Arabici, & $\frac{1}{9000}$ Parasangæ Persarum Arabumque. *Geometres* ille *Golianus*, *Abulphedæ*, *Phiumius*. $1\frac{1}{3}$ Cubiti Justii ذراع الين. 8 Palmi Justii seu Cabdæ قبضات $= 6 \times 2$. 32 Digiti. *Geom. Gol.* Reperit autem Marufides intra Hagiam Sophiam à summo tholo ad pavementum cubitos Hasemæos 78, aut besses 107. Euagrius noster eidem eminentiæ tribuit pedes Græcos 180. Fornicem autem ejus pene rotundam Arabs idem deprehendit ad solum latitudine cubitorum Hasemæorum $44\frac{1}{2}$, ambitu 130. Latitudinem vero totius Templi non minus cubitis 93 $\frac{1}{2}$. Longitudinem denique Ædis pulcherrimæ explicare cubitos Hasemæos 101. Potest autem ex modulo Marufidæ in MS. Arabico Bibliothecæ nostræ

Cubitus Hasemæus Uncias Anglicas 28,9. 2. Cubitus Recentior ذراع المحدثين, habet digitos 24, lata hordea mediocria $144 = 24 \times 6$, aut pilos Burdonios $864 = 24 \times 6 \times 6$. $\frac{1}{4000}$ Milliaris Arabici الميل, & $\frac{1}{12000}$ Parasangæ Persarum Arabumque. Idem *Scriptores Arabici*. Necnon *Edrisius Geographus*, Et *Nothamus*, *Masudius*, *Gagminius*, ac *Chasarius Astronomi*. 3. Cubitus Justus & Mediocris, five à flexu brachii justii, haud immo-dici, ذراع الين العادلة. Cubitus ideo communior, *μειτερος* idem dictione Herodoti; aut אמר בנינוי, ut Rabini veteres sunt locuti; aut Cubitus Virilis אמר איש, phrasi Legislatoris *Deut. c. 3. 11*. Continet autem Cubitus *δύγυος*, *μειτερος*, *μείλα κοινος*, 6 palmos omnino justos five suos قبضات, $34 = 6 \times 4$ digitos اصابع, $144 = 24 \times 6$ hordea lata شعيرات, & $864 = 144 \times 6$ pilos veredi البردون. Hac etiam *Metator Golianus*. Idem ذراع عمامة Cubitus Vulgaris, necnon Cubitus brevior المكسرة, الذراع الست قبضات. Sic distinguitur à Cubito Regio & *ἐπιδύο* الملك ذراع. *Lexici egregii fragm. inter Arabica Cl. Huntingtoni*. 4. Denique Cubitus Niger الذراع السودا, jussu illustrissimi Mamonis agris metiendis institutus, tenet palmos Justos $6\frac{2}{3}$, digitos tales $27 = 24 + 3$. Byssus & merx pretiosior Bagdadi his cubitis veneunt. Idem *Scriptor ab optimo Golio servatus*. Cubitus autem *Rasafæus* aut Regius, الذراع الرشاشية, اشبار الملكية, explicat tres Spithamas Cubiti Mediocris: valetque $\frac{1}{3}$ Orgyia, aut staturæ humanæ, aut mensuræ *πτεσπυχος*. Ita *Edrisius*. Esset adeo secundum hunc Geographum altitudo humana quanti pedes Anglici $6\frac{2}{3}$. 15. Virga Anglica. 3 Pedes, 12. Palmi, 2 Cubiti, 4 Spithamæ, $\frac{4}{3}$ Ulnæ Anglicæ. Tantidem Passus Ecclesiasticus, aut Dexter. 16. Passus Geometricus, five Agrimen-sorum. 5 Pedes sua gente. *βήμα διπλόν*. MS. *Vatic.* 2 Gressus five Passus parvi. *β'. βήματα ἀπλά*. MSS. *Hatton. & Vat.* Passus Romanus, eximie Passus, habet 5 Pedes Romanos. *Frontinus ait, & nemo nescit*. 17. *Οργυά*. Brachiorum, præter pectus latum, extensio maxima. *Pollux, Hefych.* الباع *βάρα* Arabibus, & القامة. *οργυον* Ægyptiis. Status (cogitate) quantus est hominis, & maxime crucifixi. *Vitruvius, & Statuarii*. *ἀλόν*. Ulna adeo Maroni & Servio. *Fathomus*, Status, Toifa. *Angli, Hispanis, Gallis*. *ἐξάπτερος, ἐξάποδον, πτεσπυχος*, viz. 6 pedes, 4 cubita, 8 Spithamæ. *Herodotus & Hefychius*.

fyehius, si emendaveris: & MS. Vat. 24 Palmi, 72 Pollices five Unciæ, 96 Digiti, 2 Virgæ *πυτοδες ἦτοι διμήχεις.* MS. Gr. in Vaticano. **פישוט יריי**, extensa brachia, 4 Cubita, **אמור**, statura hominis, loculque ejus aptus *אף אפון.* *Doctores Urbis S. Erubin f. 21. 4.* Hinc muros Babylonios attollunt ad Orgyias Assyrias 50, aut ad Cubitina Regia 200 = 4 X 50. Testes antiqui & idonei Ctesias & Herodotus. Quanquam Clitarchus, Strabo, Philo, Curtius, & Hyginus, 50 Cubita substituunt pro tot Orgyis Ctesianis: necnon loco 200 Cubitorum Herodoti reponere malunt Plinius, Solinus, Orosius, & Juvenalis Scholion, Pedes ducentos. Spatia Sabbatina Orgyia five fune *πυτοπήχει* mensurabantur. *Bartenorius alibi, tum Erubin c. 5. 5. serio adfirmat.*

18. Novempeda Hebraica, five Canna *עצא-פחוס* Hebræorum. **קנה**, *קנה, קנהאמוס LXX.* Interpr. & S. Hieron. **קנהאמוס** Jonathani & Syro. **قنفة** Cafaba Arabi. 36 Palmi seu **מפחוס** *מפחוס*, 6 Cubita, 9 Pedes Hebraici, *Rabini ad Ezech. c. 40. 5. 6.* Canna autem Ezechielis superat Calamum communem Hebræorum palmo unico, *c. 40. 5. prophetiarum ejus, porrigens palmos 37.*

19. Decempeda, seu Pertica Romana. 10 Pedes Romani, 120 Unciæ five Pollices, 40 Palmi, 13½ Spithamæ, 6½ Cubita. *Hyginus, MSS. Hatton. & Trin.* Hinc Tiberius alique proceri homines dicti Malelæ aliisque *δυνασταί* seu Bessales, tanquam alti pedes decem demto triente, *i. e. statura pedum 6½.*

20. Decempeda Græca. *ἄκωνα, μέτρον δεκά-παι, δεκάτων εὐρημα. & Apollonii.* Pariter de illa *Callimachus, ἀμφότερον κέντρον τε βοῶν καὶ μέτρον ἀρέβης.* *ἄκωνα*, 10 pedes Græci, 40 palmi, 160 digiti, 6½ cubiti, & 1½ orgyia. MSS. Gr. Vatic. & Epiphanius MS. *Scheda amicissimi Rulæi, & illa Cl. Saravii.* Item 10 Plethri, 1½ Orgyia. *Fragmenta Saraviana.* *ἄκωνα*, Canna Ægyptia, five Decempeda Ægyptia. *Etyim. m. & Epiphanius MS.* Huc accedat **قنفة** Cafaba five Canna Hæcemæa, dicta ab Arabum Principe Hæcemo Bimralla, conficiens 6 cubita Hæcemæa secundum Zegagium, aut cubita 5 Bochario Jurisconsulto: aut 8 cubita brachii justi five communia, **بذراع اليد العادلة**. *Calcosendius.* Quinvero *Agrimenfor Golianus*, Cafaba, inquit, five Calamus habet 7 cubita Hæcemæa, 8 cubita hominis statura justa **بذراع اليد**, & cubita Nigra **بذراع السوداء**.

21. Πλέθρον Græcorum, quod est *στρέμμα*. *πλέθρον bono vati.* Latus Jugi quadrati ex centumpedibus, h. e. *10000*. *Hesychius non inemendatus.* 100 pedes Græci, 66½ cubiti, 16½ orgyia, ½ stadii, 400 palmi, 1600 digiti. *Herodotus, Hesychius iterum correctus, Suidas,*

Eustathiusque ex Apione & Herodoro. Necon Didymus Asulani Editoris ad id. i. & id. λ. & Fragmenta Rulæi & Saraviana. 10 *ἄκωνα*, *Scheda eadem Cl. Rulæi.* Proceritas non maxima palmarum Babyloniarum. *Xenophon in Cyro erudiendo, & Suidas.* Quorsum pertinet Chaldæorum, Arabum & Persarum *Asla* **اشل**, **ἄκων**, five *ῥῆνος*, continens cubita Hæcemæa 60: quæ producunt 80 cubita Staturæ justæ **بذراع اليد العادلة**. Verum Chælisæ Arabici pro Fune rectius mandarunt mensuris suis **السلسلة** Catenam. Maxime à Geometra Goliano.

22. Stadium Græcum. *στάδιον* aut *στάδιον*, puta *ἀγών* vel *τόπος*. *ὁρδὸς ὁρδῆμος Jo. Tzetzes & Antonius MS.* Curriculum Pifæ statutum. Stadium Olympicum. Proprie Stadium. Vrustius *στάδιον αὐλὸς & αὐλὸν*, quasi convallis angusta. v. *Eustath. ad Iliada, & Etym. m. è & Pindari.* 6 Plethra, 100 Orgyia, 400 Cubita, 600 Pedes, 800 Spithamæ, 600 X 4 = 2400 *παλαιαὶ* five Palmi, 9600 Digiti: Græca omnia. *Herodotus, Pollux, Hero, Gellius, Censorinus, Suidas, MSS. Rulæi & Pembrocia, & Photius CP. Paanius, Samenudius Ægyptius & N. Blemmidas MS.* 60 *ἄκωνα*, *Fragmenta Rulæi.* 12 Dolichi, *Hero.* 120 Passus *πεντάποδες* Græcorum. 600 Pedes Anglici. Qua latitudine pandit hippodromion Constantinopolitanum, sicut nostrates illud sunt dimensu. Reperit tamen Cl. *Vernonius* Herodis Attici Stadium ad Ilisum 630 Pedes Anglicos longum, puta ultra carceres & metam. Insuper, teste Clariss. *Whelero*, latus quodque Periboli *περὶπασιαίου* Jovis Olympii (Trajanus posuerat) prope Athenas explicat pedes 625. Tantidem adfirmat *Pausanias.* Atqui alius ex charissimis meis Stadium Laodicenum 729 pedes Anglicos extensum vidit & perambulavit. In stadio 625 Pedes Romani, 125 Passus Romani, *Columella, Vitruvius, saepe Plinius, Censorinus, Hyginus, S. Hieronymus, MSS. Savil. & Coll. Trin. & Hatton.* Verius pedes Romani 618,6, ab abaco nostro. ½ milliaris Romani, i. e. *5000*, ratione pedum Romanorum. *Strabo, Plutarchus, Polybius velut nunc extat, Dionysius & Appianus Livio adjuncti, Hero, MS. Gr. Pembr. Frontinus, Plinius. MS. Savil. & Agathamæus.* Stadiis autem Græcis loca Sacra dimetitur Fl. Josephus, sicut eadem Milliaribus five Signis Romanis Eusebius, & Hieronymus, & Jo. Phocas. *175* five 1½ milliaris Romani, pedibus equidem Græcis æstimati, haud Romanis. *Hero, Suidas, MS. Gr. Pembr. N. Blemmidas.* Prope verum ac rationibus Plinianis propius, *1788* milliaris Romani; vere tamen, *1776* milliaris Romani pedibus Græcorum supputati. Inde Plutarchus dixit milliære Italicum par. mi- nus

nus esse quam stadia octo. Adhuc autem
visitur Constantinopoli Hippodromus lati-
tudine *σαδαια*. Unde poteris de his certius
judicare. $\frac{1}{2}$ *Milliaris* five Octastadii Græ-
ci, quod *Polybius* Romanis pedibus æstimavit,
Strabone equidem abusum notante libro VII.
Galva seu Stadium Arabicum, jactus maxi-
mus sagittæ, longitudo Hippodromi, 400
cubita. *Phiumius*, & *Firauzabadus*. $\frac{1}{25}$ Para-
sangæ justæ. *Pharabius*, alique. Stadium ve-
ro Commune five Furlongus legitimus An-
glorum explicat pedes Anglicos 660. Perti-
cas Anglicas *ἑνδεκαπύχες* 40. Stadium deni-
Pythicum non minus pedibus mille con-
sumsit. *Censorinus*.

23. Stadium Talmudicorum. *רום* aut *רום*,
ῥῶμος ἢ *ῥῶσσος*, i. e. Curriculum à *רום* linguæ
primæ. 266 *פסייעור* Gressus *יומ* c. 7.
& *Iomtolus* ad *Baba cama* c. 7. §. 10. $\frac{1}{25}$ aut $\frac{2}{5}$
milliaris sui five *מיל*. *Tanchumus*, *Godolias*,
& *Talmudum Babylonium Baba mesia* f. 33. 1.
שדיון איצטרין *Talm. Jeros. Erubin* f. 22. b.
625 *פסייעור* gressuum minimorum five pe-
dum, & 125 passuum, *Cohen de Lara* &
Mosaphias.

24. *Διαυλος*, Cursus reciprocus. *שדיון די-
אול*, ἢ *τοπος δισδίου*, ἢ *μακρὰ δεισδίου*. *Pollux*,
Suidas, ambo à *χ*. *Aristophanis*. Duorum sta-
diorum ambulationis circuitio, *Vitruvius*. *το
δισδίου* τὸ *σάδιον* τὸ *δριμύ* καὶ *ῥωσπύλου*, *χ*. *Ari-
stophanis*, & *Suidas*. 2 stadia, *Etym. m.* &
Fragmenta Saravii, & *Jo. Tzetzes*. 2X400
= 800 cubita, *Hesychius*, & *χ*. *Aristophanis*
recte accepti, quod est *α*, five *βις τ*. 250 passus
Romani, 1250 pedes Romani. Ea quidem
longitudine adhuc patet *Diaulos Smyrnenfis*,
referente viro *Clariss. G. Wheeler*.

25. *Ἰπποδρόμος*, *ἵππων δρόμος*, *Pollux*. *ἵππων* *σά-
διον*, Circus equestris, *ἵπποδρόμων*, 4 stadia,
Plutarchus in Solone. Hippodromium *Oeno-
mai* 4 stadia longum, latum unum. *Scheda*
Saravii. 500 passus Romani, 2500 pedes
Romani. Sic est Circus Constantinopolita-
nus intra metas: at ultra eas passuum Roma-
norum 550.

26. *Milliare* aut *Milliarium Romanum*.
Mille passus Romani. Proprie *Milliare*. *μί-
λιον ἱταλικόν*, *Strabo*, *Plut.* *Polyb.* *Alii*. Inde
מיל & *מילא* Judæorum, Syrorum,
Arabum. Lapis aut Columna inscripta nu-
mero *Milliariorum*, præsertim Graccho po-
nente. *σήμερον* igitur *Eusebio in Geographia* S.
& in *Cæsare Paanii*. $\frac{3}{25}$ Parasangæ, *Strabo*.
5000 Pedes Romani. 1000 Passus Romani.
Frontinus, *Hyginus*, *Plinius*, mille alii. 8 Sta-
dia Græca, singula ex pedibus Romanis 625:
cuncta pedum Romanorum 5000 = 625X8.
Columella l. 5. c. 6. *Polybius tertio* *ἑνδεκάδης*,
Strabo septimo, *Plinius* l. 2. c. 13. & l. 6. c. 26.
de *Babylone post Herodotum*, passimque *Natura*

ejus; *Frontinus*, *Hyginus*, *Gromatici cuncti*,
Vitruvius l. 1. c. 6. *Hero*, *Suidas*, *Theophilus*
IC. *Agathemerus Geographus*, *Paanius*, MS.
Gr. ex Pembrochianis. Item *Polybius*, *Plut.* &
Appianus cum Livio compositi. Verum non
homines soli, sed & lapides hoc loquuntur
olim ac nuper eruti: ut in via Valeria, co-
lumnæ 38 & 41: aliæ in Appia, in Latina, in
aliis viabus à Portis veteris Urbis, ut recte
probavit *Cl. Fabretus*, non à *Milliario Au-
reo* sub æde Saturni emensæ. Ecce alia ar-
gumenta hujus moduli. Aquarum *Claudæ*
& *Anienis* fontes, hic 45 milliario, 62 ille à
Roma absens. I. *Frontinus*, & ipsi *Claudio in-
scriptus lapis*. *Piscina Claudæ* ad VII. ab
Urbe milliarium, Idem *Aqua duitor*, & *Fabre-
tus* *ἀντόμνος*. Ostia Tiberina XVI M. P. ab ea-
dem recedere. *Antoninus*, quem vocant, *Tabula*
Peutingeri, & bona fides *Fabreti*. Roma De-
cimum via Latina. 10 M. P. *Antoninus*. Brun-
disio Hydrunta per Lupias 50 M. P. *Plinius*,
& *Antoninus*. Roma trans Rubras ad Vicefi-
mum, 20 M. P. Iter Hierosol. *Pithoei*. Bono-
nia Mutinam 25 milliaria Romana. *Antoni-
nus*. 24 Mutinensia, 24.911 Vespasianica
Villalpandi, 19½ Bononiensia. *Ricciolus*, ab
Asinella ad turrem Mutinensem sæpe ac diligenter
intercepto spatio. Thuriis Vicefimum, 20 M. P.
Antoninus. Mallis Columnam Rhegiam 14
M. P. *Antoninus* semel iterumque. Columnæ
milliariæ in via Emerita Hispanorum. Fre-
tum Gaditanum latum inter Mellariam &
Promontorium Album 5 M. P. *Plinius* à Tu-
ranio indigena. Freti Siculi latitudo minima
stadia II. *Timosthenes*. Columnam Rhegiam
à Peloro 12 stadia, 1500 passus Romani,
Polybius, *Plinius*, *Martianus*, & ferme *Clu-
verius*. Peloro Messanam 12 M. P. *Antoninus*,
necnon *Edrisius Arabs*, & *Petr. Cluverius*, Si-
cilia totius per diligentes metatores. Lilybæo
Pachynum 1600 stadia, 200 milliaria. *Ti-
mosthenes*, *Plinius*, *Martianus*: atque 1520
stadia, 190 M. P. *Agathemerus* & *Cluverius*.
Isthmi Corinthiaci angustiae per Isthmum
oppidum observata, 4 M. P. *Mela*, *Solinus*.
5 M. P. 40 stadia. *Strabo*, *Plinius*, & *Lucia-
nus* numero forte restituto. Sed per oppidum
Hexamillion transacta mensura, 6 M. P. *Geo-
graphus Nubaus*, & *Viatores juniores*. Jeri-
chunte Jordanem 60 stadia, 7½ milliaria. *Jo-
sephus* & *Itineraria sacra*. Hierosolyma Beth-
lehemam, 6 M. P. 2 Parasangæ. *Eusebius*
Episcopus Cæsarea Palaestina, B. *Hieronymus*
Rector Bethlehemicus, ejusque hospes bonus
S. Severus: *Johannes Phocas*, *Epiphanius Hærio-
polita*, *Itinerarium Hierosol. Pithoei*, *Hegeſippus*
recentior, *Benjaminus Judæus*; *Edrisius* & *Mo-
hallius Arabes*. Ut pudor sit non credere.
In Britannia à Lapide Londinio Verolamium
per *Suttoniaca* 21 milliaria Romana. *Anto-
ninus*.

ninvt. 20,37 milliaria Geometrica Angliæ, *Mensores novissimi*. Minimus Traiectus ē Galia, Gessoriacō Rutupium, quod est de Bononia Richburgum usque, 450 stadia Græca, 56½ milliaria Romana. *Dio, & Itinerarium Antonini*. Certius autem restitueretur ratio milliaria vetusque simul stadiasmus, si locorum prædictorum distantia jam ævo nostro observetur: vulgares equidem rotis ubi licet metatoriis, quam veræ per artem Trigonometricam. Huc demum unum ex deperditis adjiciam propter loci famam eximiam. Babylona itaque ad Euphraten ambiit olim murus quadratus stadiis Græcis 480, aut milliariis Romanis 60. *Herodotus, Plinius, Solinus, Philostratus Lemnius, Scholiastes vetus Juvenalis, Julianus Imperator, & disertissime noster Hieronymus ad Esaiam c. 14.* Atvero stadia idem comprehendit 360, quot sunt partes circuli Zodiaci, si e anni Tropici apud Chaldaeos: & 45 milliaria Romana, & ἡμεροδρίμιον forte Camelorum. *Ctesias qui urbem viderat, Philo Byzantius, Hyginus restitutus, & Tzetzes Chiliasta.* Vel denique perimenter Babylonis consumit stadia 365, tot nimirum dies colligit annus Nabonassareus ac vetustissimus Civilium, aut milliaria Romana 45,625. *Clitarchus & milites Alexandri Magni, Strabo & Curtius emendati, & tandem Eustathius.* Denique 400 stadia, 50 M. P. Romanorum. *Dio Cassius solus.* Sed hinc pergo. Milliare Romanum facit 7½ Stadia Græca, quævis pedum Græcorum 600, cuncta pedum 4500 = 609 X 7½: & ¼ Parafangæ, & 750 Orgyias. *Hero idem in Geodasia, Hesychius correctus, Dio Cassius, S. Chrysostomus ad Evang. Julianus IC. G. Syncellus. MSS. Gr. Illustriss. virorum H. Savilii & T. Bodlii, Scheda amicissimi Rulæi, Suidas etiam correctus, Rabini Judæorum, & Nic. Blemmidæ MS. μίλιον, 45 Plethra. 450 ἄλκεαι. 750 ὀργυιαι. 1800 βήματα, Gressus. 3000 πηχες. 4500 πόδες. Scheda Rulæi modo Græcanico, Heroq; Bodlianus.* Compertum enim est ex Itinerario Antonini, quod adpellant, è Tabulis Peutingeri & ab Historicis Byzantinis, vergentis Imperii Romani ut nummos, artes, ingenia & majestatem, ita & spatia milliaria sensim decrevisse. Hoc etiam nimis quam quæsit Mensorum Curforumque publicorum fraus & avarities. Dein 7,68 Stadia Græca, pedum quævis Græcorum 600, simul pedum 4800 = 600 X 7,68: ⅓ Parafangæ, *Plinius, Suidas, & G. Agricola. 7,76 Stadia Græca, singula 606,25 pedum Græcorum Anglicorumve: simul omnia pedum 4850 = 606,25 X 7,76. Ab abaco nostro.* Imo idem computus placuit jam olim J. Cæsari. Unde ille in extremo Civilium χῶμα ἐπιστάδιον, quo Pharon Ægyptiam Alexandriæ suæ adjunctam norunt viatores, *Strabo, Josephus & centum*

alii, nongentis Passibus Romanis æque æstimavit. μίλιον ἰταλικόν, paulo minus quam stadia octo. *Veri proximus Plutarchus. 7 Stadia decursa, Alexandrina velit an vere Herculeæ, 42 Plethra, 420 Acænæ, 700 Orgyæ, 1680 Gressus, 2800 Cubita, 4200 Pedes, 5600 Spithamæ, 16800 Palmi, 67200 Digniti. Scheda elegantissimi Saravii. Pariter Samennadio Ægyptio MS. μίλιον, 7 Stadia seu Galvæ غلات, 600 Perticæ πενταπῆχες aut Casabæ قصبات, Cubita 3000 = 600 X 5, ⅓ Parafangæ.*

Milliare vero Polybianum, *Strabone* quidem referente, ne vix Polybio ipso, producit Stadia 8½ pedibus Romanis æstimata: quæ sunt Plethra 50 = 48 + 2, Pedes 5000 = 4800 + 200.

27. Milliare Geometricum Angliæ. Idem Octastadium Græcorum. 5000 Pedibus Græcis, aut 10000 Semipedibus Anglicis exportectum: qui faciunt *Nobis* Pedes Romanos 5155. Semip. 10310. *Plinio* 5208. Semip. 10416. Pedes vero Catholicos 4583, 1046. Semip. 9166. & Pedes Parisinos 4690, 4315. Semip. 9381. & Bononiæ Pedes 4152, 89. Semipedes 8304, 8. Idem denique de circuitu Terræ totius ⅓ gradus unici aufert.

28. Milliare vero Commune & Legitimum Angliæ continet 8 Stadia Anglica, five tot Furlongos perticarum quotque quadraginta. Perticas ἡμεροπῆχες 320 = 40 X 8. Fathomos five Hexapedas 880. Passus πενταπόδης 1056. Ulnas πεντακτῆναις 1408. Virgas τετραπόδης 1760. Cubita διαστήματα 3520. Pedes 5280. Spithamas 7040. Palmos 21120. Uncias 63360. Hordea longa 190080.

29. Milliare Talmudicum. מילא & המיל, μίλιον vetustissimi Interpretis c. 5. 41. Evangelii καὶ Ματθαίου, & ubique Codicum Talmudicorum. Mille passus Romani. Namque obsecuta est gens infelix metatoribus Augustis. 7½ Stadia aut Risā ריסין. Octans intervalli istius, quod Emmaunta seu Nicopolin dirimit ab Hierosolyma. *S. Lucas c. 24. Evang. & Josephus Bellorum ultimo, & Viatores Sacri.* Aut à Jerichunte Jordanem. Idem *Flavius & Epiphanius Hagiopolitæ.* Nam utrobique ⅓ = 8.

30. Milliare Hebraicum. סלאתים סלס in Actis Apostolicis. Limes Sabbatinus, רחוק שבת. Scribarum antiquissimorum decreto, 2000 Cubita אמהים אמהים. ⅓ Parafangæ aut פרוסה. 12000 Palmi ה' דיפאךימ, = 2000 X 6. *Tanchumus in Lexico Talmudico, Chronicon Godolia f. 90. Fuse Maimonides Hilcot Sabbat. c. 27. Idem ille Moses & Obadias B. ad Baba Camac. 77. Mecilta egregie f. 20. Midbar rabba f. 211. Semotque rabba f. 159. d. Gemara Babylonia Sota f. 27. b. & 42. Biba Mefia f. 33. & Pesachim f. 93. b. Tanchuma, Conditor Aruc, Sal. Jarchius, & D. Cimchius ad Jof. c. 3. 4.*

Et

Et ante hos omnes Sacerdotii Judaici decus ultimum Fl. Josephus. Item Deuterota prisci Masfitta Erubin c. 4. & c. 5. Et ab istis, praesertim à R. Aquiba noster Hieronymus Quasi. Algasianarum decima. Ubi Pedes minute legimus pro Passus aut justius πῆχες. Sic enim videbat beatus Eucherius. Tantum fane jam olim definite dixerat celebris ille Aquibas Massificta Erubin c. 5. עירובין אינן לו ממקום אמה. Quare Oecumenius, Rabanismo quasi calens, initio Act. S. μίλιον ἐν ᾧ τὴν σαββάτου ὁδὸς, ὡς φησὶν ὁ εὐαγγελιστὴς ἐν τῷ ε'. σταμνατεῖ, διὰ τὸν πῆχυν ὁδοῦ γέ. καὶ μίλιον ἢ ἀρία σκητὴ καὶ κλισίας τοσούτου διάστημα περιέλαμβανεν τὴν περιμετρούμεν. Jos. c. 3. 2000 Gressus mediocres, βήματα ἀπλὰ ἢ τοὶ πῆχυν αἰ, פסי'עור בינוני, σαββατοπορία. Maimonides in Iad. Talm. Babyl. in Erubin f. 42. & Festus ad Baba Cama c. 7. §. 1. Quantum distant in monte Olivarum vestigia ultima Sertoris, unde cælos repetebat, ab urbe Hierosolyma, iter Sabbati, Act. 1. 12. Syrus ponit ἐπιστάθμον; at Fl. Josephus vicefimo æquius πενταστάθμον eo intervallo. Nam pedes 3000 reddunt 5 stadia. Basis autem Orientalis ejusdem montis 15 stadia, nihil minus, ab urbe Sacra distans. S. Joh. c. 11. S. Hieron. & Jo. Phocas. Suburbium denique legitimum, מנרש העיר, 2000 Cubita undique protendit, Num. 35. 5. imo v. 4. secundum Fl. Josephum & Interpr. LXX. & Josen Galilæum. v. T. Hieros. Erubin f. 23. c. & Babyl. titulo eodem. Quanta equidem distantia inter Arcam Divinam & populum rite observabatur. Jos. c. 3. 4. & Exodi grandis f. 159. d.

31. Milliaria Arabicum, الميّل, continet 3000 Cubitos priscos aut Hasmæos أذرع القدماء وأذرع بني هاشم. Novos vero Cubitos أذرع المحدثين omnino 4000: partitione quidem Cubiti variante, non spatio milliari olim aut nuper. Abulphedus, Firauzabadus, Fiumius, Ali Cuxius è Persis, A. Chaias Judeus, Ferganius, Nothamus, Gaginius, Chafarius, & alii Astronomi Arabum. 1/3 Parasangæ فرسخ. 4000 X 24 = 3000 X 32 = 9600 Digiti أصابع. 6 X 9600 = 576000 hordea lata شعيرات, & setæ equinæ 3456000, tam majoribus Arabum quam junioribus. Scriptores iidem, & Masudius. Et Alides Syrus, aliusque Criticus Syriacus in Bibl. pretiosa Clarissimi Huntingtoni, & Lexidion Nigmatallah. Milliaria autem Arabicum Ferganii & Masudii Astrophilorum cepit 4000 Cubita Mamonia sive Nigra, quæ vocantur, جذراع السودان; Ipsi testibus. At vero 4000 Cubitis justis sive Communibus, جذراع اليمن, Milliaria patrium æstimat Mansurius Mathematicus haud ignobilis. Milliaria Arabicum

4000 Gressus خطوات, Ectharium. Hoc insuper tenebitis, Edrisium, Haucalidam, Abulphedam, & plerosque Scriptores Arabicos, dum maxime intra Imperium Romanum verstantur, referre milliaria mitiora, & Romana potius quam sua. Idem faciunt Judæi in Talmudis & extra ista, ut Viator Tudelenfis aliique. Verum ut peregrina illa detexam, Milliaria Arabicum expendit pedes Arabicos 6000, aut 576000 hordea lata: pedes autem Græcos Anglicosve 6605 = 1100,917 in 6. Hoc ostendimus Tab. 1.

32. Δόλιχος, μακρὸς δρόμος, Pollux. ἱπποδρόμων, Suidas. 12 Stadia. 1200 Orgyia. 4800 Cubita Græca. Hero, & Scheda ampliff. Saravii. In directum id putant aliqui, ut à calce ad carceres confierent revertendo Stadia 24. Hoc maluit Suidas. Pariter Jo. Tzetzes versu politico, ὁ τέσσαρος ἢ δρόμος ὃ καμπύλων δαδευάδους. Alio tamen ille dixerat, ὁ δόλιχος ἐπὶ δρόμος πρὸς τὸ καμπύλων εἶχε, καὶ τὸ καμπύλων ἦμυσ.

33. Leuga Gallorum, Ammianus, Jornandes, Tabula Peutingeri, & MS. Savilianum, & Hesychius repurgatus. Leuca, S. Hieronymus, Isidorus, Ingulphus, alii sexcenti. Leva, Leuva, & Leove. Beda, Gromatici juniores, Glossæ Saxonica, Nithardus, Ivo. Lieue in ore Francorum, League Anglo, Lega Hispano; Leuga à Germanorum Lugen, quantum telluris oculi facile prospiciunt: ceu ميل مصر apud Grammaticos Arabum. Aut à Legen requiescere. Malunt alii à Liech Celtico deducere, quod est lapis. Sesquimilliare Romanum. 12 Stadia: sicut & Dolichus Græcorum & Leuca Japonum. 1500 Passus aut 7500 Pedes Romani. Ammianus sexto, Jornandes decimosexto, Ethicus, Antonini Itinerarium quod vocatur, Isidorus, MSS. Saviliana. 2 Milliaria. Ingulphus. 2 Milliaria Italica. Hodieque circa Parisios. Tantæ & Colæ Mogolorum.

34. Leuga terrestris Hispanorum. 3 Milliaria Italica. Leges & Geographi Hispania. Quanta & Leuca Bulgarica, & Sinenfium Pu, i. e. Columna ad decimum Li extans. Li autem validæ vocis spatium, positus, ut folent, ordine nunciis. Pu præterea æstimatur octans itineris diurni sive Can. v. Martinium Historia Sinica Atlantem.

35. Leuca maritima Hispanorum, imo terrestris Leuca Lud. Nonii. Item Ralta, i. e. requies sive mansio Germanorum: cujus meminit S. Hieronymus ad ultima Joëlis. 4 Milliaria Italica, Scriptores plerique utriusque populi.

36. Parasanga communior breviorque Persarum. ὁ παραπάγος. Persis ipsis فرسنگ, Pharsang, i. e. parva missio, quod interpretor,

ἀγρολογία μὲν ἀπὸ τοῦ ἡμετέρου. *Iter horarium tabellarii peditis.* Inde Arabibus *فرسخ* Pharsach: & Judæis *עף*. c. 10. 32. & passim Talmudis *פרסה* Pharsa. Eadem Stadium aut *استاد* Syrorum catachresi. *σταδίου* *σταδίου*, *Etym. m.* & *Plinius l. 5. c. 19.* & *MS. Hatton.* ἀγρολογία *Agathias.* Schoenus Marino & Ptolemao Geographis, 30 stadia. 30 Stadia Attica, *Herodotus plus semel, Xenophon, Artemidorus, Strabo, Cl. Ptolemaeus, Hesychius, Agathias, Photius, Suidas, Etym. m. Hero MS. Fragm. Saraviana.* Nam quidam Perfarum & Babyloniorum Parafangas sibi ad 40, imo ad 60 tendunt Stadia. *Strabo l. 11. ex Patrocle: Eustathius, Harmenopulus, alii ex Strabone.* Vide §. sequentem. $\frac{1}{32}$ fere Stathmi Perfici, five itineris diurni. *Xenophon.* Quasi $\frac{1}{2}$ Stathmi Perfici. *Herodotus.* Paulo plus quam 30 Stadia. *Agathemercus in Compendio Geographia.* 3,75 Milliaria Romana = $\frac{3}{8}$. *Strabo, alique.* 3,9 = $\frac{3}{8}$ *εργαστα* Milliaria Rom. Nos. 3 Milliaria Italica. *Giggeius & Golius viri clarissimi.* 3 Milliaria Hasemæa aut Cufæa, *اميال* *هاشمية*, tam recentioribus Arabum quam antiquis: at vero eadem capit 9000 cubita prisca, recentia 12000. *Abulphedas Epiphania nec minus Geographia Arabica princeps, Edrisius, Jesus Alides inter Syros: Camusi conditor, Phiumius ex Criticis Arabum, Compendia Lexici Gauharii, Lexicon aliud egregium inter Arabica Cl. Huntingtoni, Catena Syriaca in N.T. Abulpharagus in Astronomia sua, & Masudius ad Syntaxin Ptolemaicam.* 9000 Cubita *انواع* prisca Arabum ex digitis 32, *Abulphedas.* 30 *علاوات* five *σταδία*, *Phiumius.* Verum 25 Galva five Stadia, Parafanga justa. *Pharabius & alii: Philologi Arabum.* 12000 Cubita Nova, singula digitorum 24 = 9000 X $\frac{1}{3}$. *Abulphedas, Lexicographus Syrus Bibl. Huntingtoniana, Edrisius ille Geographus, Alis Coxius, Geometres Golianus, Firauzabadus Criticus, Talmudum Babylonium Pesacin f. 94. P. Aquinas in Lexico, Chordadebius in Itinerario.* $\frac{1}{10}$ Marhalæ *المرحلة* aut *المحطة* Mahartæ, i. e. itineris diurni. *Abulphedas.* At $\frac{1}{10}$ Marhalæ. *Edrisius.* $\frac{1}{4}$ Baridi *البرج* Stationis Curforum publicorum. *Sehaboddinus.* $\frac{1}{3}$ aut $\frac{1}{2}$ Baridi. *Firauzab. & alii.* 288000 Digiti *اصبع*, *Abulphedas.* 1728000 hordea lata *سبعيرات*, *Idem.*

37. Atvero Pharfanga five *σταδίου* *σταδίου*, 4 miliaria *מילין*, ex milliari $7\frac{1}{2}$ stadiorum: ut sub Imperatoribus Constantinopolitanis id patuit. 4 X 2000 = 8000 Cubita *אמה*. 4 X $7\frac{1}{2}$ Stadia *רוטין*. *Tanchumus, Zacutus, Elias Germanus & Mosaphias Lexicographi è Judæis. Sal. Jarchius, Glossator alius Talmudi in Me-*

*gilla & Sabbat & Pesachin: & Benjaminus Tudelensis in tota sua peregrinatione, & ante illum Fesanus in Beracot: Maimonides in Tephillin c. 4. §. 2. Hero recens in Metricis MS Gr. Pariter *σταδίου* Ossenorum (factio hæc fuit Judaica in Ituræa) valuit 4 miliaria. *Epiphanius p. 42. Panarii sui, & MS. Hatton. & fragmenta Græca illustris Saravii.* Eodem modo in Antonini, quod fertur, Itinerario, Casio Pentaschoenon 20 M. P. i. e. stadia 30 = 4 X 7,5.*

38. *Σχοιν*, Funis Ægyptiacus, Parafanga Ægyptiaca. *Etym. m.* Schoenus major Ægyptiorum, 2 Parafangæ Perficæ, 60 Stadia Attica. *Herodotus, Strabo, Etym. m. & Eustathius, & Cl. Ptolemaeus in Geographumenis.* Schoenus minor Ægyptiorum & Babyloniorum, ex rationibus Eratosthenis & Theopanis, 40 stadia. *Plinius l. 12. c. 13. Strabo l. 11. Eustathius, Etym. m.* $\frac{1}{5}$ = 5 miliaria Italica. *Plinius ibidem.* Variabant enim Schoeni per Ægyptum, Geometriæ matrem, jam à multis sæculis, fide Strabonis metatoris.

39. *Σταδίου*, Statio, Mantio, Diæta. *יהודה* Judæis. *المرحلة* Marhala, & *المسيرة* Masira. Iter equestre unius diei. Quantitate adeo varia quam extant diversa situ Diverforia publica. Stathmus in Itinerario Benjaminus Tudelensis est quasi 25 miliaria Romana, si cum Antonini Stationibus conferatur. *σταδίου* *σταδίου*, 150 stadia, 5 Parafangæ. *Herodotus, Xenophon.* Quantum à Jordane distat Jerosolyma. *Sol. Jarchius ad Ef. c. 24. 16. Abulphedas & nonnunquam Edrisio* miliaria 24, parafangæ 8. *Edrisio* quandoque & *Mohallio* miliaria 30, parafangæ 10. *Brunius* vero perite adimit quintam itineris partem, ut ex viis publicis dignoscantur rectæ locorum distantia: contentus itaque 25 miliaribus quotidiano labore. Iter diei, 210 stadia, quasi miliaria 26,25. *Procopius.* Iter pedestre unius diei censuit & Jurisconsultus & Miles Romanus 20 M. P. aut Stadiis 150. *Caius, Livius, Polybius, sed & Herodotus.*

40. *Δρμος, συστηματικός δρμος.* *المجري* Mogra. Cursus navis spatio 24 horarum. Valet ille *Edrisio & Abulpheda* 100 miliaria, aut quasi sesquigradum ambitus nostri Globi: plus *Herodoto & Polybio.* Incerta tamen sunt itinera maritima & infida, tanquam unda.

41. Ambitus denique Orbis terrarum aquarumque, quem Deo faciente incolimus. Nobilis profecto & digna Regibus Contemplatio: necnon Mensurarum omnium secum invicem conciliandarum modus optimus maximus. Præsertim si unius gradus spatium in Circulo Maximo Terræ pedibus Catholicis æstimari, Geometrarum undique voluntas esset & consensus bonus.

(b)

1. Eratosthenes

1. Eratosthenes autem Cyrenæus, excellentis vir ingenii, eruditionis diffusæ, & amplissimæ hujus Geometriæ dux, annis 240 ante Christum natum expertus fuit gradum unum Circuli Meridiani consumere stadia Græca 700. = 87,5 octastadia = 420000 pedes Græcos Anglicosve = 84 milliaria Geometrica Angliæ ex pedibus Anglicis 5000. Peripheriam adeo totam explicare stadia 252000, octastadia 31500, pedes Græcos aut Anglicos 151200000, milliaria Geom. Angliæ 30240. Et Semidiametrum terræ constare stadiis 40090,5, octastadiis 5411,7, pedibus Græcis 24054300, milliariibus Geom. Angliæ 4815. Hunc igitur Philologum sponte sua sequuntur *Strabo, Geminus, Agathemerus, Vitruvius, Censorinus, Macrobius, & alii*. Attamen eum epilogisimum quicquid excesserit, Aristotelis fuerit aut Hipparchi aut Plinii, certæ mendæ paret. Quinimo quantum Musa Eratosthenis sit scaphio sciothero abusa, aut ab intervallo vero Alexandriæ Egyptiæ Syenesque erraverit P. Nonius, W. Snellius, B. Ricciolus, & alii jam adnotarunt.

2. Deinde Posidonius tempore Syllæ satis clarus; post eum Marinus Tyrius, & tandem Claudius Ptolemæus sub Antoninis primis, sedulis omnes mensurationibus reppererunt in uno gradu Circuli Meridiani stadia 500, 62,5 octastadia, 300000 pedes Græcos aut Anglicos, 60 milliaria Anglica ex pedibus 5000. In toto terræ ambitu stadia 180000 = 3750X48, octastadia 22500, pedes Græcorum 108000000, milliaria Geometrica Angliæ 21600. Hinc à facie ad centrum terræ 28636,7 stadia, octastadia vero 3579,5, pedes Græcos 17181816, milliaria Geometrica Anglorum 3440. Hunc modum tenent *M. Capella, Theo junior, R. Huesius, & plerique omnes Geographi Nautaque Britannici*.

3. Astronomi bene multi, ut Sahelida, Mosidæ, &c. jubente Mamone Chalifarum literatissimo, in campis Singaricis anno CHRISTI 830 uno gradu Meridiani Circuli intercipi viderant 56,3 milliaria Arabica pedum Arabicorum 6000, aut digitorum 96000, aut hordeorum latorum 576000: quæ sunt 453 octantes milliariis Arabici, aut 18⁹/₅ Parasangæ *requiritur* Arabum. Hoc referunt probantque *Astronomus Ferganius ejusdem sæculi honos, Mohallius: & nobilissimi viri Ismaëlus Abulphedas & Ologbecus Sabruchida: Scriptores alii Arabum & Persarum, & ex Latinis Jo. Campanus*. Verum 56,3 milliaria communia Arabum continent 340000 pedes Arabicos aut besles cubiti Arabici latitudine 96 hordeorum porrecti, 374300 pedes Græcos Anglicosve, 74,86 milliaria Geometrica ex pedibus Anglicis 5000, 68 milliaria Geome-

trica ex pedibus Arabicis 5000: non ex tot Italicis, ut maluerunt expediti causa *Campanus, Maurolycus, & Fernelius*. Ex rationibus itaque Mamoniis ambiunt Tellurem milliaria communia Arabum 20400, istius milliariis octantes 163200, pedes Arab. 20400000, milliaria Anglorum Geometrica 271996, Arabum milliaria Geometrica ex pedibus Arabicis 5000, aio 24480. Semidiametro denique terrestri milliaria communia Arabum imputarunt 3245,5, pedes Arabicos 19500000, milliaria Geometrica Arabum 3898,04, Anglorum vero milliaria Geometrica 4331,21.

4. Hasanus, Abuhamedus Vitelliusque Optici, certa veterique apodixi: necnon Nodhamus, Masudius, & Chafarius Astronomi celebres, capta distantia inter Cusam & Medinam; Syrorum doctissimus Gregorius Abulpharagus, & Gagminius ex Astronomis Ologbecicis, gradui cuilibet Circuli Meridiani largiuntur 66,3 milliaria Arabica pedum singula Arabicorum 6000, digitorum 96000, aut hordeolorum ad latus 576000; Parasangas adeo Arabum ac Persarum 22²/₅: quæ conficiunt pedes Anglicos Græcosve 367000, aut stadia Græca 611²/₃, aut milliaria Geometrica Anglorum ex pedibus 5000 non minus quam 73,4. Atque milliaria Catholica ex pedibus Catholicis 5000, certe 67,40128. Item 80 Milliaria Geometrica Arabum ex 5000 pedibus Arabicis. Circumeunt porro iidem præclari viri totum hunc Globum milliariibus communibus Arabum 24000, aut parasangis 8000. Quo etiam tendunt pedes Græci Anglicive 132120000, aut stadia Græca 220200, aut milliaria Geometrica Angliæ 26424: milliaria vero Catholica 24264,4628. Item 28800 milliaria Geometrica ex pedibus Arabicis 5000. Et ratione consimili ad terram mediam penetrant milliariibus communibus Arabum 3821,515, aut parasangis 1273,505; milliariibus vero Geometricis Arabum 4585,818, milliariibus Geometricis Anglorum 4207,675, milliariibusque Catholicis 3863,85. Mansurius vero, notus inter Astrophilos Arabiæ, ab experimentis quibusdam supponit semidiametrum terræ 3500 milliaria Arabica profundam. Quinimo stadia in terris trecenta si sol æstivus directe illustret per diametrum suam dimidii gradus, quæ fuit Eratosthenis, Posidonii & aliorum veterum sententia; explicabit sane Gradus unus pedes Græcos & Anglicos 360000, aut milliaria Geometrica Angliæ 72. Facilis denique experimenti, Terræ circuitum cum *Mansurio & Keplero* binis angulis invenire aut comprobare inventum, quos vicinorum montium turriumve duo perpendiculara radiusque visorius comprehenderint.

5. Nautæ vero & Geographi juniores, tanquam discipuli Cl. Ptolemæi, æstimant quemlibet gradum Circuli Meridiani milliari-
bus Italicis (sic aiunt) 60, quæ sunt 480
stadia aut octantes milliari Italiani. Cir-
cumferentiam integram terræ milliariibus
etiam Italicis 21600, ejusque semidiametrum
milliariibus tanti 3440.

6. Deinde Jo. Fernelius, vir eximius, ro-
tis Gromaticis reperit A. D. 1525. mense
Augusto Gradum unum Circuli Meridiani
excipere passus Italicos 68095, aut 68095
milliaria Italica, verius dixerit Arabica, ex
pedibus singula 5000: Pedes crede 340000.
Terræ adeo ambitum exigere pedes Italicos
aut justius Arabicos 20400000, millia ia ta-
lia 245145. Rectum denique à centro terræ
duci milliariibus ejusmodi 3900, pedibusve
19500000.

7. Posthæc facta est W. Snellii diligentia
præclaraque indoles hunc modum rei magnæ
circa A. D. 1616. Inveniuntur 68400 passus
Rhinlandici, aut 68.4 milliaria ex 5000 pe-
dibus Rhinlandicis aut Romanis, ut credidit
bonus ille Geometra, in unoquoque gradu
Meridiani Circuli. In eo exacti pedes Rhin-
landici 342000, sed pedes Græci Anglicive
353285, stadia Græca 588,81, milliaria Geo-
metrica Anglorum 70,6572, aut milliaria
Catholica 64,766. Tellurem itaque totam
circumscripsit Willebrodus pedibus Rhin-
landicis seu Leidenfisibus 123120000, millia-
ribus Rhinlandicis 24624; quæ faciunt
25434,6 milliaria Geometrica Anglorum,
aut milliaria Catholica 23315,76.

8. Deinde in Britannia nostra Ric. Nor-
vodus, dimensionibus maximis indulgens anno
Domini 1635. mense Junio, ad Halani Ara-
bis *ἡμετέριον* prope accessit. Reperit enim
ille, itinere longo & frequenti Geodæsia
correcto, distare invicem Londinium &
Eboracum milliariibus Geometricis Angliæ
five *πεντακισμυριασίων* 181,1502, qui sunt pedes
Anglici 905751: necnon Circulo Meridiano
interim comprehendi Gradus 2⁸. Quocirca
Gradus unus exigit 69,5447 milliaria com-
munia Angliæ ex pedibus Anglicis 5280, sed
73,43902 milliaria Geometrica pedum quæ-
que Anglicorum 5000, aut ipsos pedes An-
glicos ac Græcos 367196, aut stadia Græca
612; milliaria vero Catholica 67,62168 ex
pedibus singula Catholicis 5000. Ambulant
insuper circum Terram pedes Anglici aut
Græci 132190560, milliaria communia An-
gliæ 25036,092, Geometrica Angliæ millia-
ria 26438,0472, aut stadia Græca 220317,6,
milliaria vero Catholica 24277,3521. Sed
ad meditullium Terræ descenditur pedibus
Anglicis aut Græcis 21039888, stadiis Græ-
corum 35066,48, milliariibus communibus

Angliæ 3983, Geometricis Angliæ milliari-
bus 4206,109, milliariibus Catholicis 3862,8365.

9. B. Ricciolus, Astronomus venerabilis,
duodecim annorum labore adeptus est hæc
rationes, Fernelianis & Snellianis, ut ipse
putat mutatque, haud dissimiles.

Millaria Vespasiana ex pe-	Graduum	Periphæria	Semidiametro
dibus V. Italicis 5000.	81,526	29349,54	4673,493
Milliaria Geom. Angliæ.	80,4	28944	4604
Milliaria Bononiensia.	64,383	23170,68	3689,598
Milliaria Catholica.	87,56		

Æquat denique unus Gradus Meridiani
Circuli ab industria Riccioli milliaria An-
glica, ut à Snellio acceperat, 83,83, Pari-
sina 74,664, Veneta 70,284, Rhinlandica
80,303, Castellana 88,32, Florentina 64,245,
& Mutinensia 78¹⁷²/₁₃₄₀. Errores ô laboriosos!

10. Postremo sollertissimus Picardus defi-
nivit Gradum unum Circuli Meridiani 20
Leucis Nautarum Gallicorum ex 2853 hexa-
pedis Parisinis, 25 Leucis communibus Gal-
liæ singulis hexapedarum 2282: at 28,25 Leu-
cis Parisinis hexapedarum 2000 pedumve
Parisiorum 12000: aut 57060 hexapedis Pa-
risiorum quas Toisais vocant: & 342460 pe-
dibus Paris. à Curia. Hos æquant pedes An-
glici Græcive 365000 = $\frac{34260 \times 1066}{1000}$, Milliaria
Geometrica Angliæ 73, milliaria Catholica
67,0339 ex pedibus Catholicis 5000: Pedes
Rhinlandici aut Leidenfes 354672: Milliaria
Florentina 63,35 ex brachiis Florentiæ 3000:
292405 pedes Bononienses, 58,481 milliaria
Bononiensia ex 5000 pedibus Bononiæ; aut
58481 Passus *πενταπόδες* Bononiensium. Id-
circo circumcingunt maxime hanc sedem
mortalium 7200 Leucæ Nauticæ Gallorum,
9000 Leucæ communes Galliæ, 10270 Leu-
cæ Parisinæ, 20541600 hexapedæ Parisinæ,
123249600 pedes Parisini, pedes Anglici aut
Græci 131400000, milliaria Geometrica An-
gliæ 26280, 1276819200 pedes Rhinlan-
dici, 22806 milliaria Florentina, 105265800
pedes Bononienses, 21053,16 milliaria Bo-
noniensia, milliaria Catholica 24132,231405.
Hinc Semidiameter Terræ foditur Gallo-
rum Leucis Nauticis 2291¹³/₁₃, Leucis commu-
nibus Galliæ 2864⁵/₁₁, Leucis Paris. 1634,6485,
hexapedis Parisinis 3269297, aut pedibus
Regiis 19615782; milliariibus vero Geome-
trici Angliæ 4184,71, pedibusque Anglorum
aut Græcorum 20923566,7, pedibus Rhin-
landicis 20331525,6365, milliari. Florenti-
nis 3631,227: pedibus Bononiæ 33524140,7,
aut milliariibus Bononiensibus 3852,414, &
Catholicis 3842,71683. Talia pleraque sug-
gestit Cl. Picardus, capta equidem A.D. 1669.
68430,5 hexapedarum Parisinarum distantia
inter Surdonem & Malam Viciniam tredec-
cim magnis trigonis, atque etiam Meridiani
Circuli

Circuli perinde intercepti diligenter adnotatis minutiis 11,57^m super gradum unicum. Parvo etiam discrimine differt modus sapientissimi Gassendi à nova hac indagine: aut plane nullo, si ejus milliaria Geomerica numero LXXIII. tanquam tot Anglica ex pedibus 5000 oporteat interpretari. Verum post tot virorum optimorum sumtus, tot

itinerum & calculationum molestias, mihi maxime probantur numeri Haseanici de ambitu justo hujus Globi. Judicate vos melius, Fratres mei Bullialde & Hevell, qui maximorum corporum magnitudinibus intervallisque mensurandis per quinquaginta annos summa cum laude & admiratione sæculi jam ambo vacavistis.

COELI TERRÆQUE CONDITORI IMMENSO GLORIA.

